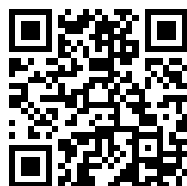

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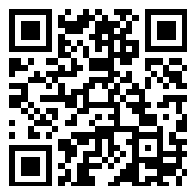
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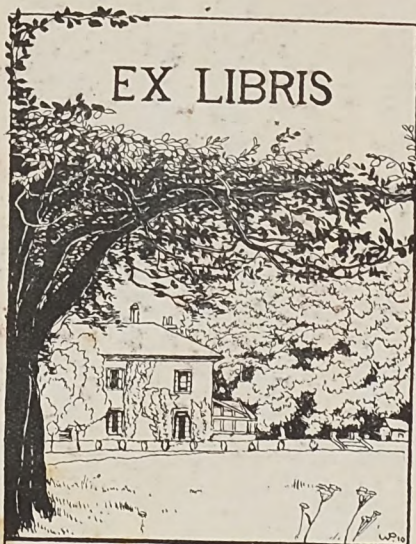
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THE JOURNAL OF THE PROCEEDINGS
OF THE
ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND

FORMERLY THE
ROYAL HISTORICAL AND ARCHÆOLOGICAL
ASSOCIATION OF IRELAND

ORIGINALLY FOUNDED AS
The Kilkenny Archæological Society

IN THE YEAR
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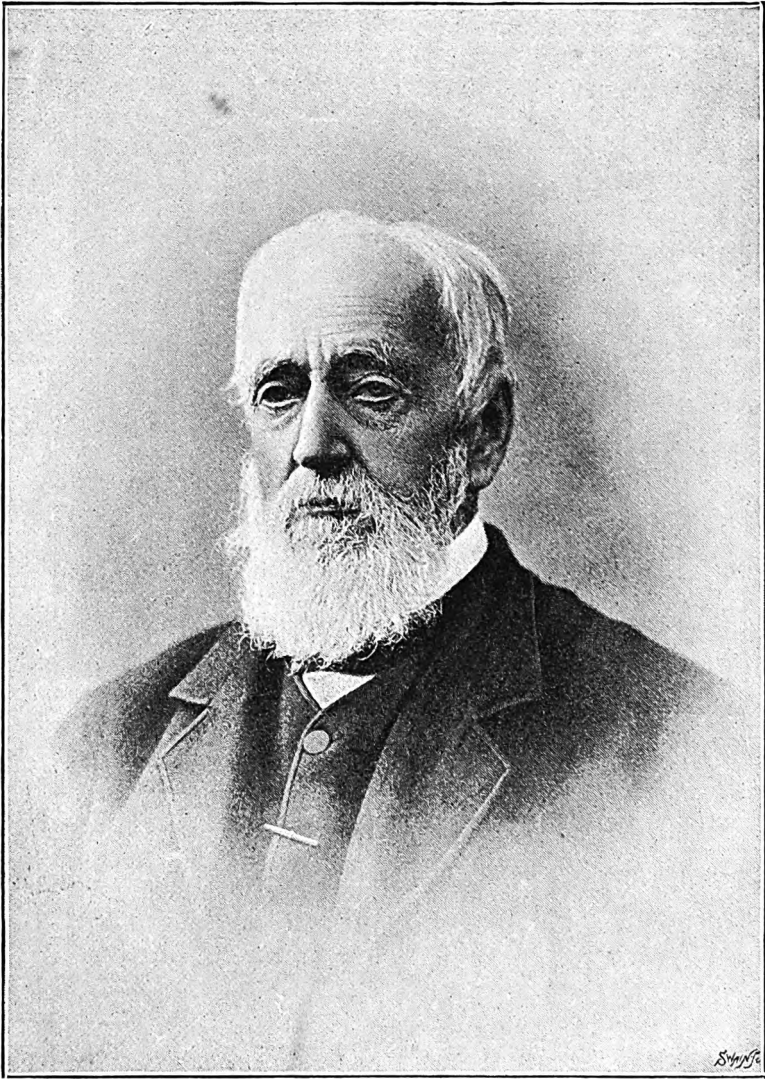
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FIFTH SERIES
—
VOL. XX.—CONSECUTIVE SERIES

1891

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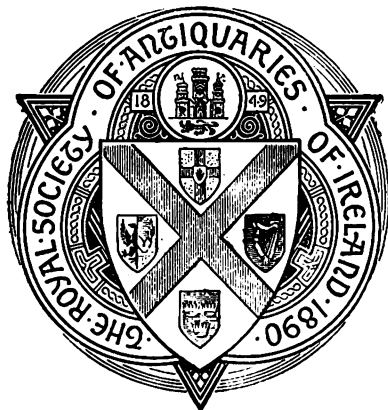
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Yours sincerely
James W. Butler

THE PROCEEDINGS AND PAPERS
OF THE
ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND

VOL. I.
FIFTH SERIES
—
VOL. XXI.—CONSECUTIVE SERIES



1890—1891

DUBLIN
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PREFACE.

As the Celts of old were in the habit of erecting *carns* to commemorate passages in the history of their country, community, or clans, or to embalm the memory of men great in noble deeds, so, it would seem, the working members of the Royal Society of Antiquaries of Ireland (and they number not a few) are contributing, each with greater or less skill, to rear a literary monument in every way illustrative of their country's history, literature, peculiarities of architecture, folklore, career in artistic developments, as expressed in the workmanship of *ceards*—now far removed from our own days of miscalled “restoration” and utilitarianism—and, indeed, of the every-day social life of long-passed generations who lived and moved and had their being in that interesting and lovely corner of the world now called Ireland.

A volume, portion of the symbolical *carn*, or monument, to which allusion has been made, is now before the public. It is the twenty-first consecutive issue of the Society's *Journal*, and comprises the Proceedings and Papers of that body for the years 1890 and 1891. Upwards of forty years ago the Publication made its first appearance. For some time its career might have been compared to that of a tiny rill. It now resembles the flow of a noble river broad and deep, and presenting in its course an ever-changing array of attractions for all who take an interest in the history and antiquities

of the British Islands generally, and in those of this country in particular.

When reviewing the list of volumes, even a casual observer cannot fail to be struck with the long roll of contributors who, within a comparatively recent period, have passed away.

The names of James Graves, Prim, O'Donovan, J. F. Ferguson, Herbert Hore, Robert Hitchcock, George Du Noyer, Henry O'Neill, Brash, Aquilla Smith, Caulfield, Sir Samuel Ferguson, Sir William Wilde, Hennessy, the Rev. Father Shearman, Sir Denham Norreys, Gerald Geoghegan, and many other writers whose pens have from time to time enriched the pages of Ireland's chief antiquarian *Journal*, will long be regarded with affectionate reverence by all students of Irish literature and antiquities. Our loss, especially of late years, has indeed been lamentably heavy, but there is no little consolation in the thought that as some of our best workers meet the inevitable, new men of high promise not unfrequently step into the ranks, and more or less successfully fill the vacant spaces.

Thus, in the literary, and it may be artistic work of the Society there is no sign of languor or of waning power. On the contrary, the present volume will be found extremely rich, not only in the style, but also in the pleasing variety and importance of its contents.

It is highly gratifying to notice, in the Reports of the General Meetings, how steadily the strength of the Society, in the accession of Fellows and Members, increases. This state of prosperity is doubtlessly mainly owing to the excellent spirit displayed by all classes of its Members in heartily co-operating to carry out the

arrangements of the Council, and thereby facilitating the executive officers in the discharge of their onerous duties.

In the Proceedings for the First Quarter of 1890 will be found a letter of the Secretary of State conveying Her Majesty's approval of the present title of the Society. This gracious concession confirms to the Society the favour first conferred upon it twenty years previously. The KILKENNY ARCHÆOLOGICAL SOCIETY of 1849 had shortly before that time so extended the sphere of its operations as to embrace the whole of Ireland, and its Members numbered about 600. To-day the Society can point to a Roll of over 1000 names, including residents in every quarter of the globe.

One of the functions of the Society—utterly unpolitical and unsectarian—is to establish excursions to places of note, historical, ecclesiastical, and otherwise. In these delightful raids, ladies and gentlemen, people of various occupations, classes, and religious denominations, bishops, priests, and deacons, barristers-at-law, solicitors, landed gentry, officers of the army and navy, medical doctors, pressmen, artists, geologists, and botanists, all mingle in harmony, and at the close of a generally most interesting, health-ensuring day, sit down to a common table. Government should certainly encourage the Society by granting it a subsidy. It is a head pacificator of the very first order, and is perhaps the only truly Irish Association the Members of which in conclave can agree not to differ.

The first contribution to the present volume (from the pen of the Rev. Dr. Stokes, Professor of Ecclesiastical History, Trinity College, Dublin) is devoted to a sketch of the life, labours, and learning of Dr. Dudley

Loftus, a celebrated Irish antiquary and scholar who lived all through the stormy events of the 17th century. He was, says Dr. Stokes, "the great grandson of Primæ Loftus, the founder of Trinity College, in Queen Elizabeth's day, and the original source whence have sprung the title and family of the Marquis of Ely." Dudley Loftus was a wonderful man in his day; it is stated of him, that when twenty years of age, "he spoke, or was acquainted with twenty different languages, especially those of an Oriental type. He must, indeed, have been one of those men in whom the faculty of linguistic studies was developed at the expense of other intellectual faculties, for he seems to have been very deficient in judgment, an acute contemporary remarking about him, "that he never knew so much learning in the keeping of a fool." This Paper will be read by literary men, generally, with the greatest interest.

"Athlone in the Seventeenth Century," by the same learned writer, is an Essay replete with matter of the highest value to all who would study the political and social phases of central Ireland during that eventful period. Professor Stokes has also contributed an able Paper on "The Island Monasteries of Wales and Ireland."

Mr. John L. Robinson, A.R.H.A., writes on "Celtic Remains in England." This is breaking new ground, and the subject is well worthy of further investigation. The Plates which accompany Mr. Robinson's communication are from photographs taken by himself of the various objects described.

A Paper by Mr. Thomas Drew, R.H.A., F.R.I.B.A., on "The Ancient Chapter House of the Priory of the Holy Trinity, Dublin," is a most admirable contribution. The

existence of this structure was wholly unknown to Mr. Street, the architect by whom the Cathedral was some years ago "restored," and yet that gentleman, in his report on the occasion of the work being finished, stated that he handed over the structure to the authorities who were to receive it, renovated exactly on its original plan, or words to that effect.

Miss Hickson concludes in this Volume her valuable "Notes on Kerry Topography."

"Ancient Mural Inscriptions, Co. Limerick," by James Grene Barry, J.P., have local, if not national value; here they are examples of what might be done in other districts where our mural tablets are rapidly going to decay, and fading into oblivion.

In "Tenants and Agriculture, near Dublin, in the 14th Century," Mr. James Mills supplies an interesting account of agriculture and farming as it existed during a troubled portion of the Middle Ages, within a distance almost of modern cannon shot from the city. The betaghs, or occupiers on the archbishop's lands in 1326, it would seem, "paid a money rent, varying, usually, from 6*d.* to 1*s.* an acre."

Of the condition of the city in mediæval times, Mr. Henry F. Berry, in his exhaustive Paper on "The Water Supply of Ancient Dublin," gives many particulars.

Mr. Robert Day, J.P., F.S.A., M.R.I.A., Vice-President, sends a Paper entitled "Memoirs of the Town of Youghal"; also one on "The O'Neill Badge," and two on "Medals of the Irish Volunteers."

"Notes on the Sheriffs of County Clare, 1570–1700," by Thomas Johnson Westropp, M.A., throw light on the origin and history of not a few of the

families of that county. Other important communications, by the same author, are devoted to a history of the "Normans in Thomond."

"The Wogans of Rathcoffy" is by the Rev. Denis Murphy, S.J., M.R.I.A. This is a picturesque historical sketch of the career of an illustrious Anglo-Norman family in Ireland. Not a few of the scenes and circumstances described are as romantic as any referred to by Sir Walter Scott in his tales of the olden time. The Volume contains an equally interesting Paper by the same writer, on the history of "The Castle of Roscommon."

The Rev. Leonard Hassé, in a Paper bearing the title, "Objects from the Sandhills at Portstewart and Grangemore and their Antiquity," describes a number of most interesting remains, found by himself in the localities referred to. His remarks on the character of antiquities of various kinds found in our sand dunes indicate a long consideration of the subject. His style is ever fresh and scholarly; few antiquarian penmen can surpass his power of clear, exact description; and he always writes to the point.

The Rev. William Ball Wright gives a chapter illustrative of the history of James Standish, the Cromwellian Vice-Treasurer of Ireland, and of his family generally.

A Paper by Mr. Goddard H. Orpen, on the "Subterranean Chambers at Clady, near Bective, Co. Meath," carefully and successfully describes some of the most curious remains of that mysterious class hitherto discovered in Ireland.

In his account of the Cistercian Abbey of Kilcooley, Co. Tipperary, the Rev. W. Healy, P.P., Hon. Provincial

Secretary for Leinster, throws much light on early ecclesiastical history and usages. "Kilcooley ruins," he says, "may be taken as comprising a church, monastery, and fortress."

Mr. John Vinycomb sends "Some Remarks on the Seal of the Deanery of the Cathedral Church of St. Patrick, Dublin." The subject is a curious one, and is well handled.

"The Walls of Athlone" is the heading of a Paper by Mr. Richard Langrishe, F.R.I.A.I., which could only have come from the pen of an accomplished architectural antiquary. Mr. Langrishe, in another communication, contributes a thrilling account of "The Sieges of Athlone, 1690 and 1691."

Mr. S. K. Kirker well describes the grand old Castle of Cloughoughter, Co. Cavan. This historic fortress, it would seem, was built on a primitive crannog. We often find mediæval castles erected within the lines of early duns or cashels, but here is one of the few instances that can be pointed to of a "lake dwelling" so utilized.

The Right Rev. Charles Graves, Lord Bishop of Limerick, sends one of the most valuable Papers contained in the Volume. It is styled, "On similar forms of the Christian Cross found on ancient monuments in Egypt and Ireland." Mr. W. F. Wakeman sends one headed "On the earlier forms of Inscribed Crosses found in Ireland." Both of these communications are profusely illustrated, Dr. Graves giving no fewer than fifty-six examples of the Coptic or Egyptian crosses discovered by him, inscribed on the walls or columns of pagan temples which, during a period extending, perhaps, from the fourth to the seventh century of our era, had been utilized by

Christians. Mr. Wakeman's contribution embraces etchings of upwards of one hundred and twenty-five early Irish crosses, most of which occur upon monuments scattered throughout Ireland. It is most curious to observe the more than similarity which in scores of instances exists between these far Eastern and remote Western symbols.

Dr. Graves has also contributed a most learned disquisition on certain inscriptions in the Ogam character which occur in the famous cave of Dunloe, near Killarney. These he believes date from the sixth century. One of them his Lordship associates with Daig, an individual who, besides being a bishop, an abbot, and a famous artificer, was a distinguished scribe. "If any man," he writes, "at the end of the sixth century was acquainted with the Ogam Beithluisnion, we could hardly conceive that Daig was ignorant of it. If, then, I cannot pretend to have proved that the Abbot of Inis-caoin-Dega is commemorated by this monument, I venture to assert there are grounds to justify the belief."

Readers interested in the much-vexed Ogam question will do well to study this new contribution to its literature, as well as a Paper by the Rev. Edmond Barry, P.P., M.R.I.A., on no fewer than fifteen Ogam inscriptions, recently discovered by him at Ballyknock, in the barony of Kinnataloon, Co. Cork.

The Rev. Geo. R. Buick, M.A., M.R.I.A., has two Papers, one headed, "Fresh Facts on Prehistoric Pottery," the other, "Notice of an Ancient Wooden Trap, probably used for catching Otters." Both are well worthy of careful study. The supposed "trap" is quite a new feature in Irish archæology, and Mr. Buick has handled his subjects with due care and attention.

Colonel Vigors draws attention to Rush-light Candlesticks, such as a few years ago were common in various parts of Ireland; but which, since the introduction of oil, have been discarded.

The very curious, and hitherto scarcely noticed ancient Churches of Dublin County would seem just now to be drawing antiquarian attention. That of Killeger, not far from Enniskerry, is referred to by Rev. Professor Stokes, while Mr. Wakeman gives pen-and-ink illustrations of those of Dalkey Island, Kiltiernan, Kill-of-the-Grange, and Rathmichael, lying nearer the city. Mr. Wakeman's account of the wonderful find at Lisnacrogghera crannog is concluded in this Volume.

Mr. Thomas Drew, R.H.A., furnishes a remarkable chapter, illustrated by a plan, on "The surroundings of the Cathedral Church of St. Patrick de Insula, Dublin."

An essay entitled "Mor, Sister of St. David of Menevia, Patron of Wales, the Mother of Kerry Saints," sent by Rev. Denis O'Donoghue, P.P., Hon. Local Secretary, North Kerry, is a learned and interesting article, and contains much curious information.

Lord Walter Fitz Gerald, J.P., M.R.I.A., figures and describes a very remarkable building called St. Patrick's Chapel, at Ardrass, Co. Kildare. The structure is plainly mediæval, notwithstanding its primitive-looking roof of stone.

In the "Voyage of St. Brendan," the Rev. T. Olden, M.A., M.R.I.A., reviews the various accounts of the life and adventures of Ireland's mariner saint which have descended to our time.

Many readers will be much pleased with Papers by Dr. Frazer, illustrated by A. Williams, R.H.A., which

the Volume contains; as also with those of the Rev. Patrick Power, Rev. John Healy, LL.D., Rev. D. B. Mulcahy, and Mr. Milligan. Owing to considerations of space, some minor matters of interest have not been referred to in this Preface.

Professor Rhys, M.A., *Hon. Fellow*, President of the Cambrian Archæological Association, contributes a Paper on "The Early Irish Conquests of Wales and Dumnonia," which he read at the highly successful and interesting joint-gathering of the two Societies at Killarney, as his inaugural Address, as President of the Cambrian Society. Members will no doubt consider they are amply rewarded by a study of this brilliant article, the carefully worked-out conclusions in which confirm, in an authoritative manner, the views held by early native writers, in what sceptics would fain consider a mythical portion of Irish history.

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THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND,
FOR THE YEAR 1890.

THE ANNUAL GENERAL MEETING OF THE ASSOCIATION was held at 4 o'clock on Tuesday afternoon, 14th January, 1890, in the Lecture Theatre of the Royal Dublin Society, Leinster House, Dublin.

In the unavoidable absence of the President, LORD JAMES WANDESFORD BUTLER, D.L., the Chair was occupied by the Senior Vice-President for Leinster, JOHN RIBTON GARSTIN, D.L., F.S.A., M.R.I.A.

The following Fellows and Members signed the attendance-book :—

Thomas Drew, B.H.A., Vice-President; The Rev. Canon Grainger, M.A., Vice-President; William Gray, M.R.I.A., Vice-President; Rev. Professor Stokes, D.D.; Deputy Surgeon-General Henry King; Jasper R. Joly, LL.D., J.P.; Geo. H. Kinahan, M.R.I.A.; Frederick Franklin, F.R.I.A.I.; Very Rev. R. Humphreys, Dean of Killaloe; Julian G. Butler; W. A. Traill, C.E.; Edward H. Earl, M.R.I.A.; Joseph Bennett; Dr. T. W. Lewis; Rev. Canon W. S. Willcocks; Everard Hamilton, M.A.; Rev. J. W. Brady; Octavius H. Braddell; Wm. Ebrill; Brigade-Major Lord Frederick Fitzgerald; Rev. E. F. Hewson; Colonel Philip D. Vigers; James G. Robertson; Robert White; W. R. Molloy, F.S.S., M.R.I.A.; Rev. Denis Murphy, S.J., M.R.I.A.; C. J. Kenealy; David H.

Creighton, F.R.G.S., Hon. Curator; Very Rev. Canon O'Neill, P.P.; Rev. C. Nolan, C.C.; Thomas J. Westropp, M.A.; Rev. J. Manning, C.C.; Dr. William Frazer, F.R.C.S.I., M.R.I.A.; Anthony R. Carroll; Frederick J. O'Carroll; Edward Evans; James Mills; Henry A. Cosgrave, M.A.; H. F. Berry, M.A., B.L.; J. Casimir O'Meagher; Rev. R. B. Stoney, B.D.; Rev. J. B. Keene; G. D. Burtchaell, M.A., M.R.I.A.; S. M. Lanigan, J.P., B.L.; John M. Thunder; D. C. O'Keeffe, M.A.; Rev. W. S. Coulter, M.A.; Rev. M. C. Vincent, M.A.; Bedell Stanford; John L. Robinson, T.C., A.R.H.A.; Rev. James F. M. Ffrench; Seaton F. Milligan, M.R.I.A.; Henry F. Baker; Patrick O'Leary; Edward Glover, M.A., C.E.; J. Cooke, B.A.; and Robert Cochrane, C.E., M.R.I.A., Hon. Secretary and Treasurer.

The minutes of the last meeting were read and confirmed.

The following candidates, recommended by the Committee, were declared duly elected:—

FELLOWS.

Hon. Robert Torrens O'Neill, J.P., D.L., M.P., Tullymore Lodge, Broughshane, Co. Antrim: proposed by Canon Grainger, V.P.

George Dames Burtchaell, M.A., LL.B., M.R.I.A., Barrister (*Member*), 51, Morehampton-road, Dublin; Thomas R. J. Polson, T.C. (*Member*), Enniskillen; Rev. Denis Murphy, S.J., M.R.I.A. (*Member*), Milltown Park, Dublin: proposed by Robert Cochrane.

MEMBERS.

Sir James Russell, C.M.G., Knockboy House, Broughshane; Rev. R. C. Oulton, M.A. (Dublin), Rectory, Glynn, Larne, Co. Antrim; Rev. F. M. Graham, M.A. (Oxon.), St. Columba, Knock, Co. Down; John White, M.A., Fellow of Queen's College, Oxford, 3, Paper Buildings, Temple, London; Rev. J. H. Bernard, B.D., F.T.C.D., 6, Trinity College; Joshua D. Chaytor, B.A., Marino, Killiney: proposed by Rev. Canon Grainger, V.P.

Miss Charlotte Payne-Townshend, Derry, Rosscarbery: proposed by Rev. Canon C. Moore, M.A.

Rev. Edward T. Quinn, P.P., St. Audoen's, High-street, Dublin: proposed by Thomas Drew, V.P.

Thomas George Staepoole Mahon, J.P., D.L., Corbally, Quin, Co. Clare; Sir Michael Roberts Westropp, Knight, 60, Holland Park, London, W.: proposed by T. J. Westropp, M.A.

Aylmer C. Somerville, Moorelands, Durdham Park, Bristol: proposed by The O'Donovan, D.L., V.P.

Rev. Philip O'Doherty, C.C., Carndonagh, Co. Donegal: proposed by John Mathewson.

Rev. George W. S. Coulter, M.A., 9, Upper Garville-avenue, Rathgar: proposed by Rev. M. C. Vincent, M.A.

Colonel James H. Donegan, J.P., Alexandra-place, Cork; Rev. John Harding Cole, B.A., Innishannon, Co. Cork: proposed by Robert Day, V.P.

Jerome Boyce, Donegal: proposed by Dr. H. T. Warnock.

Miss May, Fitzwilliam-street, Belfast: proposed by Seaton F. Milligan, M.R.I.A.

J. Steede, LL.D., District Inspector of National Schools, Tralee: proposed by Rev. Denis O'Donoghue, P.P.

Rev. R. B. Stoney, B.D., 56, Tritonville-road, Sandymount; Rev. Christopher Nolan, C.C., 88, Summer-hill, Dublin; Rev. J. W. Stubbs, D.D., S.F.T.C.D., 7, Trinity College, Dublin: R. Romney Kane, LL.D., M.R.I.A., Dungiven, Ailesbury-road, Dublin: proposed by Rev. Professor Stokes, D.D.

Henry Smyth, C.E., F.R.I.A.I., Eastern Villa, Newcastle, Co. Down; B. P. J. Mahony, M.R.C.V.S., Annefield, Maryborough; Rev. F. M'Carthy, P.P., St. Mary's, Ballyheigue, Co. Kerry: proposed by Robert Cochrane, Hon. Sec.

T. Arnold Walsh, Kilmallock; John J. O'Sullivan, Kilmallock: proposed by Arthur A. Harris.

Rev. James C. Cannon, C.C., Gartan, Churchill, Letterkenny; William C. Stubbs, M.A., B.L., 39, Upper Fitzwilliam-street, Dublin; Henry Alexander Cosgrave, M.A., 70, Eccles-street, Dublin; Rev. R. L. Browne, Liberty-street, Cork; Edward Evans, Cornmarket, Dublin; Rev. Anthony L. Elliott, M.A., Rector of St. Catherine's, Dublin: proposed by G. D. Burtchaeil, M.A.

John P. Hartford, Sessional Crown Solicitor, Kilkenny (re-elected); J. T. Lalor, Surveyor of Taxes, Kilkenny; Edward H. R. Crofton, J.P., Ballyraggett House, Co. Kilkenny: proposed by D. H. Creighton.

Edward O'Neill, President Merchants' Exchange Bank, 502, Lafayette-place, Milwaukee, Wisconsin, U.S.; James M'Bride, Grand Rapids, Michigan, U.S.; R. Orpen, Grand Rapids, Michigan, U.S.; Colonel Shanly, London, Ontario: proposed by Rev. W. Ball Wright, M.A.

Gerald Fitz Gibbon, M. Inst. C.E., West Oakfield, Hoorton, Cheshire: proposed by Major J. Grove White.

J. Henley, Training College, Kildare-street, Dublin: proposed by P. M. Egan.

Ven. Archdeacon Orpen, M.A. (Dub.), Tralee; Rev. M. Dillon, P.P., Duagh, Co. Kerry: proposed by P. J. Lynch.

John Leonard, Lisahally, Londonderry: proposed by Thomas Watson.

Rev. Thomas Langan, D.D., Adm., St. Mary's, Athlone: proposed by William P. Kelly.

Rev. Patrick O'Donnell, C.C., Doon, Pallasgreen, Co. Limerick: proposed by Rev. John Power, P.P.

Richard J. O'Mulrenin, 17, Trinity College, Dublin: proposed by W. F. Wakeman.

Rev. Hugh Hanna, D.D., Belfast: proposed by W. Gray, V.P.

Rev. Canon T. C. O'Connor, Donaghmore, Baltinglass; Rev. Canon A. G. Elliott, Drumlease, Dromahaire, Co. Leitrim: proposed by Very Rev. R. Humphreys, Dean of Killaloe.

Mrs. Stoker, 72, Rathgar-road, Dublin: proposed by Dr. Joly.

Very Rev. Canon M'Manus, P.P., St. Catherine's, Dublin: proposed by Very Rev. Canon O'Neill, P.P.

Rev. W. Beaufoy Stillman, M.A., Succentor, St. Patrick's, Dublin: proposed by H. F. Berry, M.A.

THE ANNUAL REPORT.

The Report of the Committee for the year 1889, as follows, was adopted :—

“ In presenting the Report for the year 1889, the 41st year of the existence of the Association, your Committee have once more to review its position and prospects, and have pleasure in congratulating the Fellows and Members on the progress made in all departments of the work of the Association, on the great increase in numbers and stable financial condition.

“ The Report for 1888 showed an increased roll of Members, numbering 451 ; the nominal roll during the year 1889 was still further increased to 714. From this, however, must be deducted the names of 17 Members who have not paid any subscription for two years and upwards (owing in all £31), and who are now, in accordance with the rules of the Association, to be struck off the roll of Membership, with the option of being reinstated on payment of the amount due by each.

“ Your Committee regret to have to report the loss of 23 Members from death and resignation, which reduces the roll to 674, showing, however, a net increase of 223 in the year just ended.

“ Notwithstanding the numerous applications made to Members to pay up their subscriptions for the past year, as many as 14 Fellows and 89 Members have not contributed anything to the funds of the Association, and it is the duty of your Committee to place before you a list of ten Members who are upwards of a year in arrear, to whom the publications of the Association are not to be sent until the arrears due are paid.

“ It will be recollected that last year's receipts showed a remarkable increase on the sums received for many years previous. Your Committee are highly gratified to be able to report a continued increase. The sums received in 1888 for subscriptions, sale of *Journal*, entrance fees of Fellows, and life compositions, amounted to £406 11s. 3d. The receipts for the similar items in 1889 amounted to £511 4s. 2d., showing an increase of £104 12s. 11d. The capital account of the Association has been increased during the year by £34, and the sum invested in Government securities now amounts to £414 1s. 5d.

“ The Treasurer's accounts for the year have been prepared, which, after paying all debts due, show a balance in bank to credit of Association of £94 10s. 1½d. Two auditors are to be appointed at this meeting to audit the accounts, which are, according to rule XII., to be presented at the Second General Meeting in the year. Your Committee recommend that out of the balance to credit of current account of the Association a sum of £77 17s. 7d. be invested in 2½ per cent. consols., which sum is equivalent to the amount received in entrance fees and life compositions, less a sum of £41 2s. 5d., amount of expenses incurred by the late Editor in the reprint from the *Journal* of his Papers on 'The Rude Stone Monuments of Sligo,' issued to the Fellows as an extra Volume for 1888 and 1889.

“ The Draft Rules for the government of the Association are to be presented to you to-day for revision and adoption. The changes proposed

are few, and merely embody such resolutions as have been passed from time to time, amending the original rules where alterations were rendered necessary by the growth and extension of the Association. It will be observed that it is intended to have an entrance fee of 10s. for Members; the entrance fee of £2 for Fellows remains as before, and the annual subscriptions for both classes are undisturbed. At present the life composition for a Fellow paying £1 per annum, and that for a Member paying 10s., is in each case £10. With a view to a more equitable adjustment of these life compositions, it is proposed that for Fellows the amount shall be £14, including the £2 entrance fee, and for Members, £7, which will also include the entrance fee.

"Since the present title of the Association was adopted tentatively, in 1869, various suggestions as to a change have been made, chiefly with a view to shortening the name, so as to make it more easily remembered and more aptly written. Your Committee and Officers having become accustomed to the name and initials, have not found the difficulty so much as new members, the outside public, the Press, and societies in connexion. It is difficult at times to get our full title given at length correctly, with the result that the identity of the Association is somewhat imperilled, which danger the adoption of a shorter name will clearly obviate. In these circumstances your Committee feel they are no longer justified in withholding from the Fellows and Members an opportunity of giving effect to their views on this subject, and, after full consideration of the advantages of a change, the title "Royal Society of Antiquaries of Ireland" is submitted as the most suitable to adopt. Your Committee have been favoured with the views of Members and Fellows in all parts of the country, and the title now suggested is that which has met with general approval.

"With reference to the museum at Kilkenny, your Committee do not recommend that in existing circumstances it should be removed; and provision has been made in the new rules for the proper consideration of the question, if at any future time the altered conditions of the Association should require it to be re-opened. It is proposed to make suitable arrangements for the proper classification and extension of the several departments of archæological science illustrated by the many interesting objects now in the collection, and it is hoped that considerable additions may be made in the future.

"The attendance of Fellows and Members at the quarterly meetings held during the year has been much larger than usual, and the enthusiasm awakened in the work of the Association during the previous year has been sustained and extended in the present year. A very successful meeting was held in Limerick, in July, and several places of interest in the neighbourhood visited, in accordance with the arrangements made by the local committee formed for the purpose. An excursion to the county Meath, in connexion with the October meeting in Dublin, was also satisfactorily carried out.

"The Committee met every month during the year, except the month of August, when, owing to the absence of Members from town, the ordinary meeting of that month was postponed to the 4th of September. In addition to the twelve ordinary meetings, six extra or adjourned meetings were held, making eighteen in all. The Members of Committee

attended as follows, viz. :—The President, 6 ; the Hon. General Secretary, 18 ; Mr. Burtchaell, 14 ; Dr. Joly, 12 ; Mr. Franklin, 11 ; Deputy Surgeon-General King, 11 ; Dr. Frazer, 10 ; Rev. L. Hassé, 8 ; Dr. Wright, 7 ; Rev. Professor Stokes, 6 ; Mr. Robertson, 6 ; Colonel Vigors, 2 ; Rev. Mr. Vignoles, 1 ; Rev. C. P. Meehan, 0.

“ (Signed),

“ JAMES WANDESFORD BUTLER, *President*.

“ ROBERT COCHRANE, *Hon. Sec.*”

ELECTION OF THE COMMITTEE OF MANAGEMENT.

The following gentlemen having been duly nominated were unanimously elected for the year 1890 :—

Colonel Philip D. Vigors, J.P., *Fellow* ; George Dames Burtchaell, M.A., LL.B., M.R.I.A., *Fellow* ; William Frazer, F.R.C.S.I., M.R.I.A. ; Jasper R. Joly, LL.D., J.P. ; Rev. Professor Stokes, D.D. ; E. Perceval Wright, M.A., M.D., *Fellow* ; Rev. Leonard Hassé, M.R.I.A., *Fellow* ; Frederick Franklin, F.R.I.A.I. ; Deputy Surgeon-General King, M.B., M.R.I.A., *Fellow* ; Rev. Denis Murphy, S.J., M.R.I.A., *Fellow* ; J. J. Digges La Touche, M.A., LL.D., M.R.I.A., *Fellow* ; and Count Plunkett, B.L., M.R.I.A. *Fellow*.

ELECTION OF AUDITORS.

James G. Robertson and John Cooke, B.A., were appointed to Audit the Accounts of the Association for the past year.

THE REVISED RULES.

The Meeting next proceeded to take up the consideration of the Draft Rules as submitted by the Committee, and after some discussion, it was resolved to consider them *seriatim*.

Rules 1, 2, and 3 having been revised, it was resolved to postpone the further consideration of the remainder until the next day, 15th January, at four o'clock, P.M., and the Meeting was declared adjourned until eight o'clock, P.M., for the reading of Papers.

THE EVENING MEETING.

The Members resumed business in the Lecture Theatre, Leinster House, at eight o'clock on Tuesday evening, 14th January, 1890.

JOHN RIBTON GARSTIN, D.L., F.S.A., M.R.I.A., SENIOR VICE-PRESIDENT
FOR LEINSTER, in the Chair.

Rev. Professor Stokes, D.D., *Member*, read a Paper on “ Dudley Loftus : a Dublin Antiquary of the Seventeenth Century.”

Mr. Thomas Drew, B.H.A., Vice-President, *Fellow*, read, a Paper on “ The Chapter House, Christ Church Cathedral, Dublin.”

Mr. James Mills, Public Record Office, *Member*, read a Paper on "Tenants and Agriculture about Dublin in the 14th Century."

Rev. J. F. M. Ffrench, *Fellow*, read a Paper on "The Origin of Irish Bronzes."

The foregoing Papers were referred to the Committee for publication.

The following Papers were taken as read, and were referred to the Committee for publication :—

"The Kingdom of Meath," by John M. Thunder, *Member*.

"Notes on Kerry Topography," by Miss Hickson, *Member*.

"Memoirs of the Town of Youghal," by Robert Day, J.P., F.S.A., *Fellow, Vice-President*.

"Subterranean Chambers at Clady, Co. Meath," by Goddard H. Orpen, *Member*.

"Notes on the Antiquities of Chapel Mocht, Louth," by Charles Elcock, *Member*.

"Notes on Kilmallock," by Miss Hickson, *Member*.

"The Wren Boys," by Rev. Canon O'Lavery, P.P., M.R.I.A., *Member*.

"Cloughoughter Castle, Co. Cavan," by S. K. Kirker, C.E., Hon Local Secretary, Cavan, *Fellow*.

"Notes on the Sheriffs of Co. Clare, 1570-1700," by Thomas Johnson Westropp, M.A., *Member*.

"Observations on Traces of Ancient Land Tenures in Co. Dublin," by R. Romney Kane, LL.D., M.R.I.A., *Member*.

THE EXCURSIONS.

On Wednesday morning, 15th January, 1890, at a quarter to twelve o'clock, the Members attended at Christ Church Cathedral, having visited on the way St. Werburgh's, where they viewed with interest Lord Edward Fitzgerald's coffin and monument and the magnificent plate belonging to the church kindly exhibited by Rev. Dr. Hughes.

At Christ Church Mr. Drew, President of The Royal Institute of the Architects of Ireland, and Vice-President of the Association, showed the various points of historical and archæological interest in the magnificent structure. The neighbourhood of Christ Church and the adjoining streets offer a fruitful field for the researches of such a Society as our own.

In the seventeenth century almost all the booksellers of Dublin dwelt in that region. Dr. Loftus, as Professor Stokes pointed out in his Paper read the previous evening, published his first Syriac book at the shop of Joseph Wilde, in Castle-street, in the year 1672, a work, the only Dublin copy of which, as he noticed, is now in the library of the Royal Irish Academy. In the same street, or else in Skinner's-row, lived booksellers of that day like John North, about 1659; Samuel Dancer, about 1663; John Leech, about 1666; John Crooke, afterwards Andrew Crooke, the King's printer, about 1661; Samuel Helsham (the Hodges and Figgis of that day), at the "College Arms," about 1680; Joseph Howes, about 1686; Patrick Campbell, about

1690; while at the "Stationers' Arms" in Castle-street, lived, in James II.'s day, Eliphaz Dobson, the leading and richest Dublin bookseller of that day. An interesting Paper might be written on the antiquities of the bookselling trade in Dublin, concerning which topic John Dunton's "Life" gives much valuable information. In the same neighbourhood was born the Dublin newspaper Press. John Pue was a printer in this neighbourhood in Cromwell's day. His son, Richard Pue, succeeded him. He established a coffee-house, which, from him, took the name of Dick's Coffee-house, and then established, about the year 1700, a newspaper called *Pue's Occurrences*, which continued to flourish under that name for some seventy years, affording a mine whence diligent searchers into Dublin history still extract valuable information concerning the middle of the last century, though, alas! the first twenty-eight volumes appear to have latterly disappeared.

We must not, however, run on with our reminiscences, but fix our attention on Mr. Drew's exposition. The principal points on which Mr. Drew, in his lecture, fixed the attention of the antiquarians were—the ruins of the Chapter House outside the building, the Crypt, the additions made to the west end of the Cathedral by Archbishop Luke, about 1234, and the great gout or sewer which led from the Cathedral to the Liffey, and gave rise to the popular tradition that there was an underground passage from the Cathedral under the Liffey to St. Mary's Abbey. Mr. Drew noted that the stopping up of this sewer by the Corporation led to the flooding of the foundations, which compelled the Chapter to undertake very expensive drainage operations in 1882, else a large part of the building would have tumbled down. Mr. Drew, who took his stand close by Strongbow's figure (the authenticity of which he maintained), pointed out the peculiarities of the building. He said it was evidently a foreign structure, built by a foreign people—at first the Danes and then the Anglo-Normans—in the midst of a Celtic majority. He pointed out that there were abundant remains of work of Strongbow's time in the transepts and in the eastern arches of the nave, where traces of the Romanesque style of that time appear. St. Laurence O'Toole introduced the reformed Augustinians from Arras, in Flanders. They seem to have been careless of the building, but very careful of the documents, of which some two thousand originals still remain in the custody either of the Chapter or of the Record Office. Mr. Drew traced the history of the Cathedral down to Sir Philip Sidney's time and Queen Elizabeth's day, when the southern wall of the nave fell in 1571. This was considered a great misfortune, but it worked for good, as the ruins covered a portion of the ancient tiling of the floor, which came to light under Mr. Street's hands, enabling him to plan the present tiled floor of the nave, which is a magnificent restoration of the Cathedral floor exactly as it existed in the thirteenth century. He then spoke of the desecrations of the last century, when the Crypt was turned into public-houses, and explained the ingenious manner in which Mr. Street recovered the original ground plan of the Cathedral, and raised the arches by which the tower is sustained. The whole party then moved to the Crypt, which is filled with objects of interest. Perhaps nothing excited more curiosity than the

tabernacle and candlesticks for the altar, presented by James II., when Mass was last celebrated in Christ Church by Dean Stafford, whom James II. appointed Dean; the old Dublin stocks, and the statues of Charles II. and James II. which formerly ornamented the vestibule of the Tholsel. After a careful investigation of the antiquities of the Crypt, Mr. Drew led his followers over the transepts, chancel, and chapter-room, where numerous objects of interest were exhibited. The Dean of Christ Church was unable to be present, but he and the Chapter had unreservedly placed on view their treasures, literary, and artistic; the large collection of plate, including much from St. Michael's, now disused, and the ancient and famous Registers, including the *Liber Niger*.

The whole party then proceeded to St. Patrick's Cathedral, where they were most courteously received by the Dean, the Very Rev. Henry Jellett, D.D., after they had first visited St. Audoen's Church and the ruins under the guidance of Mr. Edward Evans, who pointed out the house where Archbishop Ussher was born, which is now Burke's grocery establishment, 57, High-street, just opposite the Cathedral, and Ormond House, which is now 6 to 8 Christchurch-place, where the old oak beams of the ancient ducal residence still survive. In a book printed about 1810, called Gamble's "Sketches in the North of Ireland," the only copy of which we have ever seen is in Marsh's Library, there is a notice of this house as having been then lately removed, and by tradition called Strongbow's house. St. Patrick's was reached about two o'clock, and naturally engaged much attention. The Association was shown a chapel on the left of the south-western door as one enters, about which the theory is that it is a portion of the ancient Church of St. Patrick's, as it existed before Archbishop Comyn built the Cathedral. Thence a circuit was made through the church, with its numberless objects of interest.

The Association then proceeded to Marsh's Library, where the Members were received by the librarian, Dr. Stokes, and the assistant librarian, Mr. W. E. C. Phelps.

Here they were shown the manuscripts of Dr. Dudley Loftus, the autograph copy of the Irish Bible made by the Rev. Denis Sheridan, under Bishop Bedell's direction, Dean Swift's Annotations, &c., Clarendon's "History of the Rebellion," and many other documents which are of great interest to antiquarians. They next proceeded to St. Sepulchre's Palace, where Mr. Evans pointed out the many interesting characteristics of this ancient Episcopal palace, noting especially the monument erected in 1527 to the memory of Archbishop Inge, who restored the palace.

The excursion here terminated.

THE CLOSING SESSION.

The Association re-assembled at four o'clock on Wednesday afternoon, 15th January, 1890, the Chair being again occupied by Mr. J. RIBTON GARSTIN, Vice-President.

The Meeting at once proceeded to consider the remainder of the Rules as drafted by the Committee, and at the conclusion it was

proposed, in accordance with the Notice of Motion given at last October Meeting, seconded, and unanimously resolved:—

“That the Rules, as now amended, be adopted, subject to such further verbal amendments as may be considered necessary by the Council, and that the title of the Association be changed to ‘THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND,’ subject to the permission of the Secretary of State for the Home Department, on behalf of Her Majesty the Queen.”

The Rules of the Association, as amended and formally adopted by the foregoing Resolution, are annexed at end of the Proceedings.

In accordance with the notice which stood in the name of Mr. P. M. Egan, *Fellow*, the following Motion was put:—“That Colonel Wood-Martin’s resolution to remove the Museum from Kilkenny be rescinded.” Passed unanimously.

The Hon. Secretary announced the following donations, and proposed a vote of thanks to the individual donors, which was passed unanimously:—

“United States Geological Survey, Bulletin of,” Nos. 27, 28, and 29. “*Archæologia Eliana*,” vol. xiii., part ii., New Series. “Journal of Anthropological Institute,” vol. xix., No. 2, November, 1889. “*Archæologia*,” vol. li. “Irish Builder” to date. “Report and List of Members of the British and American Archæological Society of Rome.” “*Anthologia Tipperariensis*,” part vii. “Numismatic Society’s Proceedings.” “*Memoire de la Societé Royal des Antiquaires du Nord*.” “Suffolk Institute of Archæology, Proceedings,” part v., vol. v. “Collections, Surrey Archæological Society,” vol. ix., part ii. “Annual Report of the Society for the Preservation of the Irish Language for 1888–1889.” “Sixty-ninth Report, Leeds Philosophical and Literary Society, for 1888 and 1889.” “*Revue Celtique*,” 1886, 1887, 1888. “Proceedings, Royal Institute of British Architects.” “Records of Buckinghamshire,” No. 3, vol. vi. “Aarboger for Nordisk Olskyndighed og Historie,” ii. række. 4 Bind. 2 and 3 Hefte.” “*Archæologia Cambrensis*,” August and October, 1888. “Gloucestershire Notes and Queries,” part 44. “Transactions, Bristol and Gloucester Archæological Society,” part i., vol. xiii.

Cordial votes of thanks were passed to the Dean and Chapter of Christ’s Church Cathedral, and their Architect, Mr. Drew, for their kindness and courtesy in allowing the Members to visit the Chapter House, and inspect the ancient records, church plate, and furniture; to the Dean and Chapter of St. Patrick’s Cathedral; to Rev. Dr. Hughes of St. Werburgh’s; to Rev. Dr. Stokes, Librarian Marsh’s Library, and Mr. Edward Evans, for assistance so kindly rendered to the Members during the excursion in connection with the Annual Meeting, and to the Royal Dublin Society, for permitting the Society to meet in the Lecture Theatre.

The proceedings then terminated.

GENERAL RULES
OF THE
ROYAL SOCIETY OF ANTIQUARIES OF IRELAND,
FOUNDED IN 1849, AS
The Kilkenny Archaeological Society,
AND SINCE 1870,
THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND,
REVISED AND ADOPTED AT THE ANNUAL GENERAL MEETING,
January 14th and 15th, 1890.

OBJECTS.

1. The Society is instituted to preserve, examine, and illustrate all Ancient Monuments and Memorials of the Arts, Manners, and Customs of the past, as connected with the Antiquities, Language, and Literature of Ireland.

CONSTITUTION.

2. The Society shall consist of FELLOWS, MEMBERS, and HONORARY FELLOWS.

3. FELLOWS shall be elected at a General Meeting of the Society, each name having been previously submitted to and approved of by the Council, with the name of a Fellow or Member as proposer. Each Fellow shall pay an Entrance Fee of £2, and an Annual Subscription of £1, or a Life Composition of £14, which includes the Entrance Fee of £2.

4. MEMBERS shall be similarly elected, on being proposed by a Fellow or Member, and shall pay an Entrance Fee of 10s., and an Annual Subscription of 10s., or a Life Composition of £7, which shall include the Entrance Fee of 10s.

5. ASSOCIATES may be elected by the Council, on being proposed by a Fellow or Member, for any Single Meeting of the Society, at a Subscription to be fixed by the Council; but they shall not be entitled to any privileges of the Society except admission to such Meeting.

6. All Fees due on joining the Society must be paid within two months from the date of Election. Fellows and Members failing to pay shall be reported at the next General Meeting after the expiration of this period.

7. Any Fellow who has paid his full Annual Subscription of £1 for ten consecutive years may become a Life Fellow on payment of a sum of £8.

8. Any Member who has paid his full Annual Subscription of 10s. for ten consecutive years may become a Life Member on payment of £5.

9. Any Member who has paid his Life Composition, on being advanced to the rank of Fellow, may compound by paying a sum of £7, which sum includes the Entrance Fee for Fellowship.

10. A Member paying an Annual Subscription of 10s., on being elected to Fellowship, shall pay an Admission Fee of 30s., instead of the Entrance Fee of £2 provided for in Rule 3.

11. All Subscriptions shall be payable in advance on first day of January in each year, or on election. The Subscriptions of Fellows and Members elected at the last Meeting of any year shall be placed to their credit for the following year. A List of all Fellows and Members whose Subscriptions are two years in arrear shall be read out at the Annual General Meeting, and published in the "Journal."

12. Fellows shall be entitled to receive the "Journal," and all extra publications of the Society. Members shall be entitled to receive the "Journal," and may obtain the extra publications on payment of the price fixed by the Council.

13. Fellows and Members whose Subscriptions for the year have not been paid are not entitled to the "Journal"; and any Fellow or Member whose Subscription for the current year remains unpaid, and who receives and *retains* the "Journal," shall be held liable for the payment of the full published price of 5s. for each quarterly part.

14. Fellows and Members whose Subscriptions for the current year have been paid shall alone have the right of voting at all General Meetings of the Society. Any such Fellow present at a General Meeting can call for a vote by orders, and, in that case, no Resolution can be passed unless by a majority of both the Fellows and of the Members present and voting. Honorary Fellows have not the right of voting, and are not eligible for any of the offices mentioned in Rules 15 and 16, nor can they be elected Members of Council. In cases where a ballot is called for, no Candidate for Fellowship or Membership can be admitted unless by the votes of two-thirds of the Fellows and Members present and voting.

OFFICE-BEARERS AND COUNCIL.

15. The permanent Honorary Officers of the Society, who must be Fellows, shall consist of a Patron-in-Chief, President, two Vice-Presidents for each Province, a General Secretary, and Treasurer. In case of a vacancy occurring, it shall be filled up by election at the next ensuing General Meeting, subject to being confirmed at the next Annual General Meeting. All Lieutenants of Counties, on election as Fellows, shall be *ex-officio* Patrons.

16. Two Vice-Presidents, who are Fellows, may be elected for each Province at the Annual General Meeting ; they shall go out of office at the end of each year, but are eligible for re-election. The total number of Vice-Presidents shall not exceed four for each Province.

17. The management of the business of the Society shall be entrusted to a Council of Twelve (exclusive of the President, Vice-Presidents, Honorary General Secretary, and Treasurer, who shall be permanent *ex-officio* Members of the Council). The Council, eight of whom at least must be Fellows, shall meet on the last Wednesday of each month, or on such other days as they may deem necessary. Four Members of Council shall form a quorum. The three senior or longest elected Members of Council shall retire each year by rotation, but shall be eligible for re-election at the Annual General Meeting. In case of a vacancy occurring for a member of Council during the year, the Council shall at its next meeting co-opt a Fellow or Member, to retire by rotation. A member of Council who has failed to attend one-third of the Meetings of the Council during the year shall forfeit his seat at the next Annual General Meeting.

18. The Council may appoint Honorary Provincial Secretaries for each Province, and Honorary Local Secretaries throughout the country, whose duty it shall be to report to the Council, at least once a year, on all Antiquarian Remains discovered in their districts, to investigate Local History and Tradition, and to give notice of all injury inflicted, or likely to be inflicted, on Monuments of Antiquity or Ancient Memorials of the Dead, in order that the influence of the Society may be exerted to restore or preserve them.

19. The Council may appoint Committees to take charge of particular departments of business, and shall report to the Annual General Meeting the state of the Society's funds, and other matters which may have come before them during the preceding year. They may appoint an Hon. Curator of the Museum, and draw up such Rules for its management as they may think fit. The Hon. General Secretary may, with the approval of the Council, appoint a paid Assistant Secretary ; the salary to be determined by the Council.

20. The Treasurer's Accounts shall be audited by two Auditors, to be elected at the Annual General Meeting in each year, who shall present their Report at the next General Meeting of the Society.

21. All property of the Society shall be vested in the Council, and shall be disposed of as they shall direct. The Museum of Antiquities cannot be disposed of without the sanction of the Society first obtained.

22. For the purpose of carrying out the arrangements in regard to the Meetings to be held in the respective Provinces, the Honorary Provincial Secretaries shall be summoned to attend the Meetings of Council *ex-officio*. Honorary Local Secretaries of the County or Counties in which such Meetings are held shall be similarly summoned.

MEETINGS OF THE SOCIETY.

23. The Society shall meet six times in each year, viz.:—In January, March, May, July, September, and November, on the second Tuesday in each of said months, or such other day as the Council shall ascertain to be the most convenient, when Fellows and Members shall be elected, Papers on Historical and Archæological Subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited.

24. The Annual General Meeting shall be held in Dublin in the month of January; the May Meeting shall be held in Kilkenny; the other meetings to be held in such places as the Council may determine. A List of such Meetings shall be forwarded to each Fellow and Member.

PUBLICATIONS.

25. No Paper shall be read to the Society without the permission of the Council having previously been obtained. The Council shall determine the order in which Papers shall be read, and the time to be allowed for each. All Papers or Communications shall be the property of the Society. The Council shall determine whether, or to what extent, any Paper brought before the Society shall be published.

26. All matter concerning existing religious and political differences shall be excluded from the papers to be read and the discussions held at the Meetings of the Society.

27. The Proceedings and Papers read at the several Meetings shall be printed in the form of a Journal, and supplied to all Fellows and Members not in arrear. If the funds of the Society permit, extra publications may be printed and supplied to all Fellows free and to such Members as may subscribe specially for them.

BY-LAWS.

28. These Rules shall not be altered or amended except at an Annual General Meeting of the Society, and after two months' notice. All by-laws and resolutions dealing with the General Rules formerly made are hereby repealed.

29. The enactment of any new By-law, or the alteration or repeal of any existing one, must be in the first instance submitted to the Council; the proposal to be signed by seven Fellows or Members, and forwarded to the Secretary. Such proposal being made, the Council shall lay same before a General Meeting, with its opinion thereon; and such proposal shall not be ratified unless passed by a majority of the Fellows and Members present at such General Meeting, subject to the provisions of Rule 14.

THE TITLE OF THE SOCIETY.

In pursuance of the Resolution unanimously adopted by the Association as to change of title, a Memorial,¹ on behalf of the President and Council, was laid before the Queen, the prayer of which was graciously received by Her Majesty, and her pleasure communi-

¹ The following is the Memorial sent to the Queen :—

“TO THE QUEEN’S MOST EXCELLENT MAJESTY—

“THE HUMBLE MEMORIAL OF THE PRESIDENT AND COUNCIL OF THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND RESPECTFULLY SHEWETH :—

“That in the year 1869 the President and Committee of the HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND presented their humble Memorial praying that your Majesty, for the considerations therein set forth, would be pleased to order that in future the Association be called the ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND, and that the Members then upon the Roll, and thereafter to be elected, who should pay a subscription of £1 per annum, and an Entrance Fee of £2, should be called FELLOWS of the Association.

“That your Majesty was most graciously pleased to comply with the prayer of the Memorial, and to signify your desire that the said Association be henceforth called the ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND, and the Members thereof styled FELLOWS OF THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND.

“That since your Majesty was pleased thus to extend to the Association your most gracious favour, the number of Fellows and Members has greatly increased, and the sphere of the Association in carrying out its objects has become greatly extended.

“That no change has been made in the fundamental constitution of the Association since your Majesty was pleased to desire that it should be known as the ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND.

“That the name ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND has been found to be of inconvenient length, and calculated thereby to impair and injure the usefulness of the Association.

“That at the Annual General Meeting of the Association, held on the 14th and 15th days of January, 1890, it was unanimously resolved, subject to your Majesty’s gracious permission, to adopt the name of the “SOCIETY OF ANTIQUARIES OF IRELAND” in lieu of that of the Royal Historical and Archæological Association of Ireland.

“In pursuance of the said Resolution, and with a view to promote the success and usefulness of the Society, your Memorialists humbly pray that your Majesty may be graciously pleased to continue your favour to the Society, and to grant and order that in future the Society may be called and known by the style of the “ROYAL SOCIETY OF ANTIQUARIES OF IRELAND,” and that the ‘FELLOWS’ now upon the Roll, and hereafter to be elected, may be styled ‘FELLOWS OF THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.’

“And your Memorialists will ever pray, &c.

“(Signed),

“JAMES WANDESFORD BUTLER, J.P., D.L.,
“PRESIDENT.

“ROBERT COCHRANE, *Mem. Institution of Civil Engineers of Ireland; Mem. Royal Inst. of Archts. of Ireland; Life Fellow of The Royal Society of Northern Antiquaries, Copenhagen; Life Member of the Royal Irish Academy; Life Fellow of the Royal Historical and Archaeological Association of Ireland, &c.,*

“HONORARY SECRETARY.”

cated through GODFREY LUSHINGTON, Esq., C.B., Under Secretary of State for the Home Department, as follows :—

“ SECRETARY OF STATE, HOME DEPARTMENT,
“ WHITEHALL, 25th March, 1890.

“ SIR,

“ I am directed by the Secretary of State to acquaint you, for the information of the President and Council of the Royal Historical and Archæological Association of Ireland, with reference to your letter of the 8th ult., that Her Majesty has been graciously pleased to accede to the prayer of their Memorial, and to order that in future the Society be called and known by the style of the “ Royal Society of Antiquaries of Ireland,” and that the Fellows of the Association now upon the Roll, and hereafter to be elected, may be styled Fellows of the Royal Society of Antiquaries of Ireland.

“ I am, Sir,

“ Your obedient Servant,

“ GODFREY LUSHINGTON.

“ ROBERT COCHRANE, ESQ., C.E.,
 &c. &c.

“ *Hon. Secretary and Treasurer of the Royal Society*
 “ *of Antiquaries of Ireland,*
 “ RATHGAR, DUBLIN.”

Members wishing to designate their connection with the Society may use the following abbreviations :—

FELLOW,	.	.	.	.	F.R.S.A. (Ireland.)
MEMBER,	.	.	.	.	M.R.S.A. (Ireland.)

DUDLEY LOFTUS: A DUBLIN ANTIQUARY OF THE SEVENTEENTH CENTURY.

By REV. DR. STOKES, PROFESSOR OF ECCLESIASTICAL HISTORY, T.C.D.,
MEMBER.

I PROPOSE to bring under your notice the life, labours, and learning of Dr. Dudley Loftus, a celebrated Irish antiquary and scholar, who lived all through the stormy events of the 17th century. He was celebrated in many fields, in Oriental studies, in Irish antiquities, by his knowledge of law, secular and ecclesiastical. Dudley Loftus belonged to a family famous in Irish history. He was a great grandson of Primate Loftus, the founder of Trinity College in Queen Elizabeth's day, and the original source whence have sprung the title and family of the Marquis of Ely. Primate Loftus himself was not a learned man, but he had at least one learned son. Sir Edward Loftus, Serjeant-at-Law, was a distinguished Dublin lawyer about the year 1597, and I can still show you in Marsh's Library the proof of his scholarship. Some time ago I stumbled across an ancient manuscript law dictionary. I investigated it at my leisure, and found that it was a most elaborate work containing in alphabetical order all the law terms used at that time, with explanations and references to Acts of Parliament in which each term occurred, framed by Serjeant Loftus for his own use. It has often struck me that very few legal students of the present day go to the same exhaustive trouble in their studies as Serjeant Loftus of three hundred years ago underwent.¹ Dudley Loftus was born in 1618, and must have had exceptional educational advantages, as we are informed that when he was twenty years of age he spoke, or was acquainted with twenty different languages, especially those of the Oriental type. He must, indeed, have been one of those men in whom the faculty for linguistic studies was developed at the expense of their other intellectual faculties, for he seems to have been very deficient in judgment, an acute contemporary remarking about him "that he never knew so much learning in the keeping of a fool." Dudley Loftus graduated in Trinity College on January 19th, 1637. It was a period of our University's history marked by a great deal of confusion and discord, and yet it was a time when the patronage and example of Primate Ussher had stirred up a vast and growing zeal for the studies of the Oriental tongues to which Loftus had devoted himself. In fact it is impossible even to imagine the pains, labour, and expense which Ussher bestowed upon Oriental studies till we take up his correspondence and note the numerous agents he maintained at Constantinople, Smyrna, and throughout the East, seeking for and purchasing up ancient manuscripts. I would venture to say that there is not at the present time a single scholar in the British Islands who takes one quarter the trouble in this respect that Primate Ussher alone took more

¹ Sir Edward Loftus, appointed Serjeant-at-Law, November, 1st, 1597, and knighted by Robert Earl of Essex, September 24th, 1599, married Anne, daughter and co-heir to Sir Henry Duke of Castlejordan, in the county of Meath, and died at the siege of Kinsale, May 10th, 1601. Lodge's "Peerage," iv., 331: Dublin, 1754.

than 200 years ago.¹ Ussher noted the faculty in this respect possessed by Dudley Loftus, and consequently advised his father, Sir Adam Loftus, to send him to Oxford for the further pursuance of his studies. Oxford at that time was the chosen home of Oriental learning. Archbishop Laud was devoted to it, a proof of which still remains in the Laudian Professorship of Arabic endowed by him in that University. Another influence conducted in the same direction. The British nation was then establishing its trade with the Levant, and fixing factories, as they were called, or small colonies of merchants at the leading ports of Palestine, Syria, and Asia Minor. Wherever they settled, the merchants established chapels where the service of the Church of England was duly performed by chaplains chosen from amongst the most learned Oriental students of Oxford. These chaplaincies were much sought after for this purpose. Men like Pococke the elder²—not Pococke, Bishop of Meath—and Huntingdon, afterwards Provost of Trinity College, recognized that nowhere else could they attain to such a knowledge of the Oriental tongues as upon the spot where they were spoken, and they therefore willingly exiled themselves for ten, fifteen, and even twenty years in order to gain a greater familiarity with the subject. It is no wonder that when they returned and settled at Oxford, they made it the greatest of living schools for the study of Hebrew, Syriac, and Arabic. To enjoy the advantages which Oxford then offered, Loftus, upon Ussher's advice, migrated thither, incorporating at University College as B. A. on November, 9th, 1639, and proceeding to his master's degree on October, 20th, 1640.³ He does not seem to have lost any time in the matter of study, for we possess a Latin letter written by him to Primate Ussher dated Oxford, November 14th, 1639, telling him of a catalogue of Greek manuscripts he had already forwarded to the Primate, and of an Ethiopic document that he was engaged in translating into Latin.⁴ It seems to me simply marvellous how Loftus attained his knowledge of Ethiopic here in Dublin prior to the year 1639. There was then no lexicon of that language, nor was there even a grammar of it. The earliest lexicon and grammar of Ethiopic was published at Rome in the year 1638 by one Jacobus Wemmers, a Carmelite Monk, and could not have been possibly known to Loftus during his collegiate course at Trinity College. He must have therefore possessed linguistic powers of that rare kind which could construct his own grammar and lexicon. Let us now, for the sake of clearness, take our subject in distinct divisions. Let us first consider Loftus as he was, an eminent Orientalist. This may seem a subject a little outside the scope of this Society; but then we must remember that we are not only the Royal Archæological, but also the Royal Historical Society of Ireland; and surely no portion of any

¹ Dunton, in his "Life and Errors," t. II., p. 497, says of Ussher's efforts: "That Atlas of learning, that orthodox scholar Archbishop Ussher, whose name makes Ireland famous, as it was the birthplace of so great a man; he it was that sent to Samaria for sundry copies of the Samaritan Pentateuch; and with a dear purchase it was also he that brought the Syriac Bible with other books from Syria."

² Edward Pococke, born November 8, 1604, B.A., Corp. Christ., Oxon, November 28, 1622, Laudian Professor of Arabic, 1636; died 1691. See Twells' "Life of Pococke," and his biography in Kippis's *Biographia Britannica*. Pococke lived as chaplain at Aleppo from 1630 to 1636, and only returned home when nominated by Laud to be the first professor of Arabic at Oxford.

³ Cf. Wood's "Ath. Oxon." ed. Bliss, Lond, 1815, t. iv., p. 428, and t. v., p. 513.

⁴ Ussher's works, ed. Elrington, t. xvi., p. 55, ep. ccxxi.

nation's history is more worthy our consideration than that which deals with its distinguished scholars. This portion, too, of Loftus's history is most in need of elucidation, for it is a curious fact that notwithstanding his abundant labours in this direction, and his great fame, which, as I shall show you, still lives and flourishes on the Continent, there is not one single Oriental work out of the many which he produced now to be found in Trinity College Library. If you will look under the name Loftus, Dudleius, in the very splendid and accurate catalogue lately compiled by Messrs. Hutton and Keenan, you will not find anything credited to him save a few legal and ecclesiastical tractates. Then, in the second place, we shall take him as he was, an antiquary and historian, adding a few personal details which may serve to render this curious old Dublin scholar of two centuries ago a more real and living character for ourselves. Now as to the Oriental studies of Loftus, he seems to have flung himself with great enthusiasm into the vast fields of study which even then the Bodleian opened out to the student of Eastern tongues during the period of two years over which his residence at Oxford extended. He then purposed to set out on a course of European travel. The Dutch University of Leyden was a great centre for Oriental studies, as was natural, owing to the vast Eastern trade and connexions of Holland, while Loftus may well have desired to penetrate to Rome, where the world-embracing activity and interests of the Vatican had gathered precious linguistic treasures from every land. But domestic circumstances, to which we shall afterwards refer, prevented the fulfilment of his intention, and he returned to Ireland towards the close of 1641, never apparently again to leave it during a long life, prolonged for more than fifty years afterwards. so that Loftus presents us with the figure of a man and a scholar who attained, in an age of giants, to the very foremost rank among Oriental scholars, and that while living a life of laborious, professional toil in our own city of Dublin. Loftus upon his return to Ireland devoted himself to the study of Ethiopic, Armenian, and Syriac, and as the result produced numerous important works connected with these languages. The epoch of the Commonwealth was marked by the production of that celebrated work, Walton's Polyglot Bible. To that great undertaking Loftus contributed the Ethiopic version of the New Testament with a translation into Latin, the worth and scholarship of which Walton acknowledges in a few graceful words in which he describes Loftus as "a most learned man, distinguished by the rank of his family as well as by his knowledge of Oriental tongues."¹ This Ethiopic version, with its translation, Loftus was obliged to send over in manuscript to London as he was then busily engaged in the pursuit of his legal avocations in Dublin. He entrusted them, however, to a very competent friend, Dr. Edmund Castell, who held a distinguished, we might almost say the most distinguished position, among the Orientalists of that age. Castell supervised the sheets and sent Loftus's labours safely through the press. It was no slight honour to our fellow-citizen to have been called to share in this great work of the first Polyglot Bible published in England, for all the great scholars of the day were interested in it or engaged upon it. Ussher, Lightfoot, Selden, Poccoke, Castell, Marshall, and many others assisted in it by their advice

¹ See Le Long's *Bibliotheca Sacra*, p. 744. The rough notes made by Loftus for this version are still in Marsh's Library, as I notice below. It is classed, V 3. 1. 18.

or active co-operation, proving clearly that amid the din of arms and the clang of controversy the real scholars of England and Ireland continued their work all through the troublesome years which elapsed between 1645 and 1660; for you must remember that Walton's Polyglot first saw the light in 1657, and was originally dedicated to the Lord Protector Cromwell. Castell revised the proofs of Loftus for the Polyglot, but Loftus soon returned the compliment. Ten years later Castell himself, who was then professor of Arabic in Cambridge,¹ was publishing a dictionary of seven Eastern languages, Hebrew, Chaldee, Syriac, Samaritan, Ethiopic, Arabic, and Persian, and in the preface he returns his thanks for the assistance afforded him in the Syriac department by Dr. Dudley Loftus, "that man," to use Castell's own words—"most skilled in every kind of abstruse literature."² Dudley Loftus from 1637 to 1657 seems to have devoted himself to Ethiopic studies. From 1657 and till death closed his earthly career in 1695 he seems to have been absorbed in Syriac and Armenian researches. Let me just record a few of the leading works he produced in these two different directions. Loftus first applied himself to the Armenian language in which his earliest production was a translation of a Logic from Armenian into Latin, published in 1657, followed in 1661 by a translation of the Psalter out of Armenian into Latin.³ During the next ten years, that is from 1661 to 1671 he published nothing Oriental, but in 1672 he printed here in Dublin, and sold at the shop of Joseph Wilde, bookseller in Castle-street,⁴ a volume made up of more than thirty separate ancient treatises translated out of the Syriac, Persian, and Armenian tongues, the most important being the Commentaries of Dionysius the Syrian upon St. Mark, and his Introduction to the study of the Four Gospels.⁵ This book exists only in one of our Dublin libraries. It

¹ There is a story told of Castell when professor of Arabic at Cambridge. His lectures were attended in 1666 by a continually decreasing audience, till at last he placed the following notice upon the door of his lecture room: "Praeceptor linguae Arabicae cras ibit in desertum."

² Castell's words in his preface to his "Lexicon Heptaglotton," are "Collectiones ex Gregorio Syro, Catena PP. Syr. &c. mihi a Cl. nobilibus atque omnigenae secretioris literaturae callentissimo D.D. Loftusio amice concessae."

³ The only copy of this psalter that I know of in Ireland is in Cashel Cathedral Library. I have never seen the Logic which Loftus translated from the Armenian. Loftus anticipated modern discoveries in this respect, as in many others. French scholars have devoted themselves to Armenian studies, and have been successful in recovering many long-lost philosophical and other classical works of the ancient Greeks, which were translated into Syriac, and thence into Armenian. Tatian's Diatessaron is a well-known instance of a theological treasure thus recovered. See V. Langlois, *Fragments Histor. Graec.*, t. v., and his *Historiens Anciens de l'Arménie*, and two articles by myself in the "Dictionary of Christian Biography" on the Patriarch Mesrobes, and on his nephew Moses of Khoren, where I have explained the circumstances which led to the translation of these Greek writers into Armenian.

⁴ Joseph Wilde is mentioned as a Castle-street bookseller by Mr. Gilbert in his "History of Dublin," t. i., p. 13. Dunton, in his "Life and Errors," t. ii., p. 500, and elsewhere celebrates the praises of a book-auctioneer named Richard Wilde, whom he employed to sell his books at Dik's Coffee House in Skinner's-row, and afterwards at Patt's Coffee House in High-street, opposite St. Michael's Church. See Gilbert, *l.c.*, p. 172-174.

⁵ The author of this work lived in the 12th century. Loftus made a mistake in his date. He was a very learned man. His name originally was Jacobus Bar Salibi, which he changed in A.D. 1154 into Dionysius, when he was made Bishop of Germanicia, near the Taurus range, whence in 1167 he was translated to the bishopric of Amida, where he died in 1171. See Le Quien's *Oriens Christ.* ii. 1416, and Asseman. *Biblioth. Orient.*, ii. 156, 210.

will be found in the Royal Irish Academy among the valuable collection of books left to that institution by the late Mr. Halliday. Some of these tracts are very curious, and have been republished of late years as new discoveries from the manuscripts derived fifty years ago out of the Nitrian monasteries. It is evident that Dudley Loftus had access to copious collections of rare and out-of-the-way Eastern documents—a conclusion which I shall confirm by a curious circumstance. I was the other day in the shop of Messrs. Hodges and Figgis when I was offered a pamphlet written by a German scholar, Dr. Nestle, treating of the Invention of the Cross. I looked into it, and at once purchased it, for I found that the preface was entirely taken up with celebrating the fame of Dr. Dudley Loftus.¹ And what an interesting story this book had to tell the last congress of Orientalists held at Stockholm concerning our neglected and well-nigh forgotten Dublin scholar. Canon Cureton, and Mr. Phillips, and other eminent Syriac scholars of the last twenty years had treated of the very same subject, “The Invention of the Cross,” as a great novelty brought to light from the Eastern libraries by modern research. The industrious German scholar some ten years ago or so discovered, however, in the British Museum, a tract printed by Dr. Dudley Loftus showing that just 204 years ago Dudley Loftus knew the very same work and translated it from Syriac into English, under the following title, “An History of the twofold Invention of the Cross whereon our Saviour was crucified, translated out of an antient Aramaean Biologist. Together with an account of the conversion of the Ethiopians out of Abulpharagius’ Ecclesiastical History, Dublin, 1686.” This pamphlet, as reprinted by Nestle, not only proves the intimate and copious knowledge which Loftus possessed of the Syriac language, but also displays his linguistic power in another direction, for it begins with an Italian preface to “Her Sacred Majesty, Mary, Queen of England, Scotland, and Ireland,” the wife of James II., then the reigning sovereign. You may well ask me what materials had Dudley Loftus, or could he possibly have found at that period in Dublin for prosecuting such researches. Strange as it may seem, Loftus had probably much more materials for Syriac researches at that time than we have now. He had Ussher’s MSS., and so have we, but he had also two immense and most valuable collections, no longer with us. He had the Oriental library of Archbishop Marsh, now in the Bodleian, containing about 800 volumes of Oriental MSS., and he had also the immense library of Oriental documents which Provost Huntingdon had accumulated during his ten years’ residence in Palestine, the greater part of which is now in Oxford, though a few volumes have found their way to the University library at Cambridge.² Loftus took every means of improving himself in the study of Syriac. He imported from England a Nestorian priest about the year 1676, and kept him in his house for two whole years for the purpose of gaining a living knowledge of that language.³ And he utilised his opportunities thoroughly,

¹ The exact title of this pamphlet is “De Sancta Cruce; ein Beitrag zur Christlichen Legendengeschichte von Eberhard Nestle,” Berlin, 1889.

² See Nestle’s treatise, and T. Smith’s “Vita et Epp. Rob. Huntingtoni Ep. Rapot.,” for an account of Huntingdon’s labours, travels, and MSS.

³ See Twells’ *Life of Pococke*, p. 72, as prefixed to his collected works, Lond. 1740.

“This year (1676) began a correspondence between Dr. Pococke and Dr. Dudley Loftus of Dublin, concerning a Chaldee priest who desired Dr. Loftus’s letter to our author,

devoting the last thirty years of his life to wide and minute Syriac studies. His efforts in that direction consoled him in a period of great trouble. Dudley Loftus lived in Exchange-street, formerly called the Blind-quay, and his name duly appears in the list of churchwardens for the parish of St. John the Evangelist, now merged into that of St. Werburgh.¹ In Exchange-street Dr. Loftus remained quietly at work upon his Syriac studies all the time that James II. and Tyrconnell held sway in Dublin. He never left the city no matter whether James II. or William III. was in power.² It was all the same to the solitary scholar who ruled so long as the powers that be left him in peace with his books; and even during that troublesome time his studies bore fruit, for he tells us in a letter which he wrote to Pococke the great Orientalist of Oxford, that "during the late troubles in Ireland he had translated eight Syrian liturgies into Latin, and the Ethiopic liturgy together with the ancient form of prayer used in the primitive Church for the cure of diseases."³ These liturgies he intended to print, but he did not live long enough to carry out his purpose. He died a few years after, whereupon Archbishop Marsh purchased his manuscripts, adding them to his own collection; which, as I have already stated, was bequeathed by him to the Bodleian, where now doubtless, are to be found the many unpublished Syriac works and translations of Dr. Dudley Loftus.⁴ You may now ask me, "Have you any of Dudley Loftus's Oriental MSS. or works at Marsh's Library"? My reply is simple enough. We have the last work which Loftus translated from the Syriac, and published in 1695, the year of his death. It was the Commentary of Dionysius Bar Salibi upon the first three and the last three chapters

signifying his good behaviour in Ireland, and the success of his journey, to which place Dr. Pococke, among others, had given him commendatory letters. Having this opportunity, he desires the professor to inform him what oriental writers say concerning Dionysius, the compiler of a catena upon the Bible, from Oriental interpreters; and whether any of this Dionysius's works be extant in Oxford. Dr. Loftus had already published a translation of this catena, upon the Gospel of St. Mark, into English, and intended an edition of him upon the Four Gospels, which was all he had of him. There are also some other learned and curious queries in this letter, too long to be transcribed here."

¹ See the list of churchwardens in Rev. Dr. Hughes's "History of St. John's Church and Parish." (Dublin: Hodges & Figgis.)

² Loftus probably exercised his powers as a Master in Chancery during King James's rule in Dublin. In King's "State of the Irish Protestants," app. p. 57, we find his name appearing attached to an affidavit sworn on September 27, 1690, by the Rev. Ezekiel Burridge.

³ See Twells' "Life of Pococke," p. 338, for this letter written by Loftus on October 14, 1690. This life contains numerous extracts from the correspondence between Loftus and Pococke, proving the eminent position among European orientalists then occupied by Loftus: cf. Smith's "Life and Epistles of Provost Huntingdon," p. 47. Loftus discusses in his correspondence with Pococke the most abstruse questions. He was evidently, till extreme old age, a most industrious scholar. Thus we may take a letter written by him to Pococke in September, 1685. Thirty years before Pococke had published an edition of Gregory, *alias* Bar-Hebraeus, or Abulfaragius, out of the Arabic. Gregory was a great mediæval church historian and expositor. Loftus wrote in 1685 to Pococke, telling him that he had been engaged in comparing Pococke's Arabic with Huntingdon's Syriac text of Gregory, and that he himself had lately published in Dublin a translation of that writer's Church History out of the Arabic.

⁴ See Forshall and Rosen's Catalogue of Syriac MSS. in the British Museum, p. 71, with which may be compared Dr. Payne Smith's Catalogue of Syriac MSS. in the Bodleian; Wright's Catalogue of similar MSS. in the British Museum; and the Introduction to Nestle's Treatise *De Sancta Cruce*, presented to the Congress of Orientalists assembled at Sweden in the autumn of 1889.

of St. Matthew, being in fact a continuation of the work he had published more than twenty years before, the solitary Dublin copy of which is in the Academy. The copy we have was the author's presentation copy to Archbishop Marsh as is proved by a note in Marsh's own neat hand as well as by his motto inscribed by him in every book he possessed, *πανταχὴ τὴν ἀλήθειαν*. As to manuscripts we have large numbers of Loftus's MSS., but only two of them deal with Oriental topics. One is a version of two of the Gospels out of the Ethiopic into Latin, which is evidently a rough copy made by him about the year 1654 for the purposes of Walton's Polyglot. It is interesting as showing the minute care bestowed by this old Dublin scholar upon his work, and that too when his professional attention must have been very much absorbed in quite different work as I shall soon show. The other Oriental MS. belonging to Loftus which we possess is a Samaritan epistle, the history of which is curious and throws light upon the European eminence and fame enjoyed by Loftus in his day. Provost Huntingdon during the ten years he spent in the East made frequent journeys to Mount Gerizim, and Sychem, or Shechem, where dwelt and still dwells the last remnant of the ancient Samaritans. He was drawn thither by his desire to consult the ancient Samaritan Pentateuch which the Samaritans boast is the very autograph of Abishai, the great grandson of Aaron, written in the thirteenth year after the Jews entered Canaan. Upon Huntingdon's first visit he showed the Samaritans some Hebrew writings he had brought with him from England. They recognised the character, discovered there were Jews in England, insisted they were Hebrews like themselves, and despatched through Huntingdon letters to their brethren dwelling in England. These letters caused at the time much excitement among Western scholars in England and in Germany. The Epistles were translated into Latin, and copies despatched to all the principal Orientalists, as for instance, to Job Ludolf, an eminent German who published a treatise upon them, and to Loftus here in Dublin. The copy which Loftus received and used, with the original Samaritan on one side, and the Latin translation on the other, is now in Marsh's Library, classed V 3, 1, 18.¹

But, doubtless, you have got quite enough of Loftus as an Orientalist, and are desirous of hearing something about him in another aspect.

Let us now view Loftus, as he lived quite a different life, helping to make Irish history as well as compiling the materials for Irish history and antiquities.

Loftus returned from Oxford just before the outbreak of October, 1641. He found Ireland in a very troubled state. His father, Sir Adam Loftus belonged to the small governing body. He was Vice-Treasurer for Ireland, and a member of the Privy Council. Upon the outbreak of the

¹ See Smith's "Life of Huntingdon," where on p. 47, we find a letter from Huntingdon to Ludolphus touching this very correspondence. The Provost's letter is dated March 31, 1690. It shows the feelings then prevalent in England with respect to matters in Ireland. The Provost seems to have fled from Dublin upon King James's threatened arrival in such haste that he left his baggage behind him, included in which was the Samaritan correspondence. He fears, therefore, that it is now lost for ever. All communication with Dublin was completely cut off; he therefore regrets he cannot forward Ludolph's letter to Loftus. Cf. *Epistolæ Samaritanæ Sichemitarum ad Jobum Ludolphum*, A.D. 1688, which gives a Latin version of Huntingdon's Samaritan letters at the end.

rebellion his services were required in defence of the city. He was obliged therefore to confide his hereditary property of Rathfarnham Castle to the care of his son Dudley Loftus, who proved by his warlike achievements there that he was as clever with his sword as with his pen. He rendered great services to the Crown in that castle by repelling the numerous attacks directed against Dublin by the Irish of the Dublin and Wicklow mountains.¹ Henceforth Dudley Loftus was an important personage in Dublin society. Trinity College was in a wretched state about the close of the year 1641. The Provost, who was an Englishman, fled to England, as did Provost Huntingdon, in 1688, leaving the College to take care of itself. The Lords Justices thereupon appointed Dr. Faithful Tate and Dr. Dudley Loftus to take temporary charge of the College, as Dr. Stubbs points out in his new "History of the University of Dublin" (p. 84). Times soon changed, however, in Dublin. The king was deposed and executed, and Dublin itself was yielded to the Republicans in 1647. Dr. Dudley Loftus proved himself to be as changeable as a chameleon or as the "Vicar of Bray." He was useful to King Charles when in power; he now took office under Cromwell, and lent him and his party the aid of all the vast legal knowledge which he possessed. He became Judge Advocate-General, as we should call him, for the Dublin garrison, and in Marsh's Library we possess a MS. containing Loftus's minutes of the various courts-martial held upon delinquents military and civil during Cromwell's regime.² It is a document well worth looking into, for it shows the vigorous rule exercised by the Republican government in England. The sternest Coercion Act that was ever passed by Parliament never equalled the severe measure meted out by the standing court-martial which sat from day to day from February, 1651, to April, 1653, sometimes assembling in "Patrick's Church," as they style the cathedral, and sometimes at the Castle.³ Men and women, civilians and soldiers, officers and privates, are all equally haled before this court, whose decrees were to the extent of fully 25 per cent. death by hanging. The hangman was kept pretty busy in those days in the city of Dublin. The very first case reported in Dudley Loftus's minutes was that of one Kathleen Farrell. There was then a barrack at Killincarrick, a village

¹ Rathfarnham Castle was an important post against attacks from the county Kildare, as Lord Castlehaven's Memoirs show.

² Lodge's "Peerage," vol. iv., p. 340, enumerates his employments under Cromwell. "He was a great civilian, and June 24, 1657, was appointed deputy judge-advocate within the province of Leinster, with the salary of £100, in which year he was joined by Sir Edward Bagshaw and Mr. Wilcockes, as commissioners of the revenue, with the like salary; and in 1654 was judge of the admiralty with the same annual fee; having also a pension of 20s. a-week, and Lady Loftus 10s., included in an order issued by the Commissioners of Parliament, December 25, 1651. On December 20, 1655, he and Robert Jeffreys, Esq., were joined in the office of ingrosser of the great roll of the Clerk of the Pipe, and chief ingrosser of the Exchequer for life, and that year he was made a Master in Chancery, which was renewed to him upon the Restoration, being also made judge of the Prerogative Court and Faculties, and Vicar-General of Ireland, which employments he held till his death in June, 1695, *æt* 77, and he was buried in St. Patrick's Church. He married Frances, daughter to Patrick Nangle, Esq., styled Baron of Navan, and had two sons and five daughters: Dudley, Adam, Mary, Jane, Letitia, Frances and Catherine, who all died young, or unmarried, except Jane, the wife of Mr. Bladen." Loftus evidently knew how to gather money for himself, no matter what sun, royal or republican, happened to be shining.

³ Cf. Mason's History of St. Patrick's, p. 191.

between Greystones and Delgany. It was established there to watch the wild tribes of the Dublin mountains. Poor Kathleen Farrell was arrested there as a spy, brought before the dread court at Dublin, and sentenced without delay to be hanged. A few days after another case from Killincarrick turns up. One John Bayly, a soldier, is accused of deserting his colours. This offence was usually death, but there must have been some extenuating circumstances, as he is merely sentenced to run the gauntlet of all the soldiers stationed at Killincarrick, armed doubtless with switches, the culprit's hands being tied behind his back, while the blows rained thick and sharp upon his bare bones. Many an illustration of life and morals among these stern republicans can be gleaned from Dudley Loftus's minutes, while again the list of the officers' names composing the court furnishes many a one still known in Ireland. Lieutenant-Colonel Hewson was almost perpetually president, and among those of the other members we recognise the names of Disney, Jones, Campbell, Hore, Mannering, Sankey, Mansfield, Pears, King, Mansell, Payne, Latham, Sands, Armitage, Curtis, Johnson, Philips, Lewis, Woodcock, Massy, and Synge. During all the Commonwealth years when he was so busy with his Ethiopic studies, Dudley Loftus was busy at the same time as a legal practitioner, and among the manuscripts of Trinity College we still find evidence of his industry in this direction. In the manuscript room of Trinity College there lie numerous legal indentures, drawn up by Dudley Loftus, proving his practical legal skill at that period.¹ But changed times again came in 1660, and Charles II. was restored to the throne of his ancestors, affording Dudley Loftus another opportunity of displaying the flexibility of his views and principles. Dudley Loftus was not however alone in his change of views. The whole Irish Bar, Chief Justice, Judges, barristers, all the legal profession of that day from ardent republicans and humble servants of Cromwell became equally ardent royalists and devoted to royal authority. It was not the only occasion that a similar flexibility has been displayed, for we have all seen something very like it manifested again and again in modern times. Loftus now found abundant occasion for the display of his ecclesiastical lore, of which he had acquired a vast store. He was appointed Vicar-General for the whole Kingdom, and Pro-Vice-Chancellor for the University of Dublin, in which dual capacity he presided over the public procession through the city to St. Patrick's and the other ceremonies attendant on the consecration of twelve bishops on the 27th January, 1661.² For the next thirty years he was busy in the fields of legal and historical antiquities and investiga-

¹ Among these Trinity College MSS. (classed F. 1. 7) there is an order, prayers, lessons, &c., for the consecration, about 1666, of the "Cabbage Garden," as the disused cemetery near the Meath Hospital is called. It is apparently in the handwriting of Loftus himself. There is also a petition to the Commissioner for settling Irish affairs setting forth the claim of Sir Adam Loftus to be Surveyor-General of Ireland, and a lease from Lady Ursula White of Leixlip to Alderman Ridgely Hatfield of Dublin, dated May 12th, 1656, conveying the house and lands of St. Catherine's, which is still a well-known residence on the Liffey banks. St. Catherine's was originally a monastery founded under that name in the reign of Henry III. Upon its suppression by Henry VIII. it became the property of the Whites of Leixlip Castle. It is not often we find residences retaining the same name for 600 years.

² Loftus published an account of this consecration, which does not, however, appear in any Dublin Library. Cf. Mason's "Hist. of St. Patrick's," p. 192.

tions. He composed a volume of Irish Annals, often quoted as Loftus's MS. Annals, which are now in Marsh's Library. They begin about 1100, A.D., and advance year by year till about the year 1620, when they stop. They are specially full and valuable for the history of the sixteenth century, for which period they afford many details of Dublin history which we shall seek in vain elsewhere. For instance, they tell us how that in 1559 the Archbishop of York sent four large bibles to the Dublin Cathedral for the purpose of public study, and also that in the same year the Dublin booksellers sold no less than 7000 bibles;¹ while, again, the same Annals enter into very copious details concerning the rule of Sir John Perrott about the year 1588. Dudley Loftus shone in other directions too. He became an ecclesiastical orator though only a layman. Primate Bramhall, a famous divine of Strafford's time, died primate in 1663. He was buried at Christ Church, and Dr. Loftus delivered a funeral oration over him which embodies much current ecclesiastical history. That oration was no twenty minutes' discourse such as sermons have now been cut down to. It was a Latin discourse, in fine classical language, which fills in a quarto tract full 37 pages. In 1671, again, Bishop John Leslie of Clogher died, being at the time, as was supposed, the oldest bishop in the world. He was the father of the celebrated Charles Leslie, the author of the short and easy method with the Deists, and the champion of King James II. as against Archbishop King. Bishop Leslie of Clogher was also the ancestor of the Leslies of Glasslough in the county Monaghan, and he too is celebrated by Dr. Loftus in a charge which he as Vicar-General delivered "sede vacante" to the clergy of the diocese, eulogising the virtues and courage of Bishop Leslie who had gone so far as to sustain a siege against the forces of Oliver Cromwell when surrounding his episcopal castle at Raphoe. This charge is printed and is worth reading, prefixed to which will also be found a laudatory epistle by Bishop Maxwell of Kilmore, celebrating its author, Vicar-General Loftus, as the greatest living luminary in the civil and canon law. The Trinity College collection of Loftus's printed tracts contains several other publications testifying to his eminence as a canonist. There was, for instance, a great contest concerning the marriage of a Lady Decies of that day. She belonged to the noble house of Kildare, and many questions were raised and were tried concerning the validity of her marriage with Lord Decies, which led to a considerable printed controversy still remaining on record, in the course of which Loftus upheld the side of Lady Decies.

By the year 1680, the fame of Dudley Loftus had reached its highest point. Scholars from every quarter consulted him, and we even find that the English Primate, Archbishop Sancroft, who resigned his see rather than surrender his allegiance to James II., consulted him on important matters.² For the evidence upon this point we have to cross to Oxford.

¹ Under the year 1563, they tell us out of an ancient register of St. Werburgh's Church, extracted in 1646 for Sir James Ware, by Mr. John Sibold, curate of that church, how the householders of that parish were compelled to attend church in that same year, 1563, and describe the churchwardens calling a roll, to see that none were absent.

² One of the latest notices of Dudley Loftus in contemporary literature will be found in a scurrilous production called a "Tripos," spoken at a commencement held in Trinity College, July 11, 1688, the composition of which Dr. Barrett ascribes to Swift

In the Bodleian Library there is preserved an immense collection of MSS. made by Archbishop Tanner, a celebrated archæologist of the last century, and among them we find a copious collection of Dr. Loftus's letters and papers.¹ Among them there is an account of his life and learning by his nephew, Robert Gorges, and a series of his letters written to Primate Sancroft, extending over the years 1680 to 1685. They touch on many topics. They chiefly regard his Oriental translations and studies, a subject in which Sancroft seems to have taken a great interest. But they are not confined to that topic alone. Loftus, though only a Dublin lawyer of no very eminent official standing, takes the position of a trusted friend and adviser upon ecclesiastical questions and appointments. In 1681 the archbishopric of Dublin fell vacant by the death of Dr. John Parker, an Irishman. Loftus writes off to the Archbishop of Canterbury just as Boulter used to do in the eighteenth century, about the importance of appointing an Englishman to that post. In 1682 the Archbishopric of Cashel seemed to be falling vacant, and so on August the 18th of that year Loftus writes off to Sancroft recommending the appointment of Dr. Narcissus Marsh, Provost of Trinity College, who—though for the time—he did not obtain the Archbishopric, because the holder thereof did not die, yet was appointed Bishop of Ferns, whence he rose successively to the Archbishoprics of Cashel, Dublin, and Armagh.² These particulars which I cite from the Tanner MSS. in the Bodleian, prove the distinguished position occupied by the Dublin scholar whose name and fame the present century has almost entirely forgotten.

I must for brevity's sake omit many details I could give you concerning the manuscripts of his which I have under my care in Marsh's Library. Harris, in his "Preface" to Ware's works, tells us they were found in a neglected corner of that library, some time about the year 1740. Archbishop Marsh had in fact selected all the valuable Oriental manuscripts and transferred them with his own collection to Oxford, and then the survivors dealing merely with Irish History were not esteemed by the Whig divines of George the Second's day of any value whatever. They are, however, of great value to the true Irish historian. I shall instance three or four volumes alone. There is a volume of "Royal Grants" for the reigns of James I. and Charles I., most important for the history and social life of Ireland under those sovereigns. There

in his essay on that writer. Loftus is there described thus: "*Valeat etiam doctor ille Civilis, sed Polygamista Edentulus sed Polyglottus; qui adeo plenus est literis, ut in ipsa facie omnes linguarum characteres graphice scribuntur. Frustra igitur, reverende doctor, susurrant invidi, te jam senio confectum orientales linguas non callere, cum revera index tui animi sit Vultus.*" I do not know why Loftus should have been called "Polygamista," were it not an intrigue of which he was accused about 1667, with a certain lady named Frances Maria Lucretia Plunket, one of the ladies attached to the person and court of the Queen-mother of England. See the list of his writings in a note at the end of this paper. He did not marry his second wife till 1694, the year before his death.

¹ See Cat. Codd. MSS. Biblioth. Bodl. pars quarta, ed. A. Hackman (Tanner's MSS.), Oxon, 1860, p. 1009. The Robert Gorgis there mentioned as Loftus's nephew, is evidently the Robert Gorges, LL.D., of Kilbrew, as I show below.

² It is a curious fact that when the See of Cashel did fall vacant a few years later, in the time of James II., a Roman Catholic was appointed by the King, who used the style and title usual in the Established Church. There is in Marsh's Library a magnificent missal which this Roman Catholic prelate was wont to use while he possessed for a short time the Cathedral, now in ruins.

is the Court Book of Esker and Crumlin under Queen Elizabeth, giving us a glimpse of a curious crown jurisdiction in the immediate neighbourhood of Dublin, representing some ancient Irish principality, perhaps that of the Gillamoholmoos. There is another volume containing the records of the Dublin Consistorial Court, which sat in St. Patrick's Cathedral for the years 1596-99. There are also numerous other consistorial records showing the practice in the Ecclesiastical Courts, in the reigns of Elizabeth and James I. The Church Courts then took a minute survey of commercial transactions for instance. One of Loftus's manuscripts tells us how a man was summoned before the Diocesan Court for usury, because he charged 20s. for £20 for three months. Twenty per cent. was too much for a court Christian to tolerate. Others of his manuscripts are valuable for genealogical purposes. The Doynes and the Dunnes have occupied a high place in our Irish society in modern times. Loftus's manuscripts reveal them to us in quite another aspect. A long rope and a short shrift was then often the fate of the O'Doynes, while we may conclude from a petition of Dr. Charles Doyne to James I., that some members of the tribe were learning the ways and habits of civilisation. There is, again, a book called "Precedents of Armagh," containing records and extracts made by Loftus as vicar-general out of the registers of the Primate, going back as far as the year 1300.

And now let me end with a few personal details which may help to bring him and his family into closer relationship with our own age. Dr. Dudley Loftus was the son of Jane, daughter of Walter Vaughan of Golden Grove, near Roscrea, a family which is still represented in Ireland. He himself married, first, Frances, daughter of Patrick Nangle, Baron of Navan, an ancient Anglo-Norman peerage, created by the De Lacies, Princes Palatine of Meath; and, secondly, when he was seventy-five years of age the Lady Catherine Mervyn, a foolish marriage which brought him nothing but trouble and discord. By his first wife he had several children, one of whom alone lived to be married. She was Letitia, who married Mr. Bladen, the son of William Bladen, King's printer here in Dublin all through the reigns of Charles I., Cromwell, and Charles II. Bladen must have been a clever man to keep on good terms with all parties. (See Gilbert's "Dublin," I. 12; Lodge's "Peerage," IV. 340.) From the Chancery records preserved in the Record Office there appears to have been a long lawsuit about Dr. Dudley Loftus's property between the Bladens and Lady Loftus, our antiquarian's second wife, in which Jacob Peppard, the town-clerk of Dublin, took a leading part. This lawsuit, according to the custom of the times, dragged its weary length all through the years which elapsed from 1712 to 1720. One other point about him and I have done. One of the best known and most valuable antiquarian and legal works published in Dublin during the last century, was the "History of the Irish Exchequer" by Gorges Edmund Howard. This eminent Dublin solicitor produced a work which did for Ireland what Madox "History of the Exchequer" did for England. Howard acknowledges in his preface, his obligations to Dudley Loftus, a collateral ancestor of his who lived fifty years earlier than his own time.¹ He tells us how this came about.

¹ The connexion between Gorges Edmund Howard and Dr. Dudley Loftus was as follows:—Sir Arthur Loftus of Rathfarnham Castle, was elder brother to Dudley Loftus. Sir Arthur's daughter Jane, was married to Robert Gorges, Esq., LL.D., of Kilbrew, Co. Meath. Dr. Robert Gorges was therefore Dr. Loftus's nephew

Howard's mother was a direct descendant of Sir Arthur Loftus, the eldest brother of our hero, and to her in consequence had come down some four manuscript volumes, filled by Dudley Loftus, with notes and extracts dealing with the Acts of Settlement and Explanation, statutes which lie at the very basis of all landed property in this country. These manuscript volumes met with a very unhappy fate. Howard's father was a half-pay cavalry officer, belonging to a class not over-devoted to legal and learned studies. The volumes were looked upon as utterly worthless, and used accordingly for all necessary household purposes, serving to light fires, wrap up parcels, and ministering to the other numberless domestic requirements of an establishment where money was not too plentiful. One volume, however, escaped the housemaid's clutches! What was Howard's horror to find, when in late years he came to write the "History of the Exchequer," that as a child he had been aiding and abetting the destruction of materials most important for his purpose. Three volumes had utterly perished, but one still remained which as Howard tells us proved most helpful to him in his researches, and served at the same time to illustrate the terrible loss which Irish history had sustained in the untimely destruction of the other three volumes.¹

by marriage, and as such wrote the account of his life and labours in the Tanner Collection, now in the Bodleian Library. Dr. Robert Gorges's daughter Elizabeth, married William Jackson, Esq. of Coleraine, whose daughter Elizabeth married Francis Howard, a dragoon officer, whose son was Gorges Edmund Howard, the Dublin Solicitor to the Revenue, and author of the "History of the Exchequer," and of sundry minor works. Cf. Joseph Foster's "Families of Royal Descent," p. 30, and Lodge's "Peerage," vol. iv., p. 342, note, where Howard's descent is traced.

¹ The following is a list of Loftus's writings as I have taken it out of Harris's edition of Ware's "Writers of Ireland":—(1) "The Ethiopic New Test.," translated into Latin. (2) "Logica Armeniaca in Latinam traducta": Dub. 1657; 12mo. (3) "Introductio in totam Aristotelis philosophiam": Dub. 1657; 12mo. (4) "Proceedings at the Consecration of twelve Bishops": Lond. 1661; 4to. (5) "Liber Psalmorum ex Armeniac. Idiomate in Lat. trad.": Dub. 1661; 12mo. (6) "Oratio funebris Joh. Bramh. Archiep. Armach.": Dub. 1663; 4to. (7) "Speech of Duke of Ormond, trans. into Italian": Dub. 1664. (8) "Reductio litium de libero arbitrio": Dub. 1670; 4to. (9) He published under the name of "Philo-Britannicus," a book demonstrating that it was inconsistent with the English Government, that the Irish rebels should be admitted to their former condition. (10) Italian letter directed to Francesca Maria Lucretia Plunket, 1667; 4to. Harris remarks: "This piece was written on account of a lady of Irish birth whom the doctor would have pass for an Italian. It was well known he lived in too great familiarity with her." (11) "Vindication of an injured lady": Lond. 1667; 4to. (12) "Case of Ware and Shirley." Two tracts. Dub. 1668 and 1669; 4to. Mr. Shirley carried off a young heiress and married her against her will. The case was brought before the Consistorial Court of Dublin, and argued there in Michaelmas Term, 1668. (13) "Visitation Charge at Clogher *Sede Vacante*, September, 1671." (14) "Lady Decies's marriage asserted": Lond. 1677; 4to. (15) "Dionysius Syrus on St. John": Dub.; 4to. (16) "Commentary on the Four Evangelists by Dionysius Syrus, out of the Syriac." (17) "Commentary on St. Paul's Epistles, by Moses Bar-Cepha, out of Syriac." (18) "Exposition of Dionysius on St. Mark": Dub. 1676; 4to. (19) "History of the Eastern and Western Churches, by Gregorius Maphrinus, in Latin, from Syriac." (20) "Commentary on general Epistles and Acts of Apostles, by Gregorius Maphrinus." (21) "Praxis Cultus Divini, or a series of Syriac Liturgies": Dub. 1693; 4to. (22) "Dionysius Syrus on St. Matthew in English, out of Syriac": Dub. 1695; 4to. (23) "History of the Invention of the Cross, from the Armenian": Dub. 1686. (24) "Commentary on St. Luke, by Jacob Bar-Salibi, in Latin." (25) "Life of Abul Faragi, out of Arabic into Latin." (26) "Sermons of Dionysius Syrus, translated out of Syriac into Latin." (27) "History of Bar-Abchi, out of Syriac into Latin." A comparison of Harris's text with Bernard's "Cat. MSS. Hiberniae," p. 49, shows that many of these works were

I have now completed my task. I hope I have done something towards recalling attention to a really great though almost forgotten scholar. This brief notice may perhaps also prove useful in directing investigators into the inner life and history of the seventeenth and sixteenth centuries, to sources as yet largely unexplored; and perhaps may even lead to the discovery in the libraries and collections still existing in country houses, of some further manuscript remains of an industrious and learned antiquary, Orientalist and canonist, of two hundred years ago.¹

I have been furnished by my friend, Arthur Vicars, Esq., with the accompanying "Pedigree of the Loftus Family," which shows how Gorges Edmund Howard was connected with them.

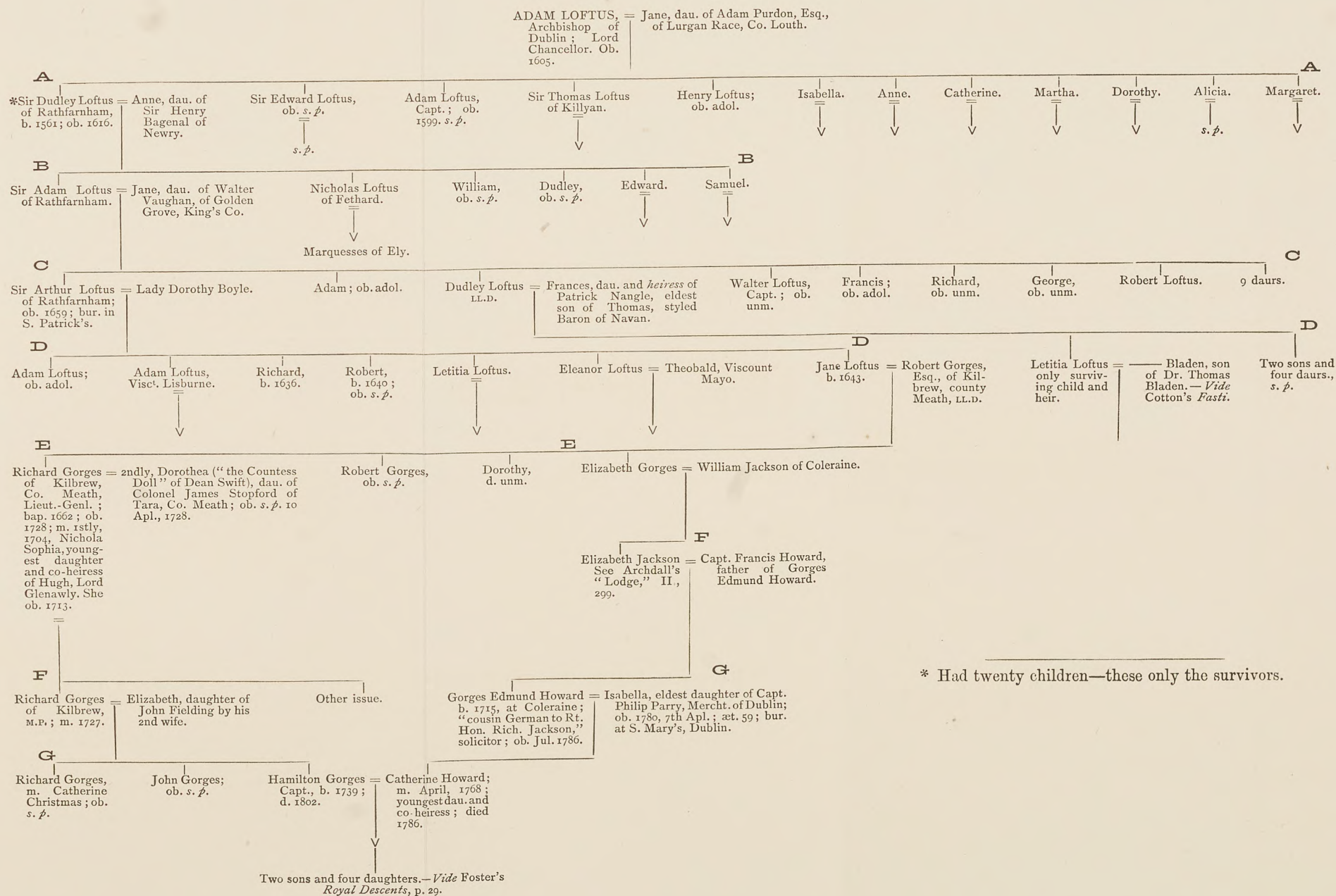
only in MS., and were never printed. Number 17 of the above list is a volume which embraces a vast number of separate treatises. Harris does not seem to have examined it, as he merely gives the title of the first. The following is a complete list of them:—(1) "Exposition of Dionysius Syrus on St. Mark," A.D. 1672 (Harris was mistaken in the date of publication). (2) "Dionysius on the Beatitudes." (3) "His exposition of the Benedictus, or song of Zacharias." (4) "On the Nunc Dimittis." (5) "On the Ave Maria." (6) "On the Lord's Prayer." (7) "Form of Prayer made by our Saviour after his Baptism." (8) "On the Prayer of John the Baptist." (9) "Scholiast on the Four Gospels." (10) "Reconciliation of St. Paul and St. James, touching justification." (11) "Genealogy of Melchizedek." (12) "On the Son of a High Priest." (13) "Gregorius Syrus concerning the sun going down ten degrees." (14) "His Explication of Jephthah's Vow." (15) "Concerning Gideon's soldiers lapping the water." (16) "Letter of Abgar to Christ, and *vice versa*." (17) "Of Pilate to Tiberius Cæsar." (18) "Of Lentulus to the Senate." (19) "Of sin against the Holy Ghost." (20) "Concerning free will." (21) "Dionysius on the woman that had six husbands." (22) "Concerning Herod taking his brother's wife." (23) "Dionysius on the barren fig-tree." (24) "On John the Baptist eating locusts." (25) "Concerning the miraculous darkness." (26) "Concerning the Majesty of Christ." (27) "Dionysius's description of the Roman Government in Judæa." (28) "Concerning the tax made by Augustus." (29) "The Armenian Creed translated out of that language." (30) "Introductio Dionysii Syri in expositionem suam quatuor Evangelistarum per Dud. Loftusium in Linguam Latinam versa." This last tract is in 45 chapters. In Chapters 34 and 43 there is a notice of Tatian's "Diatessaron," which has been within the last ten years recovered out of the Armenian. In Gilbert's "Dublin," vol. II., Appendix iii., there is a notice of an essay on Père Simon's "Critical History," contributed by Loftus to the "Transactions" of the Dublin Philosophical Society, instituted by Sir William Petty, Primate Marsh, Molyneux, and others.

H. J. Todd in his life of Bishop Bryan Walton, vol. i., pp. 248-253, gives a good account of Loftus and his MSS. He notes that Loftus contributed to the Sixth Volume of the London Polyglot, a treatise styled *Excerpta paucula ex scholiis Gregorii Syri in librum Psalmorum*, in addition to his Ethiopic version of the N.T.

¹ The last notice in modern times which I have been able to find of Dudley Loftus occurs in Erck's "Ecclesiastical Register for Ireland," Dublin, 1830, p. 26. The right of presentation to the living of Ratoath was contested before a jury in 1820. Dudley Loftus acquired the advowson by gift from his father in 1663, devising it by his will to his daughter, Jane, who married Mr. Bladen. A Mrs. Fox claimed to be the descendant of Loftus through Mrs. Bladen, and therefore owner of the living. She failed, however, to establish her descent.

I may here add what I have learned since I wrote my Paper, that Dr. Robert Gorges was agent for the Duke of York, afterwards James II., in the matter of the estates of the Roman Catholics, confiscated by Cromwell, and bestowed by Charles II. on his brother. James II. held about 100,000 acres of Irish land in this way. Stillorgan Park and estate was thus owned by him. Dr. Robert Gorges was his agent in settling these confiscations.—See Russell and Prendergast's "Report on the Carte Papers," p. 172.

PEDIGREE OF THE LOFTUS FAMILY.



* Had twenty children—these only the survivors.

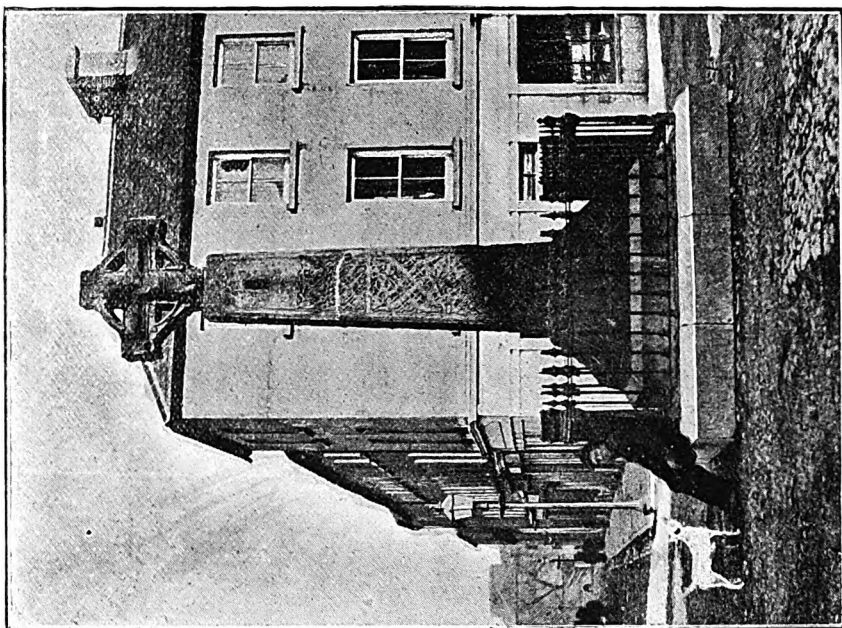


Fig. 2.—Tuam.

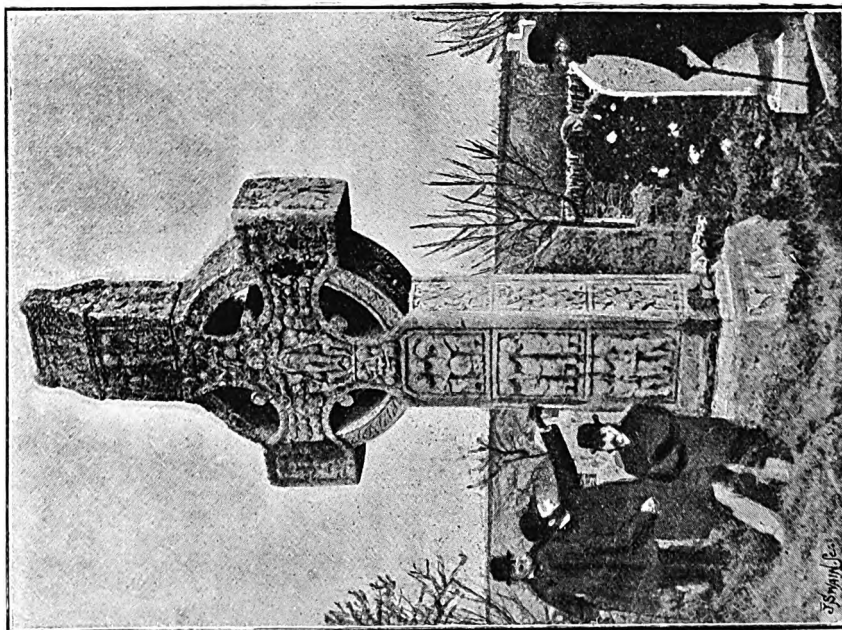


Fig. 1.—Monasterboice.

CELTIC REMAINS IN ENGLAND.

By JOHN L. ROBINSON, A.R.H.A., MEMBER.

WITHIN the last few years some English antiquaries have bestowed attention on the pre-Norman remains in that country, all of which have heretofore been indiscriminately attributed to the Saxons.

The specimens of Saxon architecture now existing in England are few, and are mostly small churches without any carving or architectural ornamentation; their principal characteristics being the long and short work (as it is called) at the quoins of the building, and the balluster shafts in belfry windows, such as exist in the churches at Earls Barton, St. Albans, Dunham Magna, &c. There is little doubt that the reason why so few Saxon buildings remain is, because during the Norman period many cathedrals were rebuilt on the Saxon churches, which were pulled down to give place to their larger and more important Norman successors.

Mr. Joseph Anderson, in his series of Rhind Lectures, the first of which was delivered on October 14th, 1879, draws attention to the wonderful similarity which exists between some of the metal work, buildings, crosses, and round towers of Ireland, and similar remains in Scotland.

About two years ago I had occasion to visit Leek, in Staffordshire, and was much interested to find standing in the churchyard what must have been the shaft of a cross (fig. 12), covered with interlaced Celtic ornament, precisely similar to that on many of the crosses still existing in Ireland. Close by is another curious monument, consisting of a cylindrical stone tapering towards the top, with an annular band, covered with Celtic ornament, the entire surmounted by a conical cap, similar to that on the cross at Kilree.

Again, when in Derbyshire last year, I observed in the churchyard at Bradbourne the lower portion of the shaft of a cross, and at Bakewell church (fig. 11) a large fragment of a cross shaft, covered with flowing ornament; and in the south porch (fig. 6) a most interesting collection of stones, covered with Celtic ornament, which were found built into the 13th century chancel, when it was pulled down and rebuilt some years ago. All these stones are in a remarkable state of preservation, some of the carving being as sharp and as perfect as if executed yesterday.

By the kindness of Mr. J. Romilly Allen, F.S.A., I am enabled to bring under the notice of the Society some examples of Celtic remains still existing in England, principally in Yorkshire. He has lent me the photographs, which I have copied and from which I have prepared slides, which shall presently be shown on the screen by means of the optical lantern.

Mr. Allen has devoted a great deal of attention to this subject, and has published several works of the greatest interest. In his "Christian Symbolism of Great Britain and Ireland,"¹ he shows how the sculpture and ornament of so-called Saxon work in England is plainly derived from

¹ A Review of this most interesting work will be found at page 95.

earlier work in Ireland, and also gives illustrations of interlaced Celtic work existing in different parts of England.

He has compiled, in conjunction with the Rev. G. F. Browne, a most interesting list of stones with interlaced ornament in England, which enumerates 197 places in which more than 457 such stones are to be found.

In Scotland the number of such Celtic remains must be still greater, but I am not aware that any effort has yet been made to catalogue them. I presume that almost all such remains in Ireland have been drawn or photographed, but I think that a great service would be done to Irish Archaeology if a list of Irish sculptured stones was prepared, similar to Mr. Allen's list of the Celtic stones in England.

I think that the light now being thrown on this subject goes to prove the truth of the Irish annals and traditions. It is manifest that the art of designing interlaced ornament came originally from the East, where it is still practised. Key patterns are still used in Abyssinia, China, and Japan, and Mr. Allen says that:—"The Nestorian Church has preserved from very early times the custom of ornamenting their MSS. of the Gospels with interlaced work; and some of the cross pages at the commencement of the Gospels might be almost mistaken for the illuminations out of an Irish MS. of the eighth century. The Nestorians also use interlaced work in the architectural features of their Churches.

There is little doubt that the origin of the interlaced ornament in this country is due to the traditional intercourse between Ireland and the East; and that from Ireland the early missionaries brought their art with them to Scotland, England, and the continent of Europe. The dates of the sculptured crosses of Ireland have been fixed from the seventh to the tenth centuries; and it was during the earlier period that Ireland became the seat of learning for Western Europe. The Very Rev. Canon O'Hanlon, in his "Lives of the Irish Saints," describes, on the authority of the Venerable Bede, "how numbers of English nobles and persons of the middle classes left their homes, for the purpose of pursuing sacred studies, or of leading religious lives in Ireland or under Irish directors."

I do not wish to trench on the historical part of the subject, and would prefer to leave that branch to members of the Society who are much more competent to deal with it. I shall therefore content myself with directing the attention of the Society to this most interesting subject, in hopes that some member with more leisure than I have may take it up. Mr. Allen, in a Paper read before the Northampton and Oakham Architectural Society, says:—

"Northamptonshire, at the time that its inhabitants were converted from Saxon paganism, formed part of the great kingdom of Mercia, which occupied the whole of the middle of England, lying between the Humber and the Thames. Although Paulinus had preached the Gospel in the province of Lindsey, and built a church at Lincoln (A.D. 627 to 633), in the reign of Ædwin, King of Northumbria, it was not until after the death of Penda (A.D. 654) that the whole of Mercia became Christian. During the latter half of the seventh century religious houses were founded in Northamptonshire at Castor, Peterborough, Brixworth, Wedon, Bredon, Wermundesey, Repingas, and Woccingas, and at the beginning of the

Fig. 4.—Ilkley Church, Yorks.

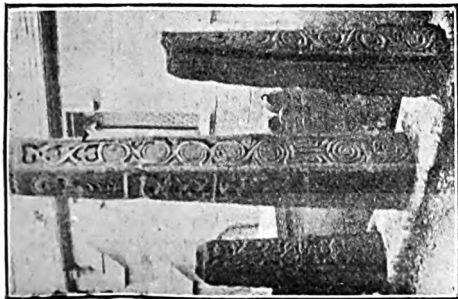


Fig. 5.—Hexham Abbey.

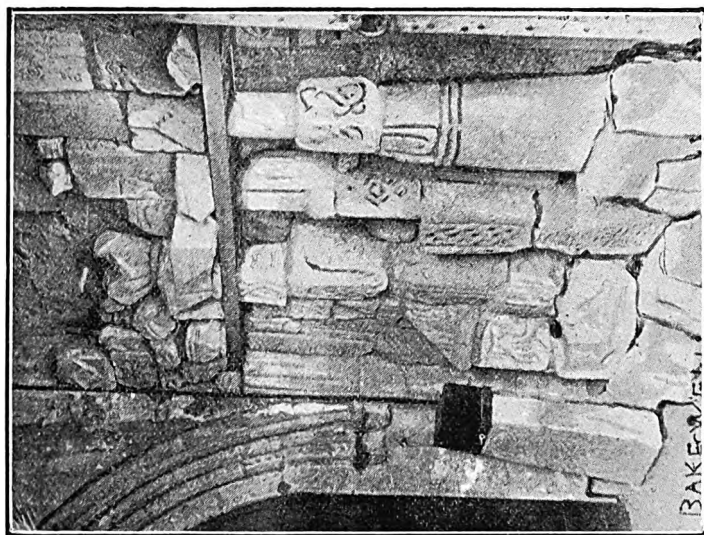
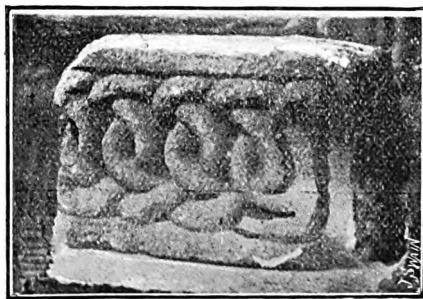
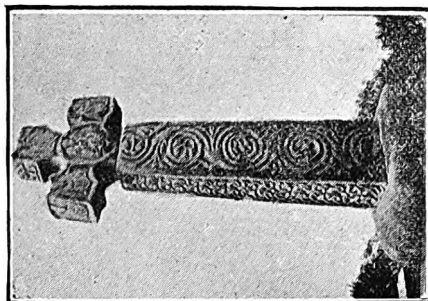


Fig. 6.—Bakewell.

Fig. 7.—Hexham Abbey.



Fig. 8.—Bydham.



eighth century at Oundle and Peakirk. Sculptured monuments are to be found at some of these places exhibiting a style of art common to the Hiberno-Saxon MSS. It is not at all an easy matter to determine the exact age of these monuments, although it can be said with certainty that none of them are older than the seventh century or later than the twelfth. The origin and development of the peculiar mixture of ornamental patterns that constitutes Hiberno-Saxon art is also still very uncertain. The decoration of the early Irish MSS. consists of a combination of three kinds of geometrical ornament—(1) interlaced work, (2) key patterns, and (3) spirals, together with zoomorphic designs composed of beasts, dragons, serpentine creatures, and birds, having their bodies, limbs, ears, and tails, interwoven. However each of these separate elements may have been suggested in the first instance, there can be no doubt it was in Ireland they were most successfully elaborated, and that the Celtic artist alone possessed the imagination and taste necessary to contrast the different patterns in such a way as to produce a wholly satisfactory result. In the oldest and best Irish work the spiral is always present. It can be traced back to pagan times, being the chief and almost only kind of ornament used in the pre-Christian metal work found all over Great Britain.

“Interlaced work by itself does not at all necessarily imply an Irish origin, for it is used largely in the sculptured details of early churches abroad and in Lombardic, Carlovingian, Spanish, and other MSS., but when combined with dragonesque designs, key patterns, and spirals, we get the peculiar appearance which is characteristic of all Celtic decoration.

“Scrolls of foliage occur on some of the Irish crosses of the tenth century at Kells, Clonmacnoise, and Monasterboice, but there is nothing of the sort in the early Irish MSS. On the sculptured stones of Northumbria and Mercia, scrolls of foliage are the rule rather than the exception. In Northamptonshire we get interlaced work, dragons, and foliage, but no spirals or key patterns. From this it would appear that the style of the decoration is more Byzantine than Celtic.

“The term Hiberno-Saxon has been used by Professor I. O. Westwood to describe this kind of ornament, because the MSS. in which it most frequently occurs were illuminated by Irish scribes, or Saxon scribes taught by them. There is, however, no evidence that the Saxons had any talent for pattern designing, and the only peculiarity in the MSS. that can be traced to Saxon invention is the curious way of drawing fluttering drapery in the scenes where figures are introduced. The style of the art of the sculptured stones of England should, I think, be called Celto-Byzantine rather than Hiberno-Saxon, for all its leading characteristics are due to the fact that Northumbria and Mercia received Christianity from two sources, Ireland on the one side and Rome on the other. The term Byzantine is here substituted for Roman, because Christian art at the period we are now dealing with was not classical, but Eastern or Greek.

“Any Irish influence that is to be detected in the ornamentation of the Northumbrian and Mercian crosses follows directly from the establishment of the See of Lindisfarne, by King Oswald, in A.D. 635. Aidan, its first bishop, was a Scot from Iona.

“The reason given by Bede (*Eccles. Hist.*, book iii., chap. 3.) why Oswald chose a Scottish bishop to preside over an English see is that whilst the king was in exile he had received the sacrament of baptism

from the Scots, and learnt their language. Soon after Aidan came to Lindisfarne churches were built in various places, and "the young children of the Angles were taught by Scottish preceptors." A splendid production of the Lindisfarne school has fortunately been preserved to the present day in the shape of *St. Cuthbert's Gospels*, or the *Durham Book*, now in the British Museum. The style of the illuminations of this MS., although executed by the Saxons, is purely Irish. The colophon tells us that it was written by Eadfrith (Bishop of Lindisfarne A.D. 698 to 721); that Aetheldwald (his successor A.D. 721 to 740) made and adorned its outer covering; that Billfrith, the anchorite, wrought the metalwork ornaments of the cover; and that Aeldred, the priest, over-glossed the Latin text in English. Dr. J. Anderson in his *Scotland in Early Christian Times* (1st ser., p. 150), says: "Its special interest lies, first in the fact that though thus entirely the work of Saxon scribes and artificers, it was produced in the scriptorium of a monastery which still bore the impress of the Scotie training; second, in the fact that it is one of the very few MSS. whose date is ascertained on evidence not based on considerations of style and character of ornament; and third, that while it is so very early in date it ranks second (only to the Book of Kells) among all the MSS. that have survived."

"The art of the sculptured stones of Northumbria agrees with that of the *Durham Book*, in being more Irish than Byzantine, and is of better quality than we find in the southern parts of England, which were further removed from Irish influence. Mercia, like Northumbria, received its Christianity originally from Irish monks. Diuma, the first bishop of the province of the Mercians (A.D. 656), both of Lindisfarne and the Middle Angles, was a Scot; so also was Cellach, the second bishop; and the third, Trumhere, although of the nation of the Angles, was taught and ordained by the Scots (Bede's *Ecc. Hist.*, book iii., chap. 3).

"There are many other instances in the seventh century mentioned by Bede, of English ecclesiastics being educated in Ireland, and of Irish missionaries founding churches in England. Furseus, 'a holy man from Ireland,' built a monastery amongst the East Angles (circa A.D. 633) at Burghecastle, in Suffolk, and on his departure to Gaul left it in the charge of Fullan, Gobban, and Dicull (Bede, book iii., chap. 3). When Wilfrid visited the South Saxons (circa A.D. 681) he found already amongst them 'a certain monk of the nation of the Scots, by name Dicul, who had a very small monastery at a place called Bosanhamm'—now Bosham, in Sussex.—(Bede, book iv., chap. 13.)

"When Aldhelm was made abbot of Malmesbury that place was called the city of Mailduf (Bede, *Ecc. Hist.*, book v., chap. 18), after an Irish monk of that name, who had previously founded a monastery there (William of Malmesbury).

"Agilbert, the successor of Birinus, as bishop of the West Saxons (A.D. 650), 'came into the province from Ireland, a Gaul indeed by nation, but having then lived a long time in Ireland for the purpose of reading the Scriptures.'—(Bede, *Ecc. Hist.*, book iii., chap. 7.)

"We hear, also, that in the year 664, when the plague devastated Ireland, 'a great number of the nobles and also of the lower orders of the nation of the Angles were there, who in the time of the bishops Finan and Colman, left their native island and retired thither, either for the sake of divine reading, or of a more continent life. The Scots most willingly



Fig. 9.—Northallerton

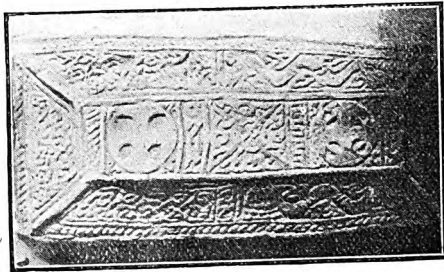


Fig. 10.—Bexhill, Sussex.



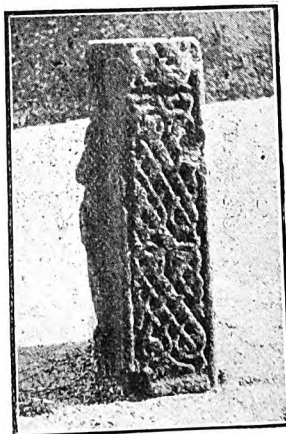
Fig. 11.—Bakewell.



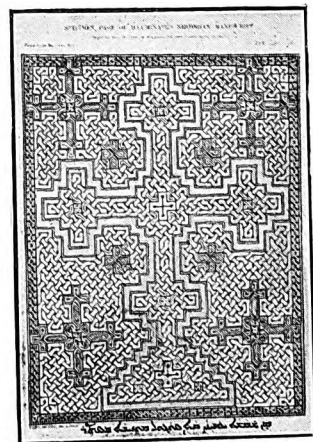
Fig. 12.—Leek.



Yorks.



Glendalough.



Nestorian MSS.

received all of them, and took care to afford them daily food without cost, and also books to read, and instruction gratuitously'—(Bede, *Eccl. Hist.*, book iii., chap. 27). Amongst the Angles of noble birth who visited Ireland were Egbert, the reformer of the time of keeping Easter at Iona; Ædelwin, bishop of Lindisfarne; and Ædilhun, his brother.

"The Celtic Church excelled chiefly in monastic discipline and missionary enterprise, but it possessed none of the systematic organisation which enabled the Roman Church to consolidate its power after a new nation had been converted to Christianity.

"In the inevitable conflict between the two Churches that was finally settled at the Synod of Whitby, in A.D. 664 (Bede's *Eccl. Hist.*, book iii., chap. 25), the Scots were worsted, and from this time forward, both in ecclesiastical discipline and art, Irish influence declined and Romish influence became supreme, not only in Kent but throughout Mercia and Northumbria."

I exhibit some photographs which I have prepared in order to show the wonderful similarity which exists between the Irish crosses and those English remains. I shall first exhibit views of the crosses at Castledermot, Monasterboice (fig. 1), and Tuam (fig. 2), so that you may compare them with the English crosses.

The cross in Sancered churchyard, Cornwall, has a rude figure of the Crucifixion on the head, and the sides are ornamented with a triangular pattern very similar to that on many Irish crosses. The fragments in Northallerton Church, Yorks (fig. 9), comprise three cross heads, two of which are covered with interlaced ornament, with bosses in the centre, and the third is enriched with pellets or beads with interlaced ornament arranged round five beads in the central circle.

The portion of string course from Hexham Abbey (fig. 5) and the cross head (fig. 7), of which I exhibit photographs, are as Irish in character as any that might be found at Clonmacnoise. The cross head at Masham Church, Yorks, is covered with pure Celtic ornament. The crosses at Ilkley, Yorks (fig. 4), Eyam (fig. 8), and Bakewell, Derbyshire (fig. 11), are decorated with more flowing ornament, and are probably of later date, but the Celtic character is still retained.

Very interesting Celtic crosses and tombstones were discovered last year both at Peterborough and Gloucester. The most curious of all the objects which I show to-night is the curious coped stone from Bexhill, Sussex (fig. 10), which was the covering of a grave or perhaps the top of a coffin; it is covered with interlaced ornament of a very elegant character, some of the panels being formed of animals with interlaced tails, very similar to those on the tomb in Cashel Cathedral, and which also occur so often in illuminated Irish manuscripts.

Having called the attention of the Society to the matter, I think that a great deal may be done by tracing the different Irish missionaries through different districts of England, following the Celtic remains, which still guide to the movements of these zealous men who were amongst the first to carry the knowledge of Christianity to the natives of Western Europe.

THE ANCIENT CHAPTER-HOUSE OF THE PRIORY OF THE HOLY TRINITY, DUBLIN.

BY THOMAS DREW, R.H.A., F.R.I.B.A., FELLOW, VICE-PRESIDENT.

WHEN I first knew anything of Christ Church Cathedral, every trace of its cloistral buildings—if it ever had any—for all popular history of the Cathedral has no allusion to such adjuncts—was gone. It was matter of curious speculation whether they had lain north or south of the church, and yet there were remnants extant of them in my memory which I ought to have recognised as such. I have this apology—that I was then young and inexperienced, and that a more learned ecclesiologist and far greater authority whose mission it specially was later on to investigate the plan of ancient Christ Church, Mr. George E. Street, was no wiser than I. This is what he had to say about the existence of cloisters at Christ Church. It is written in the account of the rebuilding by Mr. Street himself given in a great volume, not accessible to many readers on account of its size and cost, published by Mr. Sutton Sharpe of London.

“The map of the cathedral and its precincts, surveyed in October, 1761, is of considerable value as showing the state of the surroundings at that time. The old buildings attached to the cathedral had been in part swept away, and in part applied to new purposes. South of the nave there had doubtless been a cloister. This had been appropriated to the Law Courts, and on its east side was the Exchange—an oblong building, measuring twenty feet north and south by forty feet in length—evidently standing on the site of the Chapter-house, and probably retaining its walls. Between this and the south transept was the narrow passage or ‘slype’ so universal in the large churches of the twelfth and thirteenth centuries.¹ To the south of the Chapter-house was another narrow chamber, which in these days had come to be popularly called ‘Hell,’ probably on account of a grotesque figure preserved there. So early as 1627, the law courts existed here; and rent was paid to the chapter for this incongruous substitute for the buildings which the pious founders had deemed necessary adjuncts to the Cathedral. It is interesting to find these arrangements still visible to an eye accustomed to examine the plans and details of cathedral churches, in the midst of what would appear to the ordinary eye to be the most confused jumble of walls and buildings. . . . The greater part of these walls had been removed before the restoration of the Cathedral was begun, &c.”

Thus vaguely, and to my mind unsatisfactorily, Street dismissed the hints given by Reading’s map: “To an eye accustomed to examine the plans and details of cathedral churches,” it might have revealed more. It might have revealed the abbey gateway which was still in existence

¹ In this Mr. Street was, in his dogmatic way, entirely wrong; a “slype” is not usual in this position anywhere: a staircase communicating from the dormitories to the church is usual, and there was abundance of evidence of this usual arrangement. It was evident on Reading’s Map, referred to by Mr. Street. The built-up doorway at the foot of the stairs is still evident; an under flight of stairs leading to the crypt opened and exhibited to Mr. Street, is still in existence.

in any memory, and which Mr. Street removed as not falling in with a preconceived notion of plan of his own. It revealed, what is still to be seen, a built-up doorway in the crypt leading by two or three foot-worn steps, as plainly as anyone accustomed to monastic plans could want to see it, into the west cloister walk. There was another doorway leading by descending steps from the church into the east walk of the cloister which still exists, and which so occurs in the place it is usually found in the plans of a score or two of abbeys—say Westminster for an instance. What it was had never seemed to me open to a minute's misunderstanding of any student of monastic plans, and it was a matter of astonishment to me that Mr. Street should dispose of it in this fashion—

“We found a doorway of singular interest which led *into a building outside the aisle*, and thence by a flight of steps down into the crypt through another archway at a lower level, &c.”

In the year 1882 when I entered on the care of the cathedral fabric shortly after the restoration, I found the crypt in a bad way. It was unventilated and pervaded by a kind of choke-damp. Condensed moisture dripped from the vaulting, and umbrellas were much used by damp and depressed visitors. Water burst through the south walls, and the remains of the bishops, in what we call the royal vault, were water-logged. We know now, in after years, that this arose from the blocking up of the great ancient water-course of the priory by the Corporation in 1881—“the Great Gout,” as it is called in old chapter acts—and which gave the foundation for that time-worn tradition of the passage that led to and *under the Liffey*—of course to a convent of nuns, somewhere or other. Such passages have been reported in many places to communicate between monks' and nuns' establishments by a scandalous generation in times after the dissolution of the monasteries. I may say, that in this case, I have found that the course of this “passage” is traceable all the way to the Liffey, and still opens into it.

In 1882 it was necessary to make an intercepting drain at a low level along the south side of the Cathedral, and to divert those waters which formerly flowed away by “the Great Gout,” into St. Michael's Hill by way of outfall. In the excavation for it I found, as was expected, foundations and remnants of the Law Courts built on the cloister garth in 1610, but beyond them one of different masonry, going down to the depth of the underlying peat bog; an ancient wall, and evidence of the western limit of the cloister. There was the additional evidence that the level of the cloister had been nearly as low as that of the crypt floor, and not as had been assumed on that of the upper church.

Following up this clue, the use of the doorway, with its foot-worn steps, leading from the crypt into the west walk of the cloisters was evident, and Mr. Street's restoration as a porch to the church, of what was really the abbey gate at a lower level as he found it, was evidently a mistake as a restoration. A study of the leasehold tenements as they existed in 1761, according to Thomas Reading's map (which I exhibit)—a congeries of booths, stalls, and petty tenements, and the old Law Courts, enabled me to lay down a conjectural plan, and make this statement in a Paper read before the Royal Irish Academy in 1882:—

“The cloisters stood on the south side of Christ Church Cathedral, between the nave and present Christ Church-place. The abbey gateway

stood exactly under the doorway of the present south porch, but some eight feet below it. The Chapter-house stood seven feet to the south from the south transept;" and to add—

"Under the present green sward, between the railings of Christ Church-place and the church, antiquarians may fairly assume the foundations of these buildings lie, and may yet be investigated. It may be a parallel for the discovery of a fragment of old St. Paul's cloister, lately discovered by Mr. Penrose, and made an object of great interest in the pretty garden which he has created in the heart of London, if we should some day uncover some part of our cloisters, and make them an object of interest in the city garden which I hope to live to see created in the 'yard' of Christ Church Cathedral."

The realization of this prophecy came about far sooner than I ever hoped, and with a measure of success which I never anticipated. In the early months of 1886—a time of great depression and hardship among the unemployed poor in Dublin—a considerable sum was collected for a relief fund by a Mansion House Committee. It was easier to collect than to distribute. Public works of utility could not be at once devised and set agoing to employ labour. The creation of "open spaces" and gardens in disused burial grounds was most desired, but the difficulties of vested interests, negotiations, and palavers, stepped in. At Christ Church Cathedral, happily, the Chapter, moved by His Grace the Archbishop, Lord Plunket, a man of directness of purpose, swept aside conventional forms, and welcomed the hungry army of unemployed into their precincts. It was a good thing for the Cathedral and for the poor dwellers of the neighbourhood that the main part of the Mansion House Relief Fund had to be spent in digging and removing thousands of tons of rubbish from "Christ Church yard." Other vested interests and consequent delays would not have opened any other gates to the diggers before the summer came, and the pinch of necessity was past.

We began our digging in the roadway near the south transept, and in twenty minutes had reached the north-east corner of the chapter house, where it was being looked for. It was a revelation of beautiful moulded thirteenth century work, which had actually been opened up in Mr. Street's restoration in laying a lightning conductor, and unheeded. Further excavation revealed that the eastern wall of the chapter house still stood some seven feet above its ancient floor, with the sectional plan extant of a fine triplet eastern window, and the engaged vaulting shafts of a four-bayed building, the lower part of the western doorway, the slype, and the door to the Calefactory; and the eastern, southern, and western walk of the cloister.

The history of this beautiful building, and the destruction and degradation of the fragments surviving, might be written as it was excavated, thus:—

It had been of the utmost refinement of Early English moulded work at its best period, and by the most skilled hands. It was evidently the latest display of skill in master masonry of the mind and hands of those highly-skilled band of English workmen, trained in the great school of Wells and Glastonbury, brought over here "for the job." We know not when they came, or who imported them, for the band of workers which built the nave must have been a different one from the first one which.

under Strongbow and Laurence O'Toole, built the choir and transepts thirty or forty years before. They could not be their successors by devolution, but a new excursion, bringing with them the latest fashions in early thirteenth century architecture. Strange to say, the building tells us that they went away, and we have now a date for the completion of the nave, which Mr. Street was not so fortunate as to have found for him. It will be found in written record in "Sweetman's Calendar of Documents relating to Ireland, 1171-1251, and for which we are indebted to Dr. Stokes's research :—

" 1234, September 26th. The King grants to Luke, Archbishop, and the Prior and Canons of the Holy Trinity. In order to lengthen and enlarge their church, they may occupy and close up a street (*chimum*) lying near it towards the west, provided that in place of the street they carry a road along the neighbouring land of the Prior and Canons extending to the old street on the other side of that land. This road will give free access to the church. Mandate to the Mayor and good men of Dublin to allow this change, notwithstanding that the obstruction be an inconvenience to the city."

So the thoroughfare now known as St. Michael's Hill, formerly as Christ Church-lane, came to be made. Strange to say, the record is written in the building, too. There is no crypt under the western bay of the nave. There is a westernmost arch of the nave arcade of the old work still surviving on the north side, built, it is plain, by different hands and at a different time from the rest of the nave. Its moulding is ruder and its workmanship less masterful. There is no sculpture in its clumsily moulded capitals as in the others. It tells the story that a temporary screen had been maintained for some time at the west end until the king's licence was obtained. When it came the cunning carvers and the best of the mason-men had gone back to their native Somerset, or had otherwise left Christ Church.

Returning to the antecedent work of the chapter-house, there was to be remarked the extraordinary mathematical and even pedantic accuracy with which the moulds were struck, unusual in the more free-hand practice of mediæval work generally. Then we observe that they are designed to suit particular scantlings of stones, and not in usual course, the scantlings of stones got out to suit the designer's contours; and, we further observe, these scantlings are mainly uniform; stones 2 ft. × 1 ft. × 1 ft., and so forth; and we read the history of the provision and supply of a foreign sea-borne stone in sized scantlings as we, in these days, get our timber and "deals" and often adapt our construction to suit them. Mr. Street told us this foreign stone was French Caen stone. We know, from the unhappy condition of decay of the Caen stone, which he employed, compared with that of the excellent weathering qualities of the ancient stone—the experience of seven years as against seven hundred—and by superficial examination of the two stones, that he was utterly and obstinately wrong. Why, indeed, should the masons of South-west England import stone from a more distant French port when the oolites of Somerset, which they knew well—and whereof Glastonbury and St. David's and Valle Crucis, and even in later times Great Montacute House was built—could be floated by water from many a quarry to the Bristol Channel, and thence water-borne to the foot of Winetavern-street, Dublin, more readily than Caen stone or than any native stone could have been had for the purpose.

We begin now to see a reason for the well-noted characteristic of Christ Church work—the frequently annulated engaged nook-shafts, when we

catch up the fact that a great supply of Purbeck marble shaftlets, with an angle fillet wrought on them, and generally $16\frac{1}{2}$ inches long, had been imported from England in uniform sizes to be worked, with marvellous skill and effect, into the detailed work which a wonderfully dexterous master-mason at Dublin was devising.

Study of what the building can show us, and which is in no written record, tells us that the original plan and general design was one of a masterly mind, beautifully cast and proportioned, original in conception, carried on with an eye to the original plan, from 1190 to 1235, with admirable skill in moulding and details, where the master mason was a power, but with such abominable execution by the building mason, such jerry building, in fact, such miserable pretence of mortar, and rubbish filling of walls and piers, as, perhaps, has never been seen in any mediæval building of a high class. Mr. Precentor Seymour has mentioned how, when a hole was made in the nave piers, the hearting of rubbish gushed out as sand would run in a sand glass. This fine architectural detail, with its bad building, prepares us for such a catastrophe as the fall and ruin of the nave in 1562.

To return now to what the excavated Chapter-house can specially tell us of the manner of men that used it, as of those who built it. I have no doubt in my mind in marking the monastic community for whom this noble and refined church and monastery building was imported from England—an architectural exotic—as an uncultured, lazy, and indifferent lot, unworthy of what the English invaders and their refined, cultured and travelled ally, St. Laurence O'Toole, Archbishop of Dublin, and his Norman successors, Comyn and Luke, had provided for them.

St. Laurence O'Toole changed the old Danish community into a branch of the order of Aroasian Canons. When I tell this, most people, and some good antiquaries, ask what are Aroasian Canons, and when I reply that I believe they were monks of the reformed Augustinian Order, hailing from Arras in Flanders, people are puzzled to know what brought them to Dublin. I venture to think, although I have no help from that wonderfully intuitive reader of Irish ecclesiastical history, Professor Stokes, that Laurence O'Toole, the cultured scholar and Churchman, far in advance of his countrymen, a lover of architecture, travelled, and with the glory of God and reform of his barbarous surroundings in his foremost thoughts, imported the monks of Arras for the sake of their *music*. It is thus stated in the life of S. Laurentius by Messingham.¹

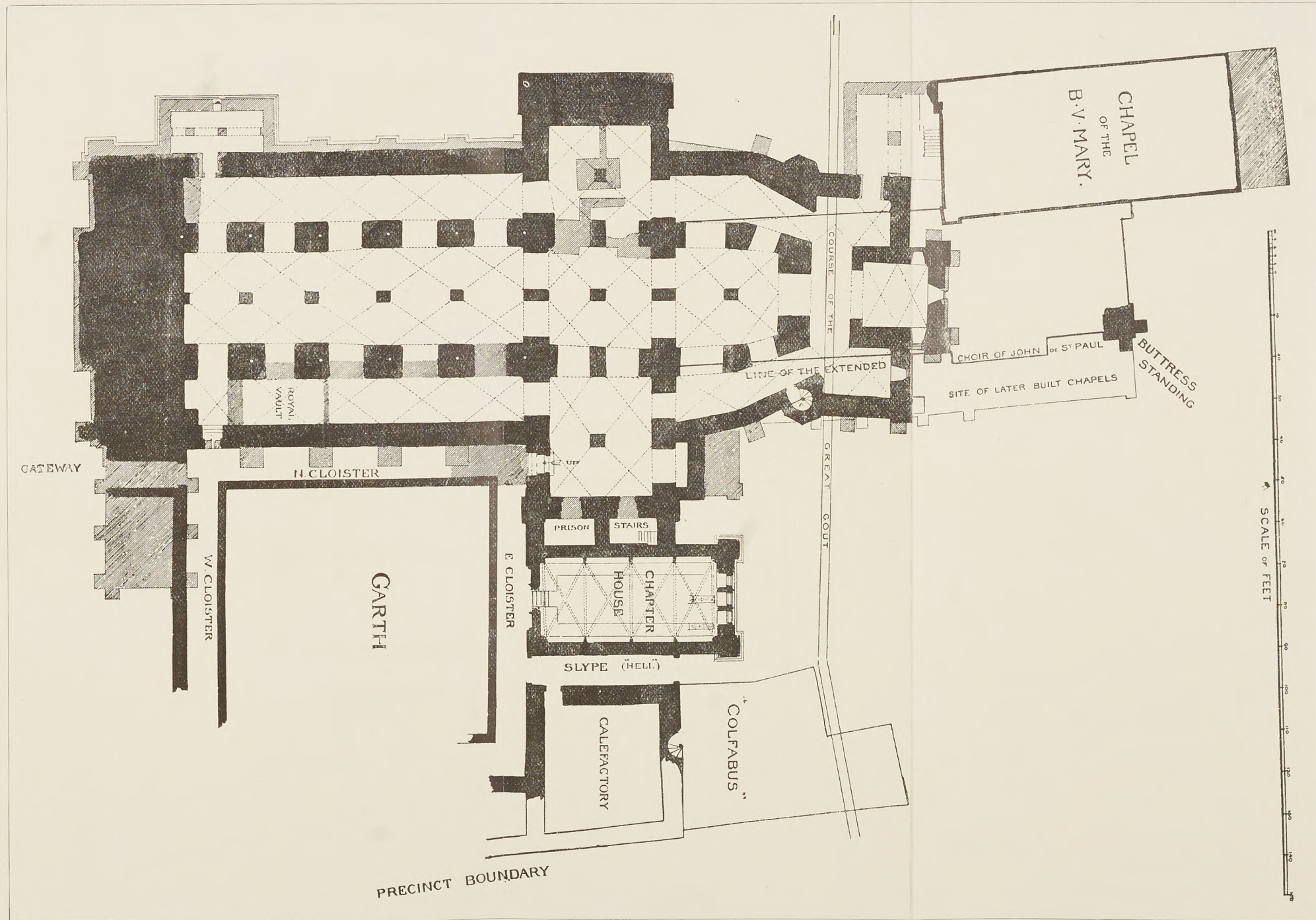
“He made regular singers to stand around the altar that they might praise the name of the Lord; and he introduced order to the celebrations, and to their sound—sweet measures (harmonies). Here is, I think, the record of the first introduction of choral worship of advanced culture into the barbarous Dano-Celtic Church, since maintained throughout 700 years, through good and evil times, with marvellous vitality, and as a model of churches to our day, in the home of its original establishment at Christ Church Cathedral, Dublin.”²

¹ Quoted in the “Register” of All Hallows’, Dublin. Edited by Rev. Richard Butler, 1846.

² “Vir sanctus et timoratus sive religiosus, honestatis amator et zelator religionis operam dedit industriamque adhibuit et [ut?] clericos sæculares qui in Ecclesia Dubliniensi erant instituti canonici, secundum exteriorum et interiorum hominem mutatos in melius in regulares canonicos transformaret. Et ut hoc summi Pontificis

CHRIST CHURCH CATHEDRAL, DUBLIN.—PLAN OF THE CRYPT.

[To face page 40.]



The excavations at the Chapter-house continue to give us a hint of what kind of men were the community thus established. I take them to have been both a lazy and unlettered sort of men. Dr. Todd has noted in his editions of the Book of Obits at a later period, their astonishing ignorance of the Latin tongue.

There was evidence of the remains of a beautiful tessellated floor, and that a stage three feet wide, with a riser made of fine tiles three inches thick, had run along the north and south walls and across the west end. At a very early period the monks began to break up the tessellated pavement to make burials. In the place of honour in the centre, at the east end, was found a remarkable coped tomb of black calp stone, with an early English floriated cross on it.¹ A tantalizing fragment of an illegible inscription remained. Who may have been this important ecclesiastical personage so located? It was none of the bishops of the early period, for their burial-places are matters of record. I have gathered on the authority of Mr. Wakeman, that no longer ago than about 1826 this interment was broken into and a low mitre, ring, and ornaments found in it conveyed to the late Father Spratt. A sketch of the mitre was made for me by Mr. Wakeman. In the grave—a stone-built coffin—I found the bones of several burials tumbled in, and a small bronze fibula which had no doubt fastened a vestment; a fragment of gold and filagree work, probably from a mitre, and a quantity of the fish-bone pins used for fastening grave clothes. Is it unreasonable to assign this tomb to the most important personage of the community after the archbishops—viz. William Fitz Raymond, eldest son of Raymond-le-Gros, who is said, in later life, to have retired to the cloister, taken orders, and died Prior of the Holy Trinity.

On his right hand at the south side lay the Early English effigy of a lady—of the “foreign” stone. The careless community had shown it little respect. The features of the face were worn and obliterated by the feet of its members who had taken their seats above it—by Chancellors, who in the scheme of evolution were the early predecessors of our perfected Dr. Tisdall. Are we exceeding the bounds of conjecture in naming for the occupant of this much-honoured grave—Basilia, sister of Strongbow, and wife of Raymond-le-Gros? This grave also had been rifled. Then we observe how the community continued to break up the floor, for we found it all occupied with burials systematically ranged and imbedded in a kind of putty of blue clay, doubtless for sanitary considerations. Probably the affiliated “Brothers and Sisters of the Congregation” of this curiously constituted community paid handsomely for these first-class locations of honour in the Chapter-house. The names and the benefactions of many of them are doubtless in the record of the Book of Obits of Christ Church.

It was noted—as matter of interest for certain dental surgeons who visited the excavations—that the brothers and sisters of the congregation observed the excellent practice of carrying remarkably fine and perfect sets of teeth of their own to their graves with them. It was observed

auctoritate confirmaretur, duos e Canonicis suis misit Romam, propter usum et consuetudinem Aroasiensis ordinis, nec quos sancti viri desiderium adimpletum est. Fecitque regulares stare cantores circa altare ut lauderint nomen Domini et dedit in celebrationibus decus et in sono eorum dulces fecit modos.—Vita “S. Laurentii,” Messingham, page 384, &c.

¹ At present with the female effigy referred to, placed in the church.

by me too that it was a frequent, if not universal, custom to bury with the deceased a copper token bearing on obverse and reverse an emblem of the Holy Trinity. I exhibit two or three saved from a number; one is still wrapped in a fragment of cloth in which it was found. I have enlarged some of the quaint and beautiful devices, and we have adopted them for marking our books, binding, and furniture extensively, and so perpetuate them.

Further, in evidence of the careless laziness characteristic of the community, it was to be read by an attentive eye that from the day the Somerset masons gave up their finished work, one decent bit of workman-like renewal or repair had never been attempted. Where it was wanted—a patching of coarse mortar or plaster was thought good enough. Notably could be read the occurrence of the burning in 1253. These lazy monks did not take the trouble even to clear out the building after the fire. They left the job for us, and we dug out charred timber and *debris* of a fire, containing encaustic tiles and some of the original slates and ridge tiles. By the side of the Chapter-house adjoining the transept we uncovered a flight of stone steps leading down to the crypt (which is still there); at its foot and in interstices of the masonry more charred remains, which, however, may have been traces of a store of charcoal.

On the other side of the Chapter-house was opened up the slype, the passage known as “Hell” up to the early part of this century, and which was not a novelty. A door opened from it into the calefactory on the south side. Of the latter building three walls, east, west, and north, and a portion of a turret stairs were found. The south side was probably open to the weather after the fashion in monastic plans of this type. At the foot of the turret stairs, under a flag, was found a small store of ancient liquor bottles, one still containing liquid. A glass of it was tried upon a too-willing bystander, with the effect that he will probably never desire to try unknown liquors again in his lifetime. Experts at Guinness’s Brewery pronounced it to be probably the decomposed remains of a malt liquor.

The further excavations revealed the walls of the cloister walks on the east, west, and north sides of the garth. I had before found a wall of the *Domus Conversorum* on the east side, and identified the abbey gateway. Reading’s map told the rest of what was to be recovered of the monastery plan.

To finish what may be said about the Chapter-house. Good people counselled me to dig deeper at the east end for further finds. “We had not nearly reached the original ground line,” it was said. “The window sills were not originally but a few inches above the ground.” I heeded them not, as I felt sure enough. I can now call in to witness my predecessor in office, that “Sir” Peter Lewis, Architect and Proctor of Christ Church, and Chanter likewise, who built up the nave wall after the catastrophe in 1562, and likewise built the bridge of Athlone, and whose *effigies* and record may be interviewed in the Crypt of the Royal Irish Academy to this day. “Sir” Peter had his own hard times in keeping up Christ Church in its forlorn and dilapidated state, and a plentiful scarcity of money to do it wherewithal. His laments are quaint and pathetic if I had room to quote them. I confine myself to this entry of his bearing on the east window levels, under the date of “Fryday last of Aug.”

"Not. this day I made a bargain wth an Englyse boy, a glayssor, for the Chapter-house *that the doggs had brocken.*"¹

Next in the history of the Chapter-house was noted a rough tile floor laid upon the accumulated rubbish at the level of the monks' seats, and serving as the floor when the building was secularised, and subsequently, as we know, used as the Merchants' Exchange until 1770. . . . We note that even then the secularisers feared to disturb the ancient burials. They covered up the effigy and tomb which we found, and, in the cloister garth itself, those who built the law courts in 1610 had evidently an eye to popular feeling about desecration of graves, for they laid a great cradle of massive oak beams on them, and built their walls on these without digging foundations. As this construction rotted, it is intelligible how these buildings fell into dilapidation, with many settlements and fissures (although solidly built) within a century after their foundation.

The Chapter-house, abandoned by the merchants in 1770, was by the Dean and Chapter of that day filled in with more rubbish. The ends were pulled down to make a picturesque ruined gateway, with a paved carriage drive above the level of the window sills. What was above ground was finally removed between 1826 and 1831, when awful havoc was being done in the cathedral—in the name of restoration—under Bishop and Dean Lindsay, by a barbarous and ignorant architect of the name of Baker. They added their quota of more filled in rubbish, bringing the cloister site to a level of five feet above the ancient one, and created the dreary desolation of the space which we have known as Christ Church yard.

Are we wiser in our generation in digging up what they buried out of sight? Are the trivial facts I have noted in this paper of value towards our better practical understanding of that great period of our nation's history, of which Christ Church Cathedral is eminently the monument and record; a period—as Mr. Stokes has so charmingly unfolded in his latest book, "Ireland and the Anglo-Norman Church"—when the impulses were stirring which for good and evil laid the social lines of the history of the Ireland we dwell in. Was it worth while to remove many thousands of tons of rubbish, and lay down the lines of the ancient cloister garth again, to patch and preserve the remains of the Chapter-house, set a few seats about, and invite the poor and infirm, the little children and the unemployed, to come within the old sanctuary boundary and take what rest and recreation out of it they could? The response from those sorts of our community who throng it daily does not seem doubtful. I feel but too sure of the indulgent verdict of the members of our Society. I do not much trouble myself about those others who cannot enter into our prejudiced views about such things, and who continue to make merry over the digging of a big hole in Christ Church precinct, and the building up a "Gothic rockery" in it.

¹ Peter Lewis continues:—"A great storme had brocken the great gabule of the hyge awter iii. panis, and had cast doune Plunckets armyes, & he chaffed at hit, and was very angry for hit, Mr. Justes Pluncket, and there was iii. wyndows, the panyes of glass was broken, and loussyd wth the great wynds and stormys of this yer."—Proctor's Accounts, preserved in MSS. in T.C.D.

NOTES ON KERRY TOPOGRAPHY.

(Continued from Vol. IX., Fourth Series, page 118.)

BY MISS HICKSON, MEMBER.

THE next rural deanery in the taxation of Ardfert diocese in 1291-1300, is that of Aghadoe, or as the English scribe wrote it with the inevitable "H."

DECANT' DE HACUDEO.

Eccia de Hacudeo,	13s. 4d.	decia 1s. 4d.
Eccia de Killarny,	13s. 4d.	decia 1s. 4d.
Eccia de Kilcomyn,	3s. 4d.	decia 0s. 4d.
Eccia de Kilcarnanbougy,	6s. 8d.	decia 0s. 8d.
Eccia de Kilcogan,	3s. 4d.	decia 0s. 4d.
Eccia de . . . neongill,	3s. 4d.	decia 0s. 4d.
Eccia de Columalla,	6s. 8d.	decia 0s. 8d.
Eccia de Cnockynbrisdach,	3s. 4d.	decia 0s. 4d.
.	(Illegible.)	
.	(Illegible.)	
Eccia de Drumdarill,	13s. 4d.	decia 1s. 4d.
Eccia de Donlethi,	10s. 0d.	decia 1s. 0d.
Eccia de Kilmoginan,	6s. 8d.	decia 0s. 8d.
Eccia de Ba . . . rys,	10s. 0d.	decia 1s. 0d.
Eccia de Killelby,	3s. 4d.	decia 0s. 4d.
Eccia de Killocan,	6s. 8d.	decia 0s. 8d.
Eccia de Glenmok,	10s. 0d.	decia 1s. 0d.
Eccia de Keynmara,	13s. 4d.	decia 1s. 4d.
Eccia de Dromod,	40s. 0d.	decia 4s. 0d.
Eccia de Kilerokan,	40s. 0d.	decia 4s. 0d.
Eccia de Rupe Beati Michaelis,	20s. 0d.	decia 2s. 0d.
Eccia de Sci Melalegog,	13s. 4d.	decia 1s. 4d.
Eccia de Kylymlach,	xxs. 0d.	decia 2s. 0d.

The ruins at Aghadoe, *recte Achad-so*, the field of the two yew trees near Killarny, are well known through Lord Dunraven's volumes. One of the best sketches of the ancient church doorway, as it appeared in 1851, is the vignette on the title-page of Archdeacon Rowan's admirable little Killarny guide book, "Lake Lore." Archdall says that Hugh, son of Connor, son of Auliffe Mor O'Donoghue, died in 1231, and was buried in his abbey at Aghadoe.

The ancient church of Killarny has long ago been improved off the face of the earth, and what the newspapers call an "architectural gem" has taken its place, so far that is as a new building of the kind can ever take the place of the old one, which "grew up" in the parish, and with it, for several generations. The new edifice is really pretty, well kept, and conveniently situated for natives and tourists; but somehow certain passages in George Eliot's description of Shepperton Church in "Scenes of Clerical Life," and Praed's poem of the Vicar come back to my mind,

whenever I see some of our "restored" Kerry Churches, and I confess to a regret for these "vulgar shades of departed errors," galleries, square pews, Sternhold and Hopkins, etc. etc. If such regrets are quite unpardonable, at least I may be forgiven for wishing I could recover some trace of the fate of two interesting church bells, connected with Roman Catholic and Protestant places of worship in old times at Killarney.¹ The first of these was noticed by Smith in his "History of Kerry," written *circa* 1754. A few years before that date he says an ancient bell had been found in Killarney Lake, bearing an inscription which showed that it had belonged to the monastery of *Oirbealach*, on the Lower Lake, known now-a-days as Mucruss Abbey, founded in 1340 by Mac Carthy Mor. A writer in the second volume of the "Ulster Journal of Archæology" quotes a newspaper of 1749-50, in which the finding of this bell a few days previously was noticed. Commenting on this passage in the "Ulster Journal," a correspondent of the *Kerry Magazine* for July, 1856, edited by Archdeacon Rowan, says that in 1839 he was told by an intelligent gentleman, living in Killarney, "that the bell then in the parish church was the ancient one which had belonged to the monastery on Innisfallen." This was evidently a confused account of the bell found in the lake in 1749, which had belonged to Mucruss Abbey. Another correspondent of the Magazine in the September number writes to say that he had closely examined the two bells then (in 1856) hanging in Killarney Church. "The smaller of the two," he says, "is perfectly plain, but the larger one, attached to a silent clock, bore an inscription which shows that it was given to the church in February, 1708, by the Rev. James Bland, Rector of Killarney, and subsequently Archdeacon of Aghadoe, whose son and grandson were successively Rectors of the same. The same correspondent suggests that the smaller bell was probably the old Mucruss or Oirbealach bell found in 1749, and accounts for the vanishing of the inscription by the bell having been recast, to repair damages caused by time, damp, and the rough handling of the English soldiers, who probably threw it into the lake in 1649-54. To support this suggestion he adds, that in "the beautifully groined internal arching of the tower of Mucruss Abbey, there is a chasm, through which tradition reports the bell to have fallen when either by accident or violence it was removed from the tower." It is curious that just about the time that the ancient bell was found in the lake, the Mac Carthy Mor, descendant and representative of the founder of the Abbey, and owner of Mucruss and a few other fragments of his ancestor's princely inheritance (to save them from confiscation probably), married the daughter of Edward Herbert, Esq., of Kilcow, an influential Protestant magistrate, who held Mucruss under a lease. Mac Carthy Mor did not long survive the marriage, and his only son, a posthumous child, succeeded to the title and estates, and was educated a Protestant. In 1770 he died unmarried, an officer in the Guards in London, and under his will Mucruss and the rest of his estate passed to his maternal grandfather, Mr. Herbert, to the

¹ Since the above was written the present Archdeacon of Aghadoe, and Rector of Killarney, has informed me that the bell given by Archdeacon Bland still hangs in the church, with another, presented in the present century by the Rev. Edward Herbert, and two newer bells; but the small old bell, which the correspondent of the *Magazine* thought was the old abbey one, has vanished.

exclusion of his Mac Carthy cousins,¹ then living in poverty and obscurity near Killarney, their religion disqualifying them from the succession. The old bell was therefore recovered from the depths of the lake just in time to toll for the funerals of the two last acknowledged Mac Carthys Mor, owners of Mucruss, who were interred in the abbey between 1749 and 1771. The Eccia de Kilcomyn was the parish church of Kilcummin, near Killarney, one of many dedicated to St. Cummian. The Eccia de Kilcarnabougny is almost impossible to identify. It may have been a church at the present Cahirnane on the shores of the lower lake. It is likely that the latter name is a corruption of *Carnan*, i.e. little carn (see Joyce's "Irish Names," 2nd Series, Index, p. 467), and that the last syllable of the name in the taxation record is an attempt at the Irish for boggy or wet land (*ibid.*, p. 46), the whole meaning the church of the little carn in the wet land. A glance at the Ordnance Map shows that Cahirnane is in part flooded occasionally by the lake, and in early times, before the land there was drained and well cultivated, it was probably a mere marsh. I cannot identify Kilcogan. The "Eccia de . . . neongill" is probably the Church of Nohoval Daly, in the county Cork, but which belongs to Ardferd diocese (vide *Journal*, October, 1884, p. 299).

The Eccia de Columalla and that of Cnockynbrisdach are now unknown. The names of the two next churches, and perhaps that of another rural deanery in the old record are illegible. The Eccia de Drumdarill is probably the church of Droumtariffe, also in the county Cork, although belonging to the Ardferd diocese. The Eccia de Donlethi is the church which stood at Dunloe, on the west side of the Lower Lake. No traces of it, I believe, are now to be seen, but the famous caves with the inscribed stones are familiar to the Association. Kilmoginan Church is now unknown; the name is obsolete. The Eccia de Ba . . . rys is set down in Mr. Handcock's "Corrigenda" (*Cal. I. S. P.*, 1302-7, p. xix.) as de Baly . . . gry. I am inclined to think a further correction is needed, and that the church meant was one at Ballymalys, or Ballymalis, not far from Killorglin. There is no mention of any such church in the Regal Visitation Books of 1615 and 1633, nor in the list of churches in Smith's "History of Kerry," written in the first half of the last century.

¹ Their descendants are said to exist in Kerry and America—some of them are Protestant tradesmen in good circumstances. Had the last Mac Carthy Mor, owner of Mucruss, lived nine years longer, his Mac Carthy cousins might have disputed the will bequeathing the place to his mother's relatives, as in 1779, the penal law respecting the ownership of estates by Roman Catholics was repealed. To avoid all chance of dispute about the will, however, Mr. Herbert came to a settlement with the impoverished cousins of his grandson, who were easily bought out. He also settled the claims to charges and leaseholds on the estate with the Conway and O'Donoghue relatives of the young testator. The following entry appears in the books of the Irish Registry of Deeds Office, Dublin:—"A. D. 1771, Florence Mac Carthy of Miltown, county Kerry, and Elizabeth, otherwise Conway, his wife; John Mahony of the same, and Catherine, otherwise Conway, his wife; Anne Mahony, otherwise Conway, of Tinnahely, widow; Jane, Mary, Ellen, and Alice Conway, all of Tinnahely, county Kerry, only surviving issue of Ellen Conway, otherwise Mac Carthy, deceased, *eldest* sister of Florence Mac Carthy Mor, late of Grena (near Killarney), father of Charles Mac Carthy Mor, late of the city of London; and Daniel O'Donoghue, late of Tullogh, now of Reen, only son of Elizabeth O'Donoghue, otherwise Mac Carthy, surviving sister of said Florence Mac Carthy Mor."

This Elizabeth was the great great grandmother of the late O'Donoghue of the Glens.

In 1615 Nohaval and Kilcummin Churches are reported as in fair repair. The Eccia de Killelby of the taxation seems to have been the church (ruined from time immemorial) of Killalee, in the west of Aghadoe parish, marked on the Ordnance Map as not far from Aghadoe House. Eccia de Killocan was probably a church at Killowen, in Dunkerron barony, and Glenmok may have been the present Mucruss, where a church probably existed long before the abbey was founded. Glenmok reads like an attempt at the Irish for the glen of the pigs or swine, and we know that Muckcross is the point or peninsula of the swine.

The Eccia de Keynmara is of course the ancient church of the place known as Ceanmara or Kenmare, in Glaneroght, in south-east Kerry. On the old map of Glaneroght, taken in 1600, preserved at Lambeth, and reproduced in my second series of Kerry Records, Ceanmara is marked with a large church on the south side of the river or estuary. The modern Kenmare is said by Dr. Joyce, repeating the accepted tradition of Kerry, to stand on a place called formerly Nedeen, or Niddin, but on the map, Ceanmara, with its church, and Nedeen, are marked respectively at some distance from one another, the river flowing between them, Nedeen being on its north shore. It is likely that the modern Kenmare does not stand on the site of the old one.

The "Eccia de Dromod" is evidently the large church with a cross on its gable marked Teampull Dromid, on the Iveragh map of 1600 ("Kerry Records," 2nd Series, p. 256). In the "Regal Visitation Book" of 1633, Bishop Steere reports on the state of affairs at Teampull Dromod, and its parsonage as follows:—

"Vicarage of Teampull Dromod and Killmore. Donell flanning,
minister incumbent, His wyfe cometh not to churche."

The Eccia de Kilcrokan was the Church of Kilcrohan in Dunkerron, which owes its name to a primitive saint of the Mac Crohan tribe, a branch of the O'Sullivans. His hermitage hewn out of the solid rock was shown to Dr. Smith in 1749, by the people, who held it in great veneration. But sceptical tourists of later times who have examined it, consider it a relic of ancient mining operations, perhaps undertaken by Phœnicians or Greeks, who visited the south-west of Ireland in search of ore. The Eccia de Rupe Beati Michaelis seems to be the church on the greater Skellig dedicated to the Archangel.

The Eccia de Melalegog of the taxation is the church at the place in south-east Kerry, now known as Kilmackeloge. Mr. Froude's lately published novel has made the general reader familiar with the beauties of this wild district. His interpretation of Kilmackeloge is the Church of Little Michael, or Michael the Less. But the name of the place in the 16th and 17th centuries was unquestionably Kilmalochuista. It is in the parish of Tuosist, which, according to Dr. Joyce, is a corruption of Tuath Ui Siosta, or Tuath Siosta, *i.e.* the territory of O'Siosta, an old Irish chief, and his tribe. In the Survey of Desmond's forfeited estates taken in 1587, and preserved in the Public Record Office, mention is made of the territory of O'Syiosta, or Shiosta, as well as of the territory of the Clan Shea. On the Lambeth map of 1600, Kilmalochuista is marked, and in the visitation returns of Bishop Crosbie in 1615, the name is so written. He was a native Irishman, and well acquainted with Irish, although he had assumed an English name.

Kilmalochuista also appears in a slightly altered form in the following fiant of 1576, preserved in the Public Record Office :—

“Lease under Queen’s Letter, 3 October, xvii., to Thomas Clinton, gent., of the site of the Abbey of Killaha, *alias* our Lady’s Abbey of Bello Loco, county Kerry, the lands of Callanyfercy, Kyldorrey, Ballyowght-raghe, Clonemoore, Brackhill, Kyltallaugh (Kiltalla), Kyllynifynan, Ballymony, Kilremyne, Inshie, and one piece of land in the Dingle; the rectory of Kylaha, half the rectories of Kyltallaugh and Garrenlondry (Keelgarrylauder), the rectories of the Dingle, Killorglin, KILMACCOLLOX O’CESTRIE, half the rectories of Keynmarrie, Templenoe, *alias* New Church, Kilcorkane, Dromede, Kylmonane, Kylmoor, Cahirbegge, Ryncaheragh, Glanbeheie, and Kilvonane (Kilbonane), in the countie of Kerry. To hold for 21 years; rent, £17 1s. 9d., maintaining two English horsemen. Not to alien without license unless to English, either by father or mother, and not to charge coyne. Fine, £17 1s. 9d., 15 June, xviii.”

In less than seven years a lease of the same lands and churches was made by the Queen to Sir William Stanley, who afterwards deserted her service for that of Philip of Spain, but in this lease the name is written Kilmaccolloke. The English scribe who wrote the taxation in 1300, and his countryman who drew up the lease to Stanley in 1582–3, omitted the name of the Irish chief or tribe, giving only a corrupt form of the name of the founder of the ancient church. He was probably Mochaelloch, the 7th century saint who founded the church at Kilmallock (“Joyce’s Irish Names,” p. 143), or else his contemporary Mochaemog, who founded a church in the county Kilkenny, now called Kilmackevoge (*ibid.*, 2nd Series, p. 278), and it may be a member of the Ui Siosta tribe. The old name, therefore, seems to have been *Cill. Mochaemog-Ui Siosta*, or *Cill. Mochaelloch-Ui Siosta*, abbreviated and corrupted between 1300 and 1640 in various ways, and at last settling into its present form Kilmackeloge. St. Mochaemog was the nephew of St. Ita or Ida, whose name is said to survive in the little ruined church of Kilmacida, not far from Ardferit, which, with its curious cupped pillar-stone¹ (bearing an incised cross on its eastern face), and magic ball for curing diseases, I have already described in these notes. St. Ita, a woman of great sanctity, is said to have been the friend of St. Brendan. In 1615 Bishop Crosbie reported Kilmalochuista as “in good repayre.” Bishop Steere, in 1633, says that the incumbent is the “Rev. Michael Codford,” and the patron Edward Spring, the grandson of Captain Thomas Spring (vide *Journal*, October,

¹ This cupped pillar-stone had the cross on its eastern face coloured blood-red the day that I visited Kilmacida, in 1883. The ball was absent in charge of one of the Corridan tribe, who have the charge of it, and the sole right of burial in the little churchyard in which the cross stands, on a kind of low cairn or mound. My guide was the wife of one of the name, but she told me she could not be buried with her husband as she was not of the blood or tribe, but her children would rest there after death should they die at Kilmacida, or near it. For a curious account of magic stone balls and cupped pillars in Scotland, see Miss Gordon Cumming’s “From the Hebrides to the Himalayas.” Lieutenant Claude Conder, R.E., in his interesting “Explorations in Syria, published in 1881, considers cupped-stones to be relics of paganism, connected with human sacrifices, and that the blood was retained in the cups on the face or top of the stone. He says, “We know that the Jews at this day offer burnt offerings at Joseph’s tomb on the pillars, with cup-shaped tops, which stand at either end of the grave, and that shawls and silks are burned in Galilee at the tomb of Simeon Bar Jochai.”—“Explorations in Syria,” p. 231.

1884, p. 356), and the nephew maternally of Sir Pierce Crosbie, who figures largely in the annals of Stafford's troubled rule. Edward Spring, whose male line is believed to be extinct, married the daughter of Nicholas Browne of Molahiffe (ancestor of Lord Kenmare), by his wife, the daughter of O'Sullivan Bear. This connexion with the O'Sullivans of Bantry and Berehaven made the Kenmare Brownes and the elder branch of the Springs Roman Catholics; and also helped to restore Kilmalochuista to the O'Sullivans, and the Roman Catholic Church. Some confused traditions of the Rev. Michael Codford of 1615 (who was probably secretly a Roman Catholic like Edward Spring, patron of the living), may have led to the interpretation of the name given by Mr. Froude as he heard it in the district, the Church of Little Michael. Up to that year it was certainly called, not Kilmackeloge, but Kilmalochuista. The Eccia de Kyllmylach of the taxation is Kilemly in Iveragh. Bishop Crosbie's returns in 1615 say:—

“Livinges belonging to the treasurership, the psonadge of Disert, and the vicaradge of Kilemly. Treasurer of the said Cathedral Church,¹ Christopher Hickson, minister legens, who hath united to the said treasurership the vicaradge of Kilconley, value, £5 10s. House ruiyned.”

In a footnote he adds: “The treasurer's house being destroyed he hath his table with mee.” Bishop Crosbie lived in the Abbey (as did his successor Dr. Steere), but in 1633 his second son David, subsequently a colonel in the Cromwellian Army, erected a mansion house for himself at Ardfert, placing over its door a stone bearing the following inscription:—

HOC OPVS INCÆPTUM. AO. DNI.

1633,

ET FINITUM AO. 1635,

DAVID CROSBIE, ARM.

VBI FIDES ET VERITAS DEVS PROVIDEBIT.

In the great outbreak of 1641 this mansion was wholly swept away, the cathedral itself was burnt, and the abbey ruined. The ruins of both edifices as we know remain, and the inscribed stone had a strange fate. For nearly two hundred years it disappeared, but in the present century it was found built into the pier of an old gate in the demesne or village, with the inscribed face turned in. It was rescued from this hiding-place by the present owner of Ardfert, William Talbot Crosbie, Esq., and it now stands over the door of his fine old mansion, which dates, I believe, from 1650 or 1660.

(To be continued.)

¹ Smith, writing in 1754, says, “The treasurership consists of a fifth part of the tithes of Ardfert, the rectory of Kilconley, and two parts of the parish of Kilemly, on which is a glebe, the remaining part to the bishop for his table, and forty-five acres of glebe in Ardfert parish.” In 1617 Christopher Hickson became Rector of Kilgobbin and Stradbally, in West Kerry, and the Rev. Nathaniel Langdon became Treasurer of Ardfert.

ANCIENT MURAL INSCRIPTIONS, COUNTY LIMERICK.

By JAMES GRENE BARRY, J.P., MEMBER.

NOBILIS Admodum Dulāus Barry in Honorem
 Suorum Parentum sui Ipsius, Uxoris suæ Jannæ
 Bourck et Filiorum Suorum, Hoc Sepulchrum Fieri Curavit.
 Antiqua Genitus Barii de Stirpe Dulamus.
 Quique Apollinea Doctus in Arte Viget
 Quique Fide Plenus Nusquam Languentibus Ægris
 Defuit et Patriam Qualibet Auxit Ope.
 Hæc Pius Extinctis Monumenta Parentibus Affert.
 Quæ Sibi Quæque Dein sint Monumenta Suis.
 Tu Qui Cernis Opus Mortis Memor Esto Futuræ.
 Dic Præcor Hac Vivant Qui Tumulantur Humo.

[TRANSLATION.]

The very noble Donal Barry caused this Monument to be erected in honour of his Parents, of himself, of his wife Joanna Bourke, and their sons. Donal, born of the Ancient Race of Barry, who flourished learned in Apollo's Art, and being full of faith never failed to succour the infirm and the sick; and served his country with all his might; he duteously erects this Monument to his deceased Parents, that it may serve also as a tomb for himself and afterwards for his children. Do thou who viewest this work be mindful of approaching death. Pray, I beseech you, that they may live who are buried in this earth.

Dineley mentions this monument, and states that it was in a perfect state of preservation in 1681. It was erected in a little chapel "without the west end of the abbey of Owney" (Abington).¹ The letters of the inscription are raised Roman capitals about one and a-half inches in length. The slab with the inscription, and the Coat of *Arms*, Barry of six argent and gules, a crescent for difference.² *Crest.* Out of a

¹ Abbeyowneybeg, now Abington. "There is an abbey, part of whose roof is thatched, and about thirty houses; a good corn-mill and a bridge on ye manor of Abbeyouthneybeg."—"Down Survey, County Limerick."

Dineley shows the Cistercian abbey and bridge. The Stepneys, who got a grant of the abbey and manor of Owney, pulled down what remained of the abbey, and utilized the materials in building Abington House, which, in its turn, has disappeared. The bridge still remains, which was erected by Lady Ellice Walsh after the death of her husband, the then proprietor, who was drowned here in 1618, according to an inscription on his tomb, which is still in a fair state of preservation. A slab, containing the arms of Walsh, and the following inscription, is inserted in the battlements of the bridge:—"The Arms of Sir Edmund Walsh and his wife, Ellice Grace, who erected this bridge, after the death of her husband, for devotion and charitie, praying passengers to pray for the rest of their soules in Heaven, A.D. 1621." This bridge has six arches; it was widened by adding to the south side about 120 years ago.

² The crescent is "the difference" for a second son. The tradition is that this family was descended from the second son of a Viscount Buttevant, who settled in the county Limerick early in the sixteenth century.



TOLLITUR ELIVIS. VLLANTIBVS
 VNDIQUE AMYIS = AD TVMVLVM -
 CORPVS. FORMA: SED ASTRAPETI
 INVALDI: AERARIVM LAZARI SPES
 CERTA. SALVTIS = II II
 SPILLERE FLORESCVNT FAMAQVE
 CLARA: MICAT AGMINAVIRVTM
 SPLENDENTIA CONTINET: VRNA
 QVAM: DECORANT: PIETAS: SPES =
 BONA: FIRMA FIDES. U U
 DOTIBVS INSIGNIS: MYSIS COML-
 TATVS ET ARE MAT TREVS HIC
 LATITAT SEMATE CLARVS HEO
 OBIIT 13 FEBRV V Anno 1777 ~
 AETATIS XXXII .

Mural Monument, Caherelly, County Limerick.

castle a wolf's head sable, Date 1633, is still in a fair state of preservation.

By an Inquisition taken at St. Francis's Abbey, Limerick, on March 12th, 1623, before Sir John Southwell, Deputy Eschætor for the county Limerick, and the following jury:—

Sir Maurice Hurley, of Knocklong. } *Knts.*
 Sir William O'Ryan, of Annagh. }
 Edmond Bourke, of Dromkeen.
 Gibbon Fitzmorris, of Ballynahinch.
 Thomas Lacy, of Athlacca.
 John Grady, of Ballyvullane.
 Richard Creagh, of Flemingstown.
 Daniel Clanchy, of Ballyvorneen.
 Walter Leo, of Tullerboy.
 Donald Oge Hickey, of Toureen.
 Donat O'Grady, of Kilballyowen.
 Murrough O'Hea, of Carrig O'Rylie.
 Theobald Bourke, of Kilcoolen, *Gents.*

It was found that Donal Barry, of Ballyguybeg, in the County of Limerick, gentleman, who died on the 30th of April, 1612, held in fee '*Ultra Reprias*' the lands of Ballyguy and Bohergar, in the Parish of Owney (Abington), and that his son and heir, Dowle (Donal), was 24 years of age at the date of his father's death, when he succeeded to his property.

It was also found that Sabina, *née* O'Hea, relict of Donal Barry, was dowered with one-third of said lands for her own use and that of her younger children—Elizabeth, Edmund, David, Lewis and Thomas. Dowle or Donal Barry, who erected this monument, married Joanna, eldest daughter of Sir John Bourke, of Brittas. She predeceased him, leaving several sons and daughters. Dowle, who died in 1633, was succeeded by his eldest son, Donal, or Daniel, who had married a daughter of William O'Ryan, of Annagh. Having joined the Confederate Catholics in 1641, his estates were in due course confiscated, and he with his family and retainers were transplanted to Connaught.¹

¹ Daniel Barry was transplanted into the county Clare. He got the lands of *Neadanuræ*, now Newtown, near Clonlara. His brothers, Edmund and Gerald, were settled on the lands of Aherinagh, in the same neighbourhood.—"Hearth Money Roll, 1659."

David, eldest son of Daniel, returned to Abington in the reign of James II. He lived at Farnane. He left a son, Mac David, who succeeded him, dying at the advanced age of 88 years in 1736, leaving two sons, Michael, who died unmarried, in 1748, leaving considerable leasehold and personal property (Will dated 15th October, 1748); and Donal, or Daniel, who lived at Rathwood.

Edmund and Thomas Barry, of Aherinagh, were Lieutenants in Colonel Charles O'Brien's (son of Lord Clare) Regiment; they fought at Aughrim. It is of one of them the story is told which O'Connell related with such effect at the Clare election in 1828. He was taunted by Vesey Fitzgerald on being a stranger to Clare, and having no family claim on the electors. O'Connell replied that his ancestor, Brigadier O'Connell, of Colonel O'Brien's Regiment, being in command at the battle of Aughrim, and observing one of his officers unshaven, asked—*Δ βαρρα σρεαρ ρα να b-ρuλuρ βαρρτα?* "Barry, why did you not shave this morning?" was answered—*Δν τε βερδ αν ceann ανu Δige βαρρταδ ρε ε!* "Let him who has the head this evening shave it!"

The following is a copy of his Certificate (No. 877, Record Office, Dublin):—

“Daniell Barry, of Ballyguybeg, in the County of Limerick, hath on the nyneteenth day of December, 1653, thirty-one persons: five acres of winter corne, three acres of summer corne, fourteene cowes, and thirty garrons.

“Dated the nyneteenth of December, 1653.

“Will: Rumsey. J. Clarke.

“Rob: Cox.”

The lands of Ballyguy and Bohergar were granted to Sir Wm. King (enrolled 12th May, 1664).

David Barry, the second son of Donal, who died in 1633, married a daughter of John O’Ryan, of Clonkeene, another daughter having married Conor Clanchy, of Ballybricken.¹ David Barry was in possession of the lands of Clonkeene, in 1653, when this townland was granted to Sir Ralph Wilson and Samuel Mollineux (this townland is since known as Clonkeen Wilson and Clonkeen Mollineux). David Barry escaped transplanting, and settled down on the lands of Friarstown, in the parish of Caherelly, under the protection of Sir Henry Ingoldsby, Governor of Limerick, who had got a grant of these lands and the adjoining townlands of Ballybricken and Ludden in 1653.

Lord Deputy Fleetwood, who was also Commander-in-Chief of the Parliamentary Army, when in Limerick, in 1655, complained that Sir Henry Ingoldsby was obstructing the work of transplantation by sheltering some of the old proprietors. He promulgated the following order on his return to Dublin: . . . “I do therefore order and declare that any officer or soldier under my command who shall thus offend . . . by entertaining them (the old proprietors) as tenants on his lands shall be punished by the Articles of War, &c.” (Book of printed Declarations of the Commissioners for the affairs of Ireland in the British Museum). This Order was not, however, obeyed, as the writer of this Paper is eighth in direct descent from David Barry, and still holds a portion of the lands of Friarstown.

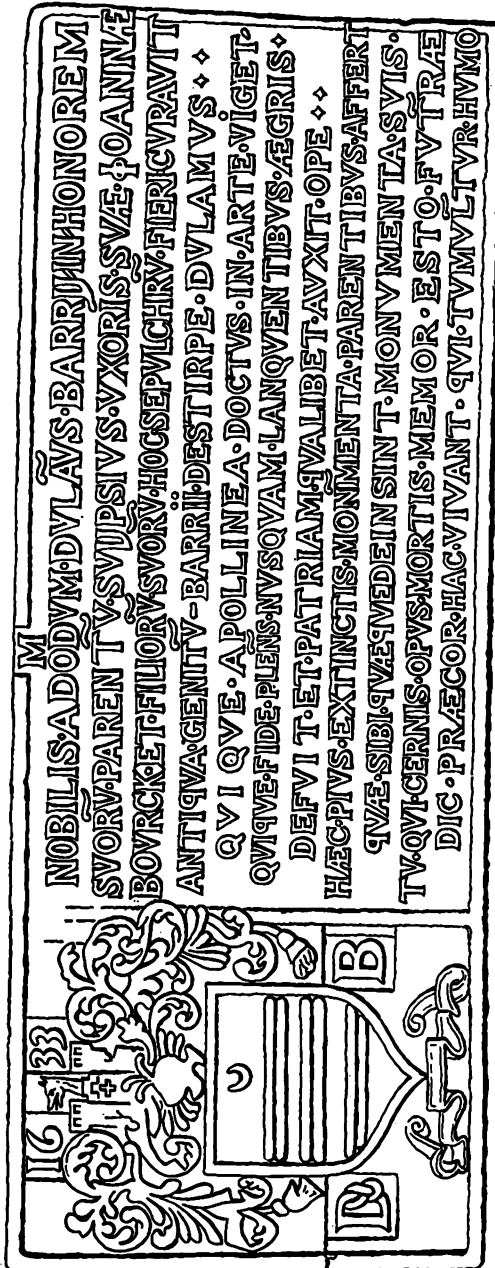
*Tollitur é Vivis Ululantibus undique Amicis,
Ad Tumulum Corpus, Forma sed Astra Petit.
Invalidi Aerarium Lazari, Spes Certa Salutis—
Pulvere Florescent; Famaque Clara Micat.
Agmina Virtutum, Splendentia Continet Urna,
Quam Decorant Pietas, Spes Bona: Firma Fides.
Dotibus Insignis, Musis Comitatus et Arte,
Mattheus Hic Latitat, Stemate Clarus, Heo.²*

Obiit. 13 Februi, Anno 1717,

Ætatis xxxii.

¹ Conor Clanchy was planted on the townland of Killurin, near Broadford, county Clare. He was also in occupation of other lands in the parishes of Kiltanalea and Kilsilly in 1659.—“Hearth Money Rolls.”

² O’Hea.



Barry Monument in Abington Churchyard, County Limerick.

[TRANSLATION.]

Lost to the living, Friends around him mourn :
 His corpse to earth, his soul to Heaven is borne.
 Weak Lazarus' Treasury and sure hope of bliss.
 Flowering in dust with stainless fame are his.
 Bright throng of virtues doth this urn contain,
 Firm faith, good hope, with piety in train.
 Rare-gifted, graced by Art and Poésy
 Here lies Matt *Heo* of fair Pedigree.
 Died 13th February, 1717,
 Aged 32 years.

This inscription is inserted in the outer south wall of Caherelly¹ ruined church. There is no tradition in the locality in connection with it. The O'Hea family had considerable landed property in this neighbourhood before Cromwell's time. Their principal residence was at Pallasgreane. They were originally chiefs of *Musraigh Luachra*, a district lying between Kilmallock and Ardpatrick.

“ O'Hea, the bestower of cattle,
 Enjoys the wide extending Musraigh Luachra ;
 The clan of sweet songs,
 Inhabit along the stream famed for salmon.”
 —*Old MS.*

Gully duff O'Hea, of Carrig, is mentioned in the Fiants of Elizabeth in 1601 ; he appears as a juror in an Inquisition *re* Maurice Hurley, deceased, of Knocklong, in 1616.

Morogh O'Hea, of *Carrig O'Rylie*, in the neighbourhood of Caherelly, was a juror in 1623 (Inquisition *re* Donal Barry, deceased).

Donal and Donogh O'Hea, of Carrick O'Rylie, and Mahone O'Hea, of Greane, had their estates confiscated in 1653. It is probable that the subject of the above epitaph was an immediate descendant of one of the above transplanted families, who had returned and settled down in the neighbourhood where his ancestors for generations had lived and died.

¹ Formerly *Cathair-Ailbé*, or *Kil-Cathair-Ailbé*, “ The Seat or Chair of Ailbé.” This ancient church was founded by *St. Ailbhé*, first Bishop of Emly, who died in A.D. 541.

TENANTS AND AGRICULTURE NEAR DUBLIN IN THE
FOURTEENTH CENTURY.

BY JAMES MILLS, MEMBER.

"THE Extent of the Manor of S. Sepulchre," printed in the *Journal* of this Association (1889, pp. 37-41), from the Black Book of Archbishop Alan, forms one of a series of similar Extents of the various manors comprised in the estate of the see of Dublin in 1326. From the other members of this series (not yet published) many facts may be gathered to illustrate the position of the rural population of the country at that period.¹

These manors may be divided into two groups. South of Dublin a chain of manors, which were exposed to continual incursions by the mountaineers, skirted the mountain district. To the north of the city, in the manors of Finglas and Swords—the latter, including Lusk, Clonmethan, and Portraine—the people, protected from harassing border warfare by Dublin on the south, and by the county of Meath, west and north, enjoyed a fairly peaceful state. In this district the Irish native or betaghs had progressed far on the road to recognised freedom. No longer liable to render unlimited services at the demand of their lord, they held their lands at fixed rents, apparently not very excessive, and rendered services definitely regulated by custom, and generally little more than nominal in amount. Their position was quite as favourable as that of the villeins in England at the same period.² As was the case in England, the growth of freedom had been gradual.

The Betaghs or Betagii were the native servile tenants continued as *nativi* or serfs *adscripti glebæ*, under the Normans. They were transferred with the land as well by Irish chiefs (both before and after the Norman invasion) as by the conquering Norman lords.

The possession and exercise of the power of arbitrarily oppressing the betaghs is implied in the name Scorchvillein, said to have been given to Archbishop Henry, 1212-28. The incident narrated by the annalists in explanation of this epithet is probably an invention of the 15th or 16th centuries, when French had ceased to be a spoken language here. But the name itself may be authentic, the first syllable coming from the old French verb "*escorcher*," to flay. "Flay the serf" would be an expressive name for one who oppressively exercised an arbitrary power as lord over his villeins; and Archbishop Henry was, perhaps, the man to exact to the full what he believed to be his right.

¹ The Extents of the Manors of S. Sepulchre, Fynglas, and Swords, will be found in the "Black Book" of Archbishop Alan, pp. 226-38, Marsh's Library copy; Ballymore, pp. 286-90; Tallagh, Rathcoole, Clondalcán, and Shankill, pp. 319-29. The last group is wanting in the extant portion of the original book; it occupies pages 429-44 in the Trinity College copy.

² Compare Professor Thorold Rogers's "*Six Centuries of Work*," vol. i., p. 40-46, &c.

³ See King Dermot's Charter of Baldoyle to All Saints' Priory; "*Reg. All Hallows*," p. 50. Augustinus, son of Michael M'Clerchae, gave to Archbishop Fule (1256-71) the land of Balyoroylf, with the Irish of both sexes which he had, or ought to have, in that town—"Lib. Nig. Alani," p. 318 (Marsh's Library copy).

Long before the end of the 13th century, however, the duties which might be exacted from the betaghs had, apparently, become no longer unlimited. During a vacancy of the see of Dublin in 1271, the temporalities came into the hands of the Crown, and an account of them, preserved in the Pipe Roll¹ gives the particular amounts at which these services were valued in each of the manors. These fixed amounts imply that the services, though of considerable extent, were probably definitely limited in practice.

By 1326, when the Extents under review were made, a great decrease appears in the amount of the services. The services of the betaghs of Swords manor in 1270 had been valued at about £17 a year; while in 1326, including similar services due by burgesses and cotters, they reached only £3 9s. 3d. In Finglas manor they had fallen from £12 to 12s. 10d. This decline was, no doubt, accompanied by a corresponding rise in the money rents, which we have not now the means of estimating, as the earlier account gives the amount of rent of various classes of tenants in one sum.

The Extents present to us two classes of Irish occupiers—betaghs, and firmarii or farmers. These represent, perhaps, not so much different classes as different stages in the development of servile occupiers into free tenants. Thus at Finglas lands, described as “formerly of betaghs,” are stated to have been afterwards held by firmarii, and subsequently by gavellarii. (The last word is doubtful in this place.)

The betaghs on the archbishop’s lands, in 1326, paid a money rent varying usually from 6d. to 1s. an acre. They were, besides, bound to perform a certain amount of work for their lord, consisting of, perhaps, a day’s work in haymaking and harvest. This service fell equally on the firmarii, and in some cases on the smaller free tenants. On the betaghs of a few townlands fell the special duty of “watching the lord’s horses and oxen,” a survival of the more onerous services of former times.

The firmarii, generally, were liable to the same rents and services as the betaghs—the duty of watching the horses excepted. In rare instances they paid rent only, freed of other services. They seem generally to have succeeded betaghs, and probably differed from them only in not being bound to the soil. We may suppose that when the hereditary betaghs were killed during a raid, or were driven by some local disturbance to leave their lands, their places were supplied by other natives who undertook to yield the rents and services due from their predecessors, but who, of course, were not bound by prescription to the soil.

Occupiers called gavellarii are met in Swords manor, and perhaps also at Finglas. Their origin and position are uncertain. Archbishop Alan in his gloss says they were “not tenants in gavelkynd as in Kent,” but “firmarii at will or by charter, not cotters or betaghs, but in the nature of copyholders.” The term (connected with gabel or gavel, rent) has probably no connection with the custom of gavelkind. Gavellarii may be another form of “gabulatores” sometimes met in “Domesday Book.” They appear to have been freemen paying fixed rents. (See “Domesday Studies,” by Rev. R. W. Eyton. Somerset, Vol. I., p. 42.)

Turning to Swords, the most settled of the manors, we find four townlands occupied by betaghs. These, 23 in number, held 386½ acres—

¹ Printed in *Proceedings*, R.I.A., vol. v., pp. 149–62.

nearly 17 acres each on an average, at rents varying from 8*d.* to 12*d.* an acre. On the townland of Werne, where rent was lowest, the betaghs were bound to watch the horses and oxen of their lord.

At Finglas 43 tenants (who appear to be partly betaghs, partly farmers, who supplied the place of lost betaghs) held 399 acres in five townlands (more than nine acres each) at rents of 14*d.* to 18*d.* an acre. "The work of all these tenants and betaghs in cutting and collecting hay was valued at 5*s.*" (a day or two work from each); their watching the horses and oxen of the lord valued at half a mark."

South of Dublin, a very different state of things is found. Leaving aside the Manor of S. Sepulchre protected by the neighbourhood of the capital, there existed a chain of bishops' manors skirting the mountainous district. The Manor of Castlekevin among the mountains had been wholly lost. Most of the betaghs of the remaining manors had disappeared. Despairing of making anything of their lands in the face of constantly recurring raids, they had, no doubt, themselves joined the hillsmen, or on the outlying lands had placed themselves under the mountain chiefs, transferring the services from their lands to their new masters.

In the Manor of Tallagh the archbishop had taken into his own hands 100 acres which had been in the hands of betaghs, and was worth 12*d.* an acre "in time of peace." John Fitz Adam held land of betaghs which he had exchanged for land in Colagh (formerly part of the see lands). 51 acres in Ballyronan, accustomed to belong to betaghs, are in the hands of farmers. 4 betaghs remain at Tallagh, but they pay their rent of 12*d.* an acre only in "time of peace." On two other townlands, formerly held by betaghs, no tenants dare dwell now; three others are said to be uninhabitable as being near the Irish.

The Manor of Clondalcan was less exposed to Irish incursions. Here 2 betaghs held 20½ acres at 12*d.* an acre, and English tenants held some land at the same rent; but 52 acres of the betaghs' lands were unoccupied. The townland of Ballyronane was held by tenants (whose status is not stated) at 1*s.* an acre. The works of the tenants of this townland in ploughing and harvest were valued at 8½*d.*; and further they were, by custom, bound to furnish food for the Seneschal to the value of 3*s.* 4*d.*

At Brittas, nine carucates had been held by betaghs at 6*d.* an acre. The betaghs had, no doubt, transferred their allegiance to the mountain chiefs, for this land is noted as "now waste among the Irish."

In the Manors of Rathcool and Ballymore there is no mention of betagh occupiers continuing to hold of the archbishop.

To the east of the mountain range the Manor of Castlekevin had been wholly lost to the archbishop, and that of Shankill further north had severely felt the effect of its turbulent neighbours. In this manor, at Rathmichael and Kilmacberni, lands which had been formerly held by the betaghs were now unoccupied and uncultivated.

It should be pointed out that the betaghs mentioned in the Extents are those only who held land directly from the archbishop. It perhaps does not follow that the tillers of the soil under the chief free tenants of the see were equally well off. Most of these free tenants held a carucate—say 250 of our acres—of arable land, besides pasture, &c. Many held much more, some as much as five, six, or ten carucates. Under these must have been many inferior tenants or agricultural labourers.

The demesne land of the archiepiscopal manors demanded a large amount of labour. The customary labour of the tenants was quite inadequate to accomplish the amount of work entailed by the great expanse of land under corn. The bulk of this work must have been performed by hired labourers, in part, no doubt, the cotters of the towns which are always found near the demesnes; but, perhaps, also by rural labourers of a class lower than the betaghs, and who having no landed holding do not appear on the extent or rentals. Such hired labour was to be had in abundance.

When I speak of the average acreage of the betaghs' holdings it need not be understood that each betagh necessarily possessed a separate holding like a modern farmer. Though there is no direct evidence of it in the extents, it is probable that the betaghs of each townland formed a village community, cultivating the open fields of the townland by some such arrangement as Mr. Seeböhm describes in his "English Village Community." Mr. Seeböhm adduces evidence to show that similar communities formed the basis of the agricultural population of Ireland. I may point in support of this view to the curious and interesting account of the survival to the 17th century of such agricultural communities, related in Sir Henry Piers' Description of the County Westmeath.¹

Sir Henry tells us that the inferior rank of husbandmen were, in his time, called Sculloges. They held the pasture of each townland in common. To a stranger, they seemed to plough in common too, for 10 or 12 ploughs might be seen at work at a time in one field. But this would have been a mistake. The arable land, though lying in common fields, was divided among the members of the community with the most extraordinary nicety. The whole field is divided into plots of an acre, half an acre, or quarter of an acre, measured with a rope. These plots were then grouped into as many shares as there were ploughs in the townland. The utmost care was taken by joining together in one share plots, good and bad from different quarters of the field, that the shares might be of exactly equal value. Then came the distribution—a number of stones or sods of turf equal in number to the shares into which the land had been divided were placed in a row on the ground. Then each man entitled to a share placed in a hat, in view of all the others, some distinguishing article—a bit of stick, a pebble, a scrap of iron, a rag, a flower, &c. Then a child or a stranger was called upon to draw these lots. He taking the several articles from the hat placed them one by one on the stones representing the divisions of the land. Notwithstanding the care and impartiality of the division, the wildest disputes followed the result of the lot, sometimes delaying the commencement of tillage work long after the proper time. It seems that those who possessed the means of working a plough got a full share of the land. Those of smaller means were obliged to join, two, three, or more, together for one share. These combinations led to further disagreements. But the whole passage should be read in the quaint and graphic language of the original.

It is most probable that these archaic customs existing in county Westmeath three centuries after the period of our Extent were a survival of institutions previously more extensively followed; and that similar customs may have been practised by the betaghs of Swords and Finglas

¹ "Vallancey Collectanea," i., pp. 115-19.

in the fourteenth century. As a suggestion of the existence of agricultural communities, it may be mentioned that in the Finglas Extent there is a mention of "common rent" in connection with betaghs. The betaghs, too, are always referred to in the plural, and in a manner which may imply grouping—"land of the betaghs;" "services of the betaghs;" are frequently recurring terms.

Betaghs are rarely mentioned individually, but some few exceptions show that they had recognised family names. In Extents of some Munster manors of a somewhat earlier date ("Sweetman's Calendar," Vol. iii.) many family names of betaghs are mentioned. There seems reason to believe that in some cases they gave their name to the townlands they occupied. The Macfeilecans of King Dermot's charter of Baldoyle may have given name to Balikeligan, which appears as part of that town. (Reg. All Hallows, p. 51.) Betaghs named O'Kenachis, and a town named Balikenachys, appear in the Extent of the manor of Youghal, county Cork (Sweetman, 1288, p. 202). (It may be remarked in passing that here near Youghal, as early as 1288, the services of the betaghs had been wholly commuted for a money rent.) In an action taken by the archbishop for the recovery of the lands of Skatterney about 1357,¹ he is said to have brought a writ, not against the free tenant, but against one John Rolage, or Rolathe, "who had no estate in the land." Though without legal estate in it, his family must have been intimately connected with these lands, which are frequently referred to by the *alias* name Rolekeston, or Roleyeston (still preserved in Rowlestown). They were probably, therefore, the betagh occupiers (whose position would not be regarded as an estate for legal purposes), who are thus again found giving their name to the townland.

Besides the betaghs and Irish farmers there were two important classes by whom the much greater part of the See lands were held. These were the free tenants of large holdings, and the agricultural burgagers of the country towns. The latter formed an important feature of the English colony, to which little attention has yet been devoted. I must, however, defer details of them to another occasion.

The free tenants are mentioned by name in the Extent. The names, with scarcely exception, are Norman or English. In the manor of Swords, including Lusk, Portraine, and Clonmethan, about sixty-five of these tenants are named. They had holdings of much greater extent than the betaghs, usually from half a carucate to two carucates, at rents of about £2 the carucate (120 acres of arable land, equal to about 250 statute acres), and rendering suit to the court of the manor. The first on the list, for example, is William de la Felde, who held two carucates and eighty-five acres, at a rent of £4 15s. 4d. These rents were in the nature of head rents, and were not considered to represent the full value of the land. Thus, in 1299, an inquisition found that Adam de Seynt Boys (Holywood) held two carucates at Swords, at a rent of six marks, and suit of court; and further, that the two carucates were worth five marks a year beyond the rent due to the archbishop (Sweetman, 1299, p. 289).

In the manor of Finglas there were five such tenants, besides some others with smaller holdings.

¹ "Lib. Nig. Alani," p. 165 (Marsh's Library copy).

In Ballymore and the other manors south of Dublin, too, there were a large number of free tenants named. The great manor of Ballymore had twenty-eight holding usually from three to five carucates; some as many as ten. A great extent of land here, formerly held of the archbishop, had passed into the hands of the Irish.

Seventeen free tenants at Finglas, with holdings of from one to forty-six acres, at rents generally of 7*d.* or 8*d.* an acre, rising in one case to 12*d.*, stand on a quite different footing from those whose holdings are measured by the carcate. They were English working agriculturists, like those of Ardinatanoke, &c. (*Journal*, 1889, p. 39), and like the burgage tenants on other manors. Though technically free tenants they were subject to servile duties, differing little from those of their unfree neighbours, and indeed more onerous than those required of the betaghs in many districts. "The aid of these free tenants," says the Extent, "as in ploughing the holding [demesne] of Finglas is worth, by the year, 18*d.* Their work in autumn, with carts to carry the lord's corn, is worth, by the year, 20*d.*" The work required of these tenants is stated in much greater detail in a charter granted to their predecessors, as his men of Finglas, by Archbishop Luke nearly a hundred years earlier ("Lib. Nig. Al.," p. 340; Marsh's Lib. copy). By this charter they are bound "to perform the accustomed services to the archbishop and his successors, viz., whoever has a plough ought to plough yearly for the use of his lord one acre at the pleasure of the lord, or of his bailiff; he who shall not have a whole plough, ought to plough according to his means, and as he is able. Also, they should give the service of one day to carry hay, with horses and carts; and each of them shall find one man for two days to reap the lord's corn in autumn, and besides shall perform the service of one day to carry the lord's corn, with horses and carts." It would seem from the value placed on the services in the Extent, that they could not have been exacted as fully in 1326 as in the previous century.

Many of the free tenants gave their names to the lands. Some of these survive as townland names. Thus, in Swords manor, Fieldstown, Saucerstown, Marshallstown, Belinstown, represent families named de la Felde, de Saucere, le Marschalle, Belyngs.

There were a few exceptions to the general rule that the free tenants were English. As an example of the Irishmen who acquired the position, I may mention Simon Neyll. Simon, in the middle of the fourteenth century, was a well-to-do farmer at Clondalcán, where the townland of Neillstown still preserves the memory of his family. He took from the archbishop several shops and some land, in New-street, Dublin,¹ and acquired the lands of Skatterney² from one John Dandon, whose family had held it from the archbishop during three generations. There was some irregularity about the transfer of Skatterney, and the archbishop took legal proceedings, and for a time ousted Neyll, who, however, subsequently regained possession, and probably held it for the remainder of his life. His rights in it were afterwards relinquished by his heir, who executed a formal release to the archbishop: and again, with the other

¹ He is named as former tenant of these in the Rental of S. Sepulchre, 1382 (*Journal*, 1889, p. 120-21), when his grandson, Roger Bekeford, still held a house there.

² "Lib. Nig. Alani," p. 165.

family possessions, were released by his grandson, Roger Bekeford, who inherited on the failure of the male line.

The "Black Book" preserves four documents in reference to these transactions. These have been noticed by the editor of the "Register of All Hallows, Dublin," who says on the authority of one of the four, that the archbishop seized the lands by the right of his claim to Neyll as his betagh. The statements in the document from which this is taken are opposed to well-established facts, and are corrected by another document on the same page of the "Black Book," an instance of the importance of the publication of full texts of this and other like books. Neyll was not a betagh. He ranked among the archbishop's free tenants in Newstreet; and his free state is further curiously illustrated by an entry in the "Book of Howth," of a certain legal proceeding in 28 Edward III. (1355).¹ Simon Neale complained that William Nulaghe broke into his close at Clondalcian, county Dublin, and destroyed his herbage and cattle. The defendant pleaded that Neale was mere Irish, and not of the five bloods. Neale said that he was of the five bloods, viz., of the O'Neales of Ulster, who by the grant of former kings enjoyed English liberties. This was denied by defendant, but the jury found in favour of Neale. This finding is probably rather an evidence of the desire to construe the law as favourably as possible to the natives, than proof of noble descent in Neyll. I am disposed to believe that though himself free, Neyll's ancestors had risen from an original betagh family. It is not a little remarkable that in Archbishop Alan's list of his few remaining betaghs in 1531, one was named Symon Neile.²

The valuations of the demesne lands give some details of the agricultural arrangements. It is prominently noticeable that in the most settled manors the arable land is divided nearly equally into three parts. At Swords there were 220 acres each under wheat, oats and fallow; at Finglas 96, 98, and 103 acres respectively; at Colon, 50, 48, and 68 acres. This approximately equal three-fold division of the tilled land was not accidental. There is a marginal note by Archbishop Alan in the Black Book at the entry of Ballymore manor—"60 acres make half a carucate: of wheat 20, of oats 20, also so much of fallow." It indicates the adoption here of the then most approved principle of agriculture, known as the three-course system, followed generally in England.³ The system implied the division of the arable land into three sections or fields. One was ploughed in winter and sown with wheat; the second was ploughed and sown about Lent with oats, barley, peas, &c.; the third lay fallow, and was pastured. The fallow of the first year was the wheat ground of the next, and so on. The three-course system, as worked on the archbishop's manors amounted in effect to what would in modern language be a three-year rotation of wheat, oats, fallow.

The wheat crops are valued in the "Extent" generally at 4*d.* an acre,

¹ Cal. Carew Papers—"Book of Howth," p. 452.

² The head of a family of villeins at Swords in 1531 was John Neile. If we may suppose him to be the same John Neyll, connected with Swords, who made his will in 1541, his condition of legal servitude did not prevent him from being a thriving farmer. He owned a horse, 4 cows, 2 heifers, 2 calves, 20 sheep, quantities of corn, malt, wheat, bere, hemp, and wool, 40 yards linen cloth, besides other articles of value.

³ See Seeböhm's "English Village," p. 11; also the Thirteenth Century Treatise on Agriculture, quoted in Professor Rogers's "Six Centuries of Work," p. 76.

oats 3*d.*, and fallow 1*d.* (2*d.* at Finglas). Meadow land is valued generally at 1*s.*, some as high as 2*s.* an acre. Pasture at from 2*d.* to 6*d.* Insufficient stock, however, in many places made the pasture worthless. Plots producing grass suitable for meadowing were kept permanently for hay. In two cases these meadows are stated to have been injured by being cut away for turf fuel. The relatively small value of the grain crops is quite in keeping with the experience at this time in England, where Professor Rogers¹ says that the cost of labour and the small return yielded from the bad system of farming enabled the corn crops to do little more than cover their expenses. The amount of fallow, too, was sometimes even greater in that country, amounting to half the arable on manors where the three-course system was not adopted.

Except in the case of 3 acres of barley at Tallagh and a quantity of peas at Swords, there is no mention of tillage crops on the archbishop's manors other than wheat and oats. We have evidence in the Clonken manor roll, mentioned below, that while wheat and oats were the great leading crops, there were some others in smaller quantities pretty generally diffused. The produce of the demesne lands of this manor (now Dean's Grange, Co. Dublin) in 1344, amounted to 113 cranocks 3 pecks of wheat, 4 cranocks² of hastmell, apparently a variety of barley; 4 cranocks of barley, 5 cranocks 7 pecks of beans and peas, and 57 cranocks 10 pecks of oats. Thus wheat and oats together make about $\frac{1}{4}$ ths of the whole produce. This was a fair representation of the character of the crops in the neighbourhood. The tithes of a district of some extent, including Killiney, Loughlinstown, and Tullagh, were gathered into the Grange of Clonken. These, in the same year, amounted to 91 cranocks 6 pecks wheat, 2 cranocks hastmell, 10 cranocks barley, 13 cranocks 1 peck beans and peas, and 60 cranocks 4 pecks oats.

The barley and hastmell, beyond what was required for seed, were all malted for brewing. The quantities grown being quite insufficient to meet the demands for this purpose, they were supplemented to a large extent by oat malt, and to a very small extent by wheat. The remaining oats were used for horse provender, the wheat for bread.

Among the extant records of Christ Church, Dublin, with a few other accounts of the same period, there is one of the bailiff of the manor of Clonken for one year, 1344-5. From this the foregoing particulars are taken. Hundreds of similar accounts are to be met with among the muniments of English manor houses, and form the most valuable materials for the history of the social life of England before the fifteenth century. But this account of the bailiff of Clonken is perhaps unique in Ireland, and as well as the rest of the roll of accounts with which it is stitched, is well worthy of publication.

This account affords most interesting details as to prices of stock, farming utensils, and building materials; but I can here only refer to the particulars of the agricultural labourers and produce. The harvest at

¹ "History of Agriculture," I. p. 22, &c.

² The cranock is stated by some authorities to have been half a quarter of wheat, by another it is considered equivalent to one quarter. There is evidence, however, that it was, at least sometimes, equal to as much as two quarters of wheat. The cranock of wheat was divided into 7 or 8 pecks; but these were much larger than the English peck. In 1685 the peck of wheat, Dublin measure, contained 18 gallons, 1 pottle, and 1 pint.

Clonken (Dean's Grange, near Kingstown) commenced on the Thursday after the feast of S. Peter ad Vincula, *i. e.* 5th Aug., 1344, when no fewer than 88 hired reapers were set to work. Their wages were 1*d.* a day each, beside their food. Provision had been made for feeding them by the special employment of a man to brew and bake. He had been set to work the day before, receiving 7 pecks of wheat for bread, and 10 pecks of oat malt with one peck of wheat malt to brew ale. A strict account is given of the number of men employed, and of the amount of food issued each day. The harvest commencing on 5th Aug. was completed on the 4th Sept., work having been done on 18 days. Of the 13 omitted days 4 were Sundays. Comparing the remaining days with the red letter days in the calendar, printed in the Martyrology of Christ Church, the house to which this manor belonged, I find the non-work days include "Festum nominis Jhesu," "Laurentii Martyris," and "Bartholomei Apostoli." On the other hand, 34 men worked on Friday, 6th Aug., "Transfiguratio Domini," and on the 28th Aug., "Augustini episcopi & doctoris nostri" (a Saturday), 31 men were employed, but for a half a day only, for which they got a penny without food. The two principal feasts, "Assumptio S. Marie" and "Decollatio S. Johannis Baptistæ," fell on Sundays. Seven days remain on which the harvest work was not continued. These possibly were wet or otherwise unsuitable for the work. The number of men hired from day to day varied greatly, as many as 88 on the first day, only 4 on another, the average being 25. The food usually supplied to the men consisted of baked wheaten bread, and ale freshly brewed from oat malt with a small proportion ($\frac{1}{10}$ to $\frac{1}{4}$) of wheat malt added. Meat was provided for the bailiffs' table, in which a carpenter and nailmaker, temporarily employed, were allowed to join, but cannot have been given to the labourers except, perhaps, on Sunday, when a much larger amount of meat always appears in the accounts.

Besides these hired reapers, by whom five-sixths of the work was done, a part of the work was performed by customary reapers, representing the tenants whose tenure imposed this service. The customary men of course received no wages, but were fed. They were probably of a better class than the hired labourers, and besides bread and ale received meat. Thus fifteen who worked on Thursday, the 19th August, got 3*d.* worth of meat; sixty came on Thursday, the 26th, and had a whole pork and 1*d.* worth of herrings.

It is to be regretted that the account does not, as was usual in England, contain a statement of the live stock belonging to the manor. The Extent shows that very frequently on those manors lying south of the city, and which were so much exposed to incursions, and occasionally on those to the north, there was insufficient stock to utilise the pasture land.

The facts gathered above tend to prove that the condition of the inferior agricultural classes was steadily improving where the power of the Norman colony was least disturbed, and while it retained anything of its pristine vigour. Their legal status was improving *pari passu* with the enfranchisement of the English serfs. The very much harder position of the corresponding classes in the Pale in the first half of the sixteenth century, pictured in the Annuary of the Association for 1868-9 was

¹ This feast was probably not generally observed at so early a period.

therefore not as the editor assumes (p. 137 *et seq.*) so much a survival of the native system as to a large extent a new development, the natural result of a continued struggle for existence by the chiefs of the Pale, unsupported and unchecked by an adequate government, against the increasing power of the bordering Irish chiefs.

Most of the material for this Paper has been gathered from the stores of the great register of historical documents gathered by the zeal and industry of Archbishop Alan. These materials as a whole can never be thoroughly utilised until his "Liber Niger" has been published and brought within the reach of historical students.

MEMOIRS OF THE TOWN OF YOUGHAL.

By ROBERT DAY, J.P., F.S.A., M.R.I.A., FELLOW, VICE-PRESIDENT.

THIS is the heading of a MS. that has lately come into my possession. It is in a clear, distinct handwriting, and is in clean condition, bound in whole bright calf, with gilt tooling and gilt edges, and has the *ex libris*¹ of "The Right Hon. Henry, Earl of Shannon." It contains a preface of 12 pp., with 136 pp. of historical and biographical matter, and an index of 6 pp. The title-page has the following summary of the contents in alternate lines of red and black ink: "Memoirs of the Town of Youghall, giving an account of the laws and customs of the Town, the Offices, Gates, Walls, Church, Immunities, and Privileges: with a catalogue of the Mayors, Bayliffs, and Burgesses, from the year 1542 to 1749. A list of present freemen. An abridgment of the charter granted by King James I. Reciting several grants made by Edward IV., Richard III., Henry VII., Kings of England, and Elizabeth, Queen. Together with the several oaths of office and rules of court, collected by Thomas Cooke, Alderman, and dated June 24th, 1749." Our late lamented Fellow and Associate, The Rev. Canon Hayman, in his "Annals of Youghall," iv. S., p. 61, cites this MS., and for the first time publishes the "proæmium" verbatim. It appears not to have been accessible to Doctor Caulfield,² although his list of Mayors and Bayliffs are taken from "the Hayman and Cooke MSS.," and he gives a record, under 1691, in reference to the Loving Cup presented by Captain Pownall to the Mayor and Corporation, taken from it; but as it contains some records which would have partly filled the only blank in his valuable historic work—a blank caused by the Minutes of the Corporation from 1659 to 1666 having been lost—and as I cannot find that these are published, I infer that the notes from the Cooke MS. were supplied from extracts taken by Canon Hayman, and that the following have not hitherto appeared in print:—

1660. Richard Myres (*Mayor*).

Lefford Stout, Samuel Blackford, *Bayliffs*.

"Mr. Richard Boyle admitted free at large the 19th day of May."

"General Monk was instrumental in restoring King Charles II. to his kingdoms after a long exile, without any bloodshed, who landed at Dover the 26th day of May, and came into London the 29th day of the same month, and was crowned King at Westminster the 28th day of April then next following, and was proclaimed here with the usual solemnity and joy on such occasions on the 19th of May."

"Any person marrying the widdow of an Alderman, Burgess, or freeman, is entitled to have his freedom at large."

"Stephen Clove, merchant, presented for keeping false weights, and being a Regrator was fined and disfranchised."

¹ This was the Right Hon. Henry Boyle, son of Colonel Boyle, and grandson of Roger, Lord Broghill, who from his great influence in the House, was called by Sir Robert Walpole "The King of the Irish Commons." He was raised to the peerage as Earl of Shannon, with a pension of £2,000 a-year.

² The Council Book of the Corporation of Youghal. Billing. Guildford, 1878.

1661. Nich^r. Stont (*Mayor*).
Nich^r. Stout, John Hassard, *Bayliffs*.

“Sir Boyle Maynard, K^t. and Owen Silver, Esq^r., were elected Bur-
gesses to serve this Town in Parliament.”

1662. Jefford Stout (*Mayor*).
Ab^m. Vaughan, Mathew Spencer, *Bayliffs*.

“Nicholas Stout was made sword-bearer and was sworn into his
Office.”

1663. John Langer (*Mayor*).
John Deacon, W^m. Norman (*Bayliffs*).

“Freemen at large living as well without as within the liberties were
taxed towards building the market house, and pay’d it accordingly.

“June 24th. The Right Hon^{ble}. the Lord Orrery, by letter to the
Mayor, desires that the Army may be quartered in the Town, which was
comply’d with, and that the holes in the walls may be stopp’d up, which
was accordingly done, and thus ends his Lordship’s letter:—“These two
things are recommended to your special and speedy care by your affection-
ate Friend—ORRERY.”

1664. Rich^d. Gillett (*Mayor*).
Edw^d. Perry, J^{no}. Pyne (*Bayliffs*).

“This Mayor and Bayliffs neglected their duties, in not minding the
weights and measures, and not setting the assize of bread, according to
the several acts of the Town. This year a Cage was made for Boys and
a Pillory erected. No Foreigner to be made free at large only during his
residence here. A lease made to Owen Silver, Esq., of the Office of Town
clerk during his life.” “This year the King’s declaration of war against
the United Provinces was proclaimed with the usual solemnities.”

1665. Thos. Baker (*Mayor*).
W^m. Sargent, Robert Summer, *Bayliffs*.

“On the 15th of March his Majestic’s declaration of War was here
proclaimed in the usual places against the French King.”

1666. John Luther (*Mayor*).
Sam^l. Hayman, Thomas Hilgrove (*Bayliffs*).

“The King’s proclamation for peace with France, Denmark, and
Holland, the 20th September, was here published in the usual places.”

This old MS. is full of quaint and curious notes which enable us to
discover certain traits of character in the defunct Alderman; not the least
of which is a dash of dry humour that here and there enlivens its pages.
For instance, among the benefactions is the sum of £30, bequeathed by
John Silver, Esq., “to the poor. Dr. Henry Maule, present Bishop of
Meath, laid out part of it in walls for an almshouse, but carried it no
higher than one story. What became of the remainder of the money
God knows. Some people may in time know when they get to another
world.”

"In 1725 the Mayor, Thomas Knight, took away the brass sundial that was on the Quay and turned it to his own use."

Under 1719 there is a note upon the death of M. Sprat, of a decidedly ambiguous character. Here it is: "In this year that unhappy gentleman, M. Sprat, was killed from the walls of this town. He acted very wrong in what he did, but was very drunk, or rather mad, when he was kill'd. One said he kill'd him; another would have the honour, and said he kill'd him; but when the affair came to be looked into, every one denied it, several were tryed for it, first in Corke, afterwards at the Kings bench bar in Dublin, but were all acquitted: but to the immortal honour of one of them be it spoken, he followed the brother of the deceased two miles to kill him, and had he been overtaken he would in all probability have met the same fate. Most if not all the disturbances and trouble of this town were owing to that very person who rather kindled the flames than extinguished them."

"In 1716 there was an account taken of the inhabitants of the parish from the age of 16 to 60 years. Protestants, 313; Papists, 316."

Anno 1690. "A Proclamation crying down all the base money made by King James was published here by beat of drum."

We have already noted a cage for boys having been erected in 1664. This was preceded by another, which was put up in 1653, and with it a "Cocking Stool."

Anno 1630. "Prince Charles was born the twenty May in this year. It was observed that a star appeared all that day, and two days thereafter the sun was eclipsed, which would have happened had he never been born."

1622. "John Bayly made free on condition to dress the dinners of the several mayors."

1613. Thomas Geoffrey made a freeman (being a barber) on condition that he should trim every freeman for sixpence per year."

These few extracts will be sufficient to show the general character of this curious and valuable manuscript. Immediately following the preface is a list of the various trades of which the four Guilds of the Town were composed, and, strange to say, that the composition of these chartered companies is entirely passed over by Hayman, who must have been familiar with the MS. The index to Caulfield exhibits references to these Guilds, namely, the Clothiers, Leathermen, Victuallers, and Hammermen; but it is to Cooke's MS. that we are indebted for the information that discloses their constituent parts.

When I succeeded in verifying the Townmarks and makers' stamps upon pieces of Youghal made silver plate,¹ I felt certain that a guild of goldsmiths must have existed there, and in vain looked for evidence in my only authorities, Hayman and Caulfield.² The following is the list of the incorporated trades that formed the guilds:—

"THE CLOTHIERS, Taylors, Feltmakers, Weavers, and Dyers, were incorporated by Charter from the Mayor by the name of the Clothiers Company the Ninth day of December, 1656."

¹ *Proceedings*, Soc. Antiq., Lond. 2nd Ser., xi., 388.

² There is another book to which I have not access, "The Antient and Present state of Youghal." 12mo. Youghall, 1784.

“THE VICTUALLERS, Bakers, Brewers, Chirurgeons, Barbers, Huxters, and Malsters, were incorporated by Charter from the Mayor by the name of the Victuallers Company y^e 11th Sept’.

“The Tanners, Shoemakers, Glovers, and all other Leathermen were incorporated by Charter from the Mayor by the name of the *Company of Leathermen* the 5th of October.

“The *Goldsmys*, Black Smyths, Peuterers, Shipwrights, House Carpenters, Joyners, Coopers, Tilers, Masons, Cutlers, Brasiers, and Glasiers were incorporated by Charter from the Mayor, by the name of the *Company of HAMMERMEN* the 15th of September, 1657.”

We have thus the established proof that the Goldsmiths were a Guild, and the Townmark adopted by them, which gave their plate the lawful standard of purity, was the civic arms, a lymphad within a rose-shaped stamp. I have identified this upon one of the Chalices at St. Mary’s, Youghal, upon the Kilcredon Chalice now at Corkbeg Church, upon a communion cup at Killeagh Church, with the maker’s initials E. G. for Edward Gillett, Goldsmith; Bayliff, 1715, and Mayor, 1722.

NOTES ON THE SHERIFFS OF COUNTY CLARE, 1570-1700.

By THOMAS JOHNSON WESTROPP, M.A., MEMBER.

It is only natural that the subject I now treat of is little studied and less written about; it is devoid of mystery—the salt of antiquarian research. To most it seems a matter of little more interest than the crudest genealogy or taxation; yet, when we consider how largely the high sheriffs of a county acted in its history, not as now by deputy, but in their own persons, also that those of Celtic origin were the most energetic of their tribe, and those of Saxon race during the period of my paper were either the actual founders or first influential members in Ireland of those English settlers who for weal or woe changed the face of society in the west, a brief account of some of these in the stirring times of Elizabeth and the Stuarts ought to be not merely of local interest, but also of some value to students of the evolution of the old petty kingdoms into the later counties.

The sheriff lists are generally extremely deficient, and though I have added many names to the Castle “Sheriffs’ Entries,” much remains to be filled in by our members, and, perhaps, by some of those records waiting the tardy consideration of and publication by the Government.

1570-71.¹ TEIGE MAC MURROUGH O'BRIEN was “the first sheriff of Thomond”—say the Four Masters—in face of which fact, Lenihan’s “History of Limerick,” p. 99, makes Sir Donnell O'Brien sheriff the previous year, and the “Sheriffs’ Entries” in Dublin Castle give, under 1376, Clement Laragh, of Athenry—the latter, doubtless, a mere nominal honour, as the king’s writ did not run in Clare in the days of Brien “of the Battle of Enagh,” the burner of Limerick. Teige prepared provisions for the President of Connaught, who purposed holding a session in Ennis Abbey, and sent to Clare Castle for the Earl of Thomond; the latter, finding that his uncle Donnell was coming to the session, attempted to capture him; a riot ensued, and the President, escorted by the sheriff, fled to Gort. In 1573 the same Donnell urged Teige MacMurrough against the earl and his brother Turlough; the former was absent, but Teige McConor, aided by the Fitzgeralds and Butlers, marched against Teige MacMurrough and the northern tribes. They mustered near Clare Castle, and thence ravaged Kinel Fermaic, “along the stone road of Corofin and Boher-na-mic-righ, and some of the people carried the utensils and spoils out of the church of Kill Inghine Baoith (Kilnaboy), but this profanation of the saint (Inniwë) boded no good to the arms of the Dalgais;” they marched with standards flying past Teige MacMurrough’s Castle of Ballingown, and found the northern army on Balanchip Hill. The southerners toiled up its steep sides, getting into worse confusion every minute, seeing which the marshals lost their presence of mind, and all fled in disorder to Inagh. Turlough and twelve men barely escaped to Caherrush (whose foundations, almost washed by the sea, are visible south of Miltown Malbay); Teige McConor was captured with much arms, horses, and cattle, “and the wolves of the forest,

¹ “Calendar of State Papers, Ireland,” pp. 449, 478.

the ravens and carrion crows, and ravenous birds were noisy over the bodies of the nobles slain in battle."¹ Teige MacMurrough seems to have spent the remaining four years of his life in peace. He died at Inchi-quin, Dec. 12th, 1577;² his son, Turlough, being then aged seven. The latter died at Ballingowe, 12th July, 1584;³ being in wardship of Elizabeth, he was succeeded by his three sisters, Honora,⁴ Any,⁵ and Slany ni Brien.

1576. DONNELL REAGH McNAMARA, son of Donnell Reagh, Lord of East Clancullen, and nephew of Maccon, who "was unbecomingly slain by his kinsman Maccon, 1542."⁶ He was sixth in descent from Sioda, who restored Quin Abbey, 1402. He got a commission to execute martial law⁷ during his shrievalty. He held Fortanemore, Roslary, Lehort, Lismehan, and Garruragh Castles, and granted Lecarrowreagh to W. O'Molony to secure certain rights to his (Donnell's) wife, Morina ni Brien, April 16, 1586. He died at Fortanemore, 13th Feb., 1591, his son Donnell Reagh being then aged twelve.⁸ His descendant, Teige, son of Donnell McNamara, of Lismehan, still held Lehort in 1755.⁹

1578, 1579, 1580. TURLOUGH O'BRIEN, son of Donough, third Earl of Thomond, of whom we have already spoken in the war of 1573. He was suspected of treason, and arrested, 10th March, 1580.¹⁰ The Four Masters say he was hanged after a year's imprisonment, 26th May, 1580. His son Teige had no better fortune, for he, "after having been engaged in plundering, was taken in the country of the Butlers, and executed by the advice of the Earl of Ormond," 1596.¹¹

1582. SIR GEORGE CUSACK, Knight, son of Sir Thomas Cusack (Ciosokk),¹² Chancellor of Ireland. He, with Captain Mordaunt, Marshal of Thomond, hanged Donough O'Brien, of Lemeneigh, 6th Sept., 1582,¹³ on the gate of Limerick, into which city the latter had come, relying on a protection in which a flaw was soon found by the authorities. Cusack was party to Perrot's deed of composition with the Clare landowners, Aug. 1585, and was slain in July, 1599, by Mahon O'Brien, whose grandfather's lands had been given to Cusack by Bingham. Mahon waited his opportunity and assassinated the grantee, who was buried in Ennis Abbey.¹⁴

1583. CRUISE (perhaps Christopher Cruise, of Meath, who appears in Clare records during this period) brought Donnallbeg O'Brien prisoner to Sir John Perrot, then at Quin. O'Brien was executed most barbarously, being half hanged from a cart, his bones broken with an axe, and

¹ "Annals of the Four Masters."

² Inquisitions at Ennis, 4th June, 22 Eliz.; 26th July, 1578. These Inquisitions are all from MSS. R.I.A., 14, c. 2, 3, 4.

³ Inquisition, 16th Jan., 1584.

⁴ Inquisition, 8th August, 1612, of Richard Wingfield and Honora, his wife, co-heir of Teige MacMurrough.

⁵ Inquisition at Ennis, 2nd October, 1621.

⁶ "Annals of the Four Masters."

⁷ "XVI. Report Rec. Comm.," p. 61.

⁸ Inquisition at Quinby, 31st March, 34 Eliz., and 19th April, 1608.

⁹ "Papers," Dublin Registry, B. 61, p. 401; B. 65, p. 95, &c.; and at Attyflin.

¹⁰ "Calendar of State Papers, Ireland," p. 231.

¹¹ "Annals of the Four Masters."

¹² *Ibid.*

¹³ Inquisition at Dromolan, 6th Dec., 1582.

¹⁴ "Annals of the Four Masters."

suspended still alive from the belfry of Quin Abbey.¹ I find nothing further about this Cruise.

1588. **BOETHIUS McCLANCY**, or Mac Flannchada, of Knockfinn, was son of Hugh, and nephew and heir of Boethius, who died, *s.p.*, Oct. 14th, 1580.² His grandfather, Hugh, died Oct 5th, 1579 ("Aodh McClancy, Professor of Brehon Laws and Poetry," 1576).³ Boethius was party to Perrot's composition, 1585, and M.P. for Clare the same year. During his shrievalty he gathered a large levy of natives at Liscannor to repel and execute any Spaniards landing from the Armada, and carried out Bingham's orders relentlessly, refusing even a few casks of water to the storm-tossed crews, and executing all who escaped the sea.⁴ He was appointed arbiter between the Earl of Thomond and the descendants of Malachy O'Loughlen, June 9th, 1590,⁵ and got his estates constituted the Manor of Knockfin. He died April, 1598, leaving a son, Murtough Clancy.⁶

1599. **RICHARD SCURLOCK**, probably of Meath, incidentally mentioned by the Four Masters as Sheriff of Thomond. I find it difficult to identify many of the succeeding sheriffs from there being several of the gentry with identical names, and in most cases no record of residence.

1605. **LAWRENCE DELAHAYDE.**

1607. **SIR NICHOLAS MOLD.**

1609. **TURLOUGH McMAHON**, son of Teige, Lord of East Corcovaskin (who was inaugurated chief, 1568, and died 1594,⁷ being fourteenth in descent from Turlough, Monarch of Ireland, who died 1086). Turlough, March 5th, 1607, got a licence to hold fairs at Kilmurry McMahon,⁸ and is not to be confused with that Turlough, son of Teige Keough McMahon, Lord of West Corcovaskin, whose estates were confiscated for rebellion, and given to the O'Briens, afterwards Lords Clare.

1610. **JOHN McNAMARA.**

1612. **JOHN THORNTON.**

1613. **SAMUEL NORTON**, Burgess of Ennis (Hugh Norton being first provost), 1612,⁹ they were appointed constables by the Charter of Staple to Clare Castle, 1st July, 1622.¹⁰ George Norton held Clare Castle, 1641.¹¹

1615. **BOETIUS CLANCY**; and

1616. **DONAT O'BRIEN**, were M.P.'s for Clare in 1613.

1622. **SAMUEL NORTON** (again). It is interesting to note that mass was still celebrated in the Abbeys of Quin, Clare, Killone, and Dysart, during this shrievalty. John Rider, Bishop of Killaloe, also complains that the high sheriffs "do not execute the *capias* against recusants indicted by ye statute of 2^d Eliz., whereby God is dishonoured, religion made a scorn, and the pious intendments of his Majesty's laws are frustrated." He adds that the officers give notice "to offenders, and they do shunne that sheriff during his time, and at ye end of his yeare ye writ is not delivered over to ye nexte sheriff, and so ye writ is lost or concealed among them."¹²

1623. **SIR JOHN MACNAMARA.** He was granted Mountallon and

¹ "Annals of the Four Masters."

³ "Annals of the Four Masters."

⁵ Dwyer's "Killaloe," p. 554.

⁷ "Annals of the Four Masters."

⁹ "Charter of Innish," Oct. 20, 1612.

¹¹ Cuffe's "Journal."

² Inquisition, Ennis Abbey, 14th Jan., 1588.

⁴ "Calendar of State Papers, Ireland."

⁶ Inquisition, *ut supra*, 1599.

⁸ "Patent Rolls."

¹⁰ "Patent Rolls."

¹² Dwyer's "Killaloe," p. 143.

Ardskeagh (Broadford), 22nd Feb., 1620, and got licence to hold fairs at the latter place, Nov. 11, 1627.¹ Lieutenant Dowling was tried for hanging two fools belonging to the Earl of Thomond and Sir John MacNamara as vagrants, May, 1606.² MacNamara died 18th May, 1632, leaving no issue, and was succeeded by his nephew, Thady.³

1624. CAPTAIN DANIEL NORTON.

1628. DONOUGH O'BRIEN, probably the owner of Lemeneagh; if so, he was born in 1595, had letters of confirmation, Jan. 27, 1628;⁴ was eldest son of Conor O'Brien, and died January 10, 1634, administration being granted to his widow, Honora ni Brien, *alias* Wingfield, Dec. 11, 1635, Dublin. His son Conor (who played so prominent a part in the civil war in Clare, and fell in battle against Ludlow, 1651) was under guardianship of Sir Edward Wingfield, of Powerscourt, Wicklow, who had a grant of Lemeneagh, 13th Dec., 1636, during the minority of Conor.⁵

1633. DONOUGH O'BRIEN (again).

1634. THERLOUGH O'BRIEN.

1641. WILLIAM BRIGDALE (or Brickdall), of Belacorick,⁶ stood security for the fulfilment of covenants in a lease of the Earl of Thomond to Dr. Thomas Arthur, of the lands of Cratloe, 19th March, 1635.⁷ Hugh Brickdall is named as a burgess in the Charter of Ennis, 1612. During Brigdall's shrievalty, 1641, commenced the war in Clare, and the brave defence of Ballyalla by Mrs. Cuffe and her sons.

1643. DANIEL O'BRIEN, of Dough (Dumhach), a man who, though ardent in his support of the Irish party, 1641, was famous for his protection of the English settlers and hospitality to them, some of whose lives he saved, and supported many of them, and also some shipwrecked English sailors at his own cost in his Castle of Dough.⁸ When the Limerick Corporation held aloof from the Kilkenny Confederacy, he tried to bring them over to it,⁹ and attempted to seize Bunratty Castle; but the Earl of Thomond had already admitted a parliamentary garrison. He was confirmed in the lands of his father, Sir Turlough O'Brien, who died 1st August, 1623, Daniel being then aged 44,¹⁰ by patent, 24th Dec., 1621, and married Ellen, daughter of the Knight of Glin, by whom he had two sons, Teige and Mortough. He petitioned (Sept., 1652) the Commissioners for Demolishing Castles not to destroy the towers of Ballinalackan and Dough, "which is noe place of strength." "Your Petitioner is afear'd that the said Masons, out of malice or gain, will pull down the said 'steercase' of Dough" (which accounts for the inaccessible condition of most of the Clare towers); this request was granted, and his lands were preserved, his goodness to the settlers gaining him favour.

1644. There is a curious decree to the sheriff of Clare to seize the

¹ "Patent Rolls."

² Calendar of State Papers, Ireland, p. 470.

³ Inquisitions, 4th August, 1632, and 26th September, 1633.

⁴ *Ibid.*

⁵ "Papers" at Dromoland.

⁶ Cuffe's "Journal."

⁷ "Arthur MSS.," quoted by Lenihan.

⁸ Dwyer's "Killaloe," pp. 216-219.

⁹ "Desiderata Curiosa;" also Belling's "Irish Confederation," vol. i., p. 137.

¹⁰ Inquisition, 16th Jan., Ann. 2, Car. 2.

¹¹ Dwyer's "Killaloe," p. 219.

Earl of Thomond's rents, &c., summoning his tenants in Ibreckane to appear at Ennis, 11th Nov., 1644, signed by Donogh O'Brien, for the Kilkenny Government.¹

1646. WILLIAM BRIGDALE (again). Robert Starkie and George Colpoys being candidates.²

In the confusion of the war all record of the sheriffs seems to cease; under Cromwell, Clare, Limerick, and Kerry had one sheriff.

1654. SIR THOMAS SOUTHWELL, Bart., of Castle Mattress, was sheriff for the three Counties, commissioner of peace for Clare, March 14th, 1663.³ He was son of Edmond Southwell, of the Suffolk family, and was created a baronet, Patent 4th August, 1662; he married Elizabeth, daughter of Robert Starkie, of Dromoland; he was succeeded by his grandson, Sir Thomas Southwell, who was created Baron Southwell, 1717.

1656. WILLIAM PIGOTT, of Kilmenny, county Limerick, sheriff for the three counties, fourth son of Sir Robert Pigott, of Dysert, King's County; married Anne, daughter and heiress of Sir John Dowdall, of Kilmenny; died 25th February, 1657; his second son was ancestor of the Pigotts, now of Capard.

1657. SIR WILLIAM KING, knight, of Kilpeacon, county Limerick, sheriff of the three counties. He was governor of Limerick, and his history belongs to that city. He was confirmed by Act of Settlement in his lands of Nugheval, &c., county Clare, 1674, and Kilpeacon, &c. (in all 808 acres), in county Limerick. He entertained King William's officers during the siege of Limerick, 1690-91, in his house of Kilpeacon, and offered to lodge the Lords Justices there at the time of the making of the treaty. Against the south wall of Kilpeacon Church, Limerick, which he built, appears a large monument, the sides formed of fluted pilasters, flags, and trophies of arms; the once elaborate top, rich in figures of angels and heraldic devices, having been long since removed. The inscription is:—
 "H. S. C. Gulielmus King, Eques, urbis Limerici sæpius prætor, arcis præfectus comitatus locum tenens, cujus mens generosa et larem et vultus et pectus bonis omnibus aperiri solita. Cælum sibi pariter ac terram devincat; proprio sumptu templum hoc erigendum curavit, et adorandum fecit Numen hospitem. Manus juvenis, senis consilii, valuit et utriusque ævi virtutes condidit temporib: ultro quærentibus cæsît tandem honoribus . . . functus 4 Die Sept. A.D. 1706 . . . tquam sub eodem hoc monumento, in beatæ resurrectionis spem, præstantissimæ et conjugis dilectissimæ Dominæ Barbaræ King sacros reposuit cineres; una cum felicissimæ decem lustrorum conjugii, pignoribus duobus Johanne et Barbara King." Below, on the plinth:—"Hujus etiam ejusdem marmoris hospites, sepulchri usum habentes, jacent reliqui Stephani Moore armigeri et Brigidæ uxoris de Clonmell Qui moriebantur apud Kilpeacon, 1703. Kidvell fecit." He married Barbara, daughter of S. Boyle, Bishop of Cork.⁴ Their son George granted Ralahine⁵ to Boyle Vandeleur 21st May, 1715.

After the Restoration the lists are practically unbroken.

1661. THOMAS CULLEN.

¹ "Irish Confederation," vol. iv., p. 53. ² *Journal, R.H.A.A.I.*, 1870, p. 335.

³ "Liber Munerum Hiberniæ." ⁴ "XVIII. Report Rec. Comm.," p. 248.

⁵ "Dublin Registry," Book 14, p. 360.



ROSSE
OF LISKILIGE
1664



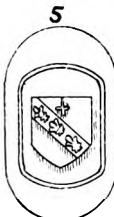
VANDELEUR
OF RALAHINE
1665



GREENE
OF MEELICK
1666



HICKMAN
OF BALLYHENAN
1671



IEVERS
OF MOUNT-IEVERS
1673



WESTROPP
OF KILKERIN
1674



STAMER
OF CLARE-CASTLE
1680



PURDON
OF TINNERANNA
1684



O'BRIEN
OF LEMENEAGH
1690



BURTON
OF BUNCRAGGY
1691



PERY
OF STACPOLE-COURT
1693



BINDON
OF CLOONEY
1694



SPAIGHT
OF BURRANE
1697



GORE
OF CLONROAD
1705



STACPOOLE
OF CRAGHBRIEN
1741



MASSY
OF DOONASS
1769

Seals of several High Sheriffs of Co. Clare.

Nos. 1 to 5, 7, 8, 10, 11, and 12, from Wills.

Nos. 6 to 9, 13 to 16, from Deeds.

1662-3. GEORGE PURDON of Tinneranna, son of Simon (whose father, John, had settled at Tulla, county Clare, and was son of Simon Purdon of Tallagh, county Dublin, who got a pension from Elizabeth for having been lamed in his service of the Crown.¹ The latter's brother, Gilbert, obtained a confirmation of arms from the Ulster King of Arms in these terms:² "Since the arms of the old and illustrious family of Purdon . . . are found in our ancient records, and Gilbert Purdon, gent., now of Dublin, son of Jamas Purdon of Kirklington, in Cumberland . . . is sprung from the same place, and having removed from his native place . . . I have confirmed the arms . . . on a field arg: the head of a leopard gu: between a chevron and a chief sa." Dublin, 12th July, 1588). George married Mary, daughter of Thomas Lewis of Yorkshire; their son, Simon, was High Sheriff of Clare, 1684 and 1696.

1664. GEORGE ROSS of Liskillogue, or Fortfergus, son of John Ross of Yorkshire, and his wife, sister of Robert Harrison of Bishop Auckland, Durham. He left the bulk of his property to his "kinsman, John Lewin, now residing at school in Limerick, son of Dame Barbara Lewin, *alias* Harrison, provided he and his heirs shall take the surname of Rosse." Will dates March 11th, 1699. Proved at Dublin, June 15th, 1700. This is the origin of the Ross Lewins, who, though they claim descent from the Rosses, are shown by this will to have been related only to the mother of George Rosse, the only member of that family who settled in Clare. He was buried in "his chapple" of Clondegad; in the outer south wall of which a cracked and falling tablet bears these lines: "Within this burying place is entered the body of George Rosse, Esq., who was the founder thereof; he dyed the 19 of May, 1700, in the 79 yeare of his age. This monument was erected the same yeare by the order of his kinsman, Robert Harrison." The arms cut in a lozenge show the three water bougets of the Rosses impaling a bend with three scallops between two lions rampant. His seal impales the Crofton arms, his wife being Jane, daughter of George Crofton of Moate;³ they died *s. p.*

1665. GILES VANDELEUR of Ralahine, eldest son of John, who, it appears from the depositions of 1652, was robbed of his house, mill, and yard at Sixmilebridge, 1642. The first of the family who settled in Ireland was Maximilian, a Dutch merchant, who obtained a fiant of naturalization, 1603.⁴ Giles was granted Moihill by the Earl of Thomond, 1655, and was commissioner for applotting quit rents. His wife, Martha, daughter of the Rev. John Fitzgerald, Dean of Cork, died 28th January, 1678. Her tombstone, near Limerick, is described by Dyneley, the arms being three trefoils sa. Giles is ancestor of the families of Ralahine and Kilrush.

1666, 1667. THOMAS GREENE, commissioner of peace, March 8th, 1666,⁵ and confirmed by Act of Settlement, June, 1668, in various lands. Ballinacoola to be called Mount Levers, and Ballintlea, or Comynstown. His will dates at Meelick, 24th February, 1686, and shows that his sister was of the county Kent. It was proved at Limerick 24th May, 1687. His only son, Thomas, succeeded. Arms, as on his seal, three stags trip-pant; crest, a stag's head.

¹ "Patent Rolls."

² MSS. T.C.D., F. 3. 23.

³ MSS. T. C. D., E. 3. 17.

⁴ "Calendar of State Papers, Ireland," p. 399.

⁵ "Lib. Mun. Hib."

1669. SAMUEL BURTON of Buncraggy, J.P. for Clare, July 17th, 1662,¹ son of Thomas Burton of Estwick, Salop (whose brother Francis got a grant of Buncraggy, 1611),² and whose will, dated 3rd June, 1661, was proved 15th February, 1666. Samuel was confirmed in his estates 4th October, 1666; he traced descent from Sir Edward Burton, of Longner, Shropshire, who was made a knight banneret 1460. Samuel, with his sons, Francis and Benjamin, and his daughter, Mrs. Dorothy Bindon, made a settlement of his estates June 5th, 1704, which, with his will of equal date, was proved in Dublin 1st December, 1712. Arms (as on his seal and those of his sons on settlement), a cross enrailed between four roses.

1670. THOMAS FOOTE.

1671. THOMAS HICKMAN of Ballyhenan, eldest son of Gregory, son of Walter Hickman of Kew (Gregory settled in Clare before 1612,³ and his farm of Barntick was plundered by the O'Briens, 1642).⁴ Thomas Hickman's will dates September 12th, 1677. Proved by his son Thomas in Dublin, 28th November, same year. He was buried in the chancel of Ennis Abbey with his wife, a daughter of John Colpoys, and was ancestor of the extinct Hickmans of Barntick. Arms (as on his seal, and his son-in-law Hugh Perceval's funeral entry at Dublin), per pale indented arg: and az: on first three roses gu., on second three roses argent. He prays, in his will, "for the happiness of the house of Thomond, wherein I have long served, and to which I have natural respect and love."

1672. BENJAMIN LUCAS.

1673. HENRY LEVERS of Mount Ievers, who is thus described by Dyneley, 1681 (*R.H.A.A.I. Journal*, 1864, vol. v., p. 73): "This gentleman came over as clerk to Mr. Fowles, a barrister . . . and has in time, by his industry, acquired £1,000 a year; the first and chiefest of his rise was occasioned by his being concerned in the revenue as clerk to the king's commissioners for applotting quit rents." He had a grant to hold fairs at Mount Ievers, 1679.⁵ His will dates August 10th, 1690, and was proved at Dublin, 1692. He disinherited his eldest son, Henry, for marrying a lady "of noe fortune and rejecting considerable fortunes I had proposed for him," so Henry, senior, settled the estates on his second son, John, ancestor of the present family. The arms (on his seal and on those of his grandchildren), or three *fleurs-de-lys* on a bend azure.

1674. MOUNTFORT WESTROPP of Kilkerin, second son and residuary legatee and executor of Thomas Westropp of Newham and Cornborough, county York, whose will, November 27th, 1656, he proved in London, January 30th, 1657 (Thomas is legatee in the wills of his granduncles Thomas, 1604, and Ralph, 1606, at York; they are mentioned in the Visitation of 1584, in which their descent is traced from John Westhorpe of Brompton, near Scarborough, and his wife, daughter and eventual heiress of John Thwenge of Cornborough, who died 1369).⁶ Mountifort migrated to Limerick, 1657, and was appointed comptroller of its port, February 18th, 1660.⁷ He purchased Kilkerin (Title-deed November 23rd, 1671) from W. Hamilton of Erenagh, county Down, and

¹ "Lib. Mun. Hib."

² "Charter of Ennis."

³ "Patent Rolls."

⁴ "Ordnance Survey Letters, R.I.A.," 14. B. 23.

⁵ Cuffe's "Journal," &c.

⁶ Inquisition, *post mortem*.

⁷ *Ibid.*

married Frances, daughter of John Taylor of Ballinort.¹ His will, August 14th, 1698, proved at Dublin, October 15th, 1698. From his sons, Ralph and Thomas, descend the existing families of the name. Arms (as in Visitation, 1584, and his seals), sa a lion ramp. erm. ducally crowned or.

1675. WALTER HICKMAN of Donogroque, brother of Thomas, 1671, held Clare Castle under the Commonwealth, and resided at Donogroque, 1680;² J.P. for Clare, July, 1678;³ had a grant of Casserna from Carey Dillon, 1st August, 1670;⁴ ancestor of the Kilmore Hickmans; married Elizabeth, daughter of Henry Hart, commissioner-general.

1676. JOHN COLPOYS of Ballycar, son of George, who held Ballycarr against the Irish in 1641-2, and died before 1655. He is said to have migrated from Northern England. In 1655 John had a lease of Ballycarr, "as formerly held by George Colpoys, deceased," from the Earl of Thomond, conditionally on his keeping "a Protestant horse-soldier" with arms and provisions for one month.⁵ His son George left an only daughter, and settled his estates October 9th, 1733,⁶ on his nephew, John, son of Alderman Rawleigh Colpoys, ancestor of the Colpoyses of Ballycarr. The last representative, Anthony Colpoys, died 1848. Arms (as on seals, 1760), argt. a maunch ermines.

1677. HENRY LEE of Craig Castle, county Tipperary. Confirmed in his lands in Moyarta, 10th June, 1678. Purchased Barna, county Tipperary, and is ancestor of the Lees of that place; died 1698.

THOMAS HICKMAN of Barntick, son of Thomas Hickman, 1671. His settlement with his wife, Elizabeth, daughter of Edward Stratford of Belan, Kildare, dates 15th May, 1693. His will dates 1st June, 1715, and contains a voluminous settlement of estates, extending over every branch of the family. Proved by his son, Robert, 31st January, 1719, at Dublin.

1679-80. SIR SAMUEL FOXON.

1681. GEORGE STAMER of Clare Castle, son of William and grandson of William Stamer of Rettendean, Essex, and Barbestown, Kildare. Will May 7th, 1633. Proved at Dublin, 1637. George was lieutenant of horse (as his father was lieutenant-general) in Cromwell's army. His castle of Clare was seized, and his cattle and crops taken for the use of James II. from September, 1688, to 1690.⁷ Married Jane, daughter and eventual heiress of William Yorke, who was Mayor of Limerick, and presented the present bells to St. Mary's Cathedral (Yorke's will dates 31st March, 1679). George's will dates at Carnelly, May 12th, 1707. Proved in Dublin, March, 1708. He was buried in Clare Abbey. His sons are reputed by reliable tradition to have finally burned Quin Abbey. His last male descendant, Colonel George Stamer, died 1819. Arms (as on seal, 1705), arg: a lion passant, gules.

1682. DONOUGH O'BRIEN of Ennistymon, son of Teige, and grandson of Daniel O'Brien of Dough, confirmed in Ballinalacken as heir of Moore Butler, 1682,⁸ D.L. for Clare; married Honora, daughter of Colonel Conor O'Brien of Lemeneagh, and was ancestor through his son Christopher of the O'Briens, and eventually the M'Namaras of Ennistymon.

¹ MSS. T.C.D., F. 3. 23.

² "Lib. Mun. Hib."

³ Note on Dyneley's Tour.

⁷ Petition lately at Stamerpark.

² Dynelly.

⁴ "Patent Rolls."

⁶ "Dub. Reg.," B. 80, p. 151.

⁸ Act of Settlement.

1683. GILES VANDELEUR, of Ralahine, son of Giles, 1665. He first projected the Limerick Infirmary.¹ He petitioned the Bishop of Killaloe (Egidius Vandeleur), for a burial-place at Sixmilebridge,² and there he was buried as directed by his will, April 25, 1701, proved in Dublin, January 24, 1702, by his son and heir Boyle, who got a fee farm grant from George King, of Kilpeacon, as already stated. Arms (as on his seal), arg. around a chevron, three trefoils, slipped sable. (As on Boyle's seal), three mullets.

1684. SIMON PURDON of Tinneranna, son of George Purdon, 1663-M.P. for Ennis, 1703; commissioner 1695-97;³ married Helena, daughter of Dr. Synge, Bishop of Cork. His pretty monument is on the north wall of Killaloe Cathedral. Under a neatly cut escutcheon of his arms (quarterly 1 and 4, a two-headed eagle; 2 and 3, three roses) and a wooden crest; a large oval slab bears the words:—"Pro aris et focis—P. M. S. Simonis Purdon nuper de Tinneranna in Com Clare armig. qui obiit Nov. 4 A.D. 1719.⁴ Fuit Christianus vere pius et sobrius. Ecclesiæ Hibernicæ sincerus alumnus. Regiæ majestati subditus fidelis. Legum patriæ inter primos peritus. Maritus indulgens, pater amans paterfamilias providens, omnibus justus, multis beneficus, nulli inimicus. Filius unicus fuit Georgii Purdon ex Margarita uxore. Quæ matrem habuit Elizabetham Synge. Quorum omnium atque Johannis Bourk de Tinneranna armig: (Quem Georgius habuit avunculum) corpora etiam sepulta sunt. Helena Purdon *alias* Synge, Simonis uxor, nunc vidua, charissimo conjugii, mæsta posuit A.D. 1730." His will dates September 28, 1720, proved at Dublin by his son, Edward, January 25, 1721. He settled nearly all the woods of Tinneranna on his said son at the latter's marriage.

1685. EDMOND PERY of Stacpole's Court, son of Edmond Pery, and Susan, his wife, heiress of Edmond Sexten of St. Mary's Abbey, Limerick; married Dymphna, daughter and heiress of Bartholomew Stacpole (Recorder of Limerick, 1651, and signed its surrender to Ireton. The Stacpoles were settled in Limerick and Kerry as early as 1282).⁵ His grandson, Edmond Pery, speaker of the Irish House of Commons, was created Viscount Pery. Edmond's will dates November 27, 1717, proved at Dublin, February 20, 1718. By it he desires to be buried in the Sexten Chapel, Limerick Cathedral. Arms (as on his seal), quarterly, over all on a bend, three lions passant.

1686. HENRY COOPER.

1687. JOHN M'NAMARA of Cratloe, son of Donough Fin M'Namara of Ralahine. Had a patent creating Cratloe a manor from James II.; was Captain in Sarsfield's Horse; ancestor through his eldest son Donough of the Macnamaras of Doolin and Ennistymon.⁶

1688-1689. JOHN MAC NAMARA of Creevagh.

1690. SIR DONAT O'BRIEN, BART. of Lemeneagh Castle and Dromoland, son of Captain Conor O'Brien, at whose death, 1651, he is said to have been apprenticed to a London goldsmith. He was a man greatly noted in county Clare, which he represented in Parliament, 1695 to 1713. He was created a baronet by patent, November 9, 1686, and built the gate before

¹ Notes on Dyneley's Tour.

² Act of Parliament.

³ "Calendar of State Papers, Ireland."

⁴ Dwyer, p. 402.

⁵ Probably 1720.

⁶ Dwyer, p. 284.

Lemeneagh, adorned with his arms as baronet, and made the great avenue still called Sir Donat's-road. He was confirmed in Cahermoyle, June, 1678, by act of settlement. He removed from Lemeneagh to Dromoland in his later years. During his shrievalty, he, by orders of Tyrconnell, confiscated the horses of the principal gentry of Clare,¹ April, 1690. He married twice, his first wife being Lucia, sister of Anthony Hamilton, author of the Grammont memoirs; from her the present family descend; from his second wife, Elizabeth Deane, spring the O'Briens of Blatherwyck. He died November 18, 1717, aged 76. His really fine Corinthian monument remains in the Church of Kilnasoolagh (Newmarket). It is of dark marble, the ornaments in white. The baronet, in the full costume of the period, leans back on a pile of cushions, resting his head on his hand; a child standing near points upwards; behind is a long and pompous epitaph in Latin, in gold letters:—"Siste gradum ac intueri—Sub hoc marmore conditur quod mortale fuit Donati O'Brien Baronetti, qui patrum stemmate nobilium erat, virtute propria longe nobilior. Homo, vere ad humanitatem factus, totus ad amicitiam gratam natus, statura corporis procerus fuit ac decorus. In aspectu dignitas, in sermone majestas, in incessu gravitas in moribus simplicitas, prudentiam, æquinitatem, auctoritatem indicabant. Si patrem inspicias, nemo indulgentior. Si Avum, nemo benevolentior. Si Amicum, nemo candidior. Non sibi suisque solum vixit sed aliis sed Patriæ. Pauperes sublevavit citra spem gloriæ. Sine partium studio æri publico invigilavit. Omnibus favorem, consilium, mensam impertivit nulli (ubi opus erat) reprehensionem denegavit. Comitatus clare patronum ubiq. ostendat; in consensu pacis per 30 annos primus tenebat. Animo semper fortis, justitiâ integerrimus. Viæ publicæ ac pontes commercii favorem prædicant. Ecclesiæ parochialis ornamenta vere filium loquuntur. Pastores orthodoxi ab impiis perduellibus agitati, beneficio ejecti, et per vim sceleratam grege orbat, in ædibus suis (quoties pro iniquitate temporum fas erat) sibi vicinisque non sine periculo dato patrociniū charitatem in fratres, pro religione zelum demonstrat. His meritis, sua præmia accumulavit fortuna opibus et honoribus tam eximia virtutes ornabantur. Privatis regni consiliis sub Anna Regina interfuit Patrimonium, prope et insigniter auctum, liberis legavit, sui desiderium bonis omnibus reliquit. Obiit 18 die Novembris 1717. Anno ætatis suæ 76 Hoc monumentum, in perpetuum vere et sinceræ pietatis memoriam posuit Henricus filius natus secundus solusque superstes sumptibus suis. Kidwell fecit." He was succeeded by his grandson, Sir Edward, ancestor of the present Lord Inchiquin. Arms, as enamelled on the marble plinth of his tomb, and cut on Lemeneagh Gate quarterly, 1 and 4 gules, 3 lions passant per pale arg. and or.; 2 arg. 3 piles gu.; 3 or. a pheon azure.

1691-92. FRANCIS BURTON of Buncraggy, son of Samuel, 1669; was

¹ The following High Sheriffs were deprived of their arms and horses:—"In Tulla, Thomas Spaight, Simon Purdon, and John Cusack. In Bunratty, John M'Namara, Sir Donough O'Brien, David Bindon, Giles Vandeclore, and John Colpoys. In Moyarta, Henry Hickman. In Clonderlaw, Montiford Westropp, Henry Lee, and George Ross. In Islands, George Stamer. A letter of Lord Clare, at Cork, 10 Aug., 1689, shows that Geo. Stamer, Mr. Purdon, and Tho. Hickman were confined in Clare Castle under charge of Hugh Sweeney; and Messrs. Bindon, Hewitt, Colpoys, Lee, Vandeleur, and Smith, are ordered to be imprisoned in Piers Creagh's House, or at Ballyhidan Castle."—Dwyer's "Kilaloe," pp. 385, 387.

appointed by King William at the camp at Kilcullen; was usher of the Court of Chancery, M.P. for Ennis, 1692-1712. Purchased Buncraggy in fee from the Earl of Thomond. 1712.¹ Married Anne, daughter of Thomas Tilson, Clerk of the House of Commons. His will dates July 27, 1711. Codicil June 7, 1714, proved at Dublin, July, 1719. He is ancestor of the Burtons of Carrigaholt.

1693. EDMUND PERY (again).

1694. DAVID BINDON of Cloney, son of David, and grandson of Henry Bindon, Mayor of Limerick, 1662, whose will, January 14, 1664, was proved at Dublin, March 11, same year. It appears from a tombstone at Ballyneclough Church, Tipperary, that Samuel (son of David Bindon, who settled there temp. Elizabeth) died 1611. David got a grant in fee of Cloney from his father-in-law, Samuel Burton, October, 1670, and is named in latter's settlement, 1704. Arms (on Henry's seal, 1664), 3 roses on a bend (later seals), arg., 3 roses within a bordure engrailed sa.

1695. THOMAS HICKMAN (again).

1696. SIMON PURDON (again).

1697. THOMAS SPAIGHT of Cappa Lodge, got a confirmation of arms at Dublin, December 20, 1684, on his marriage with Elizabeth, daughter of Mountfort Westhorpe. He is there stated to be son of Thomas, and grandson of James Spaight of Woolwich, Kent (temp. Elizabeth). Spaight was sole seneschal to Henry, Earl of Thomond, from whom he got numerous grants of land. His portrait is preserved in the Reeves family, representatives of his eldest son, Thomas. His will dates March 1, 1686, proved at Dublin, October, 1698. He died in office. The present family descend from his second son, William. Arms (as in confirmation, and on his seal, 1688), arg. on a fesse sa, three pheons.

1698. MOUNTFORT WESTROFF (again).

1699. HENRY HICKMAN of Ballykett, fourth brother of Thomas, 1671. Got a lease of Ballykett from Lord Clare, August 19, 1688. Attainted as an absentee by the Parliament, 1689, and died 1713. His son, Hugh, settled at Fenloe (Finlough) and is ancestor of the family still residing there.

1700. JOHN CUSACK of Kilkishen, confirmed in his lands in Tulla Barony, February, 1679. He purchased the forfeited estates of John Comyn, Redmond Magrath, and others, from the Commissioners, 1703,² and got a licence to hold fairs at Ross and Oughterrush, county Clare, March 16, 1714.³ His only daughter married Thomas Studdert of Bunratty, son of George Studdert (Chancellor of Limerick, and Chaplain to William III.), whose father resided in Antrim, 1671, and is stated to have come from Cumberland; but she died *s.p.*, and the property descended to Thomas, the son of the second wife, who granted it to his brother, George, May 1, 1774,⁴ in whose family it remains. In Lenihan's "History of Limerick," is a legend of Cusack's unpopularity, and how some miscreant insulted his very grave by cutting on its slab this epitaph:—

"God is pleased when man doth cease to sin,
Satan is pleased when he a soul does win—
Mankind is pleased whene'er a villain dies;
Now all are pleased—for here Jack Cusack lies."

¹ "Patent Rolls."

³ *Ibid.*

² "Patent Rolls."

⁴ "Dub. Reg.," B. 309, p. 88.

I fear this Paper has run to a great length, but I hope by it to have thrown much light on the authentic origin and early history of not a few of the western families, and their connexions.

APPENDIX, 1701-1800.

- | | |
|---|---|
| <p>1701. William Smith.
 2. Michael Cole.
 3. Henry O'Brien, Stonehall.
 4. William Butler.
 5. Francis Gore, Clonroad.
 6. Boyle Vandeleur, Kilrush.
 7. Morgan Ryan.
 8. George Hickman.
 9. Robert Harrison, Fortfergus.
 1710. John Ievers, Mount Ievers.
 1. George Colpoys, Ballycarr.
 2. William Butler, Roscroo.
 3. Henry Bridgeman.
 4. Thomas Hickman, jun.
 5. Arthur Gore, Clonroad.
 6. George Roche.
 7. William Stamer, Carnelly.
 8. Thomas Bellasyse.
 9. Samuel Bindon, Rockmount.
 1720. Henry Ievers, Mount Ievers.
 1. Arthur Ward, Cappa Lodge.
 2. John Ringrose.
 3. William Fitzgerald.
 4. John Ross Lewin, Fortfergus.
 5. Thomas Spaight, Bunratty.
 6. Robert Hickman, Barn tick.
 7. Thomas Stoddart, Bunratty.
 8. Charles M'Donnell, Kilkee.
 9. Poole Hickman, Kilmore.
 1730. James Fitzgerald, Stonehall.
 1. Robert Maghlin.
 2. Thomas M'Mahon, Clonee.
 3. Edmond Browne, Newgrove.
 4. Luke Hickman, Fenloe.
 5. Nicholas Bindon, Rockmount.
 6. John Brady, Raheens.
 7. St. John Bridgeman, Woodfield.
 8. Richard Henn, Paradise Hill.
 9. Augustine Fitzgerald, Silvergrove.
 1740. George Purdon, Tinneranna.</p> | <p>1741. John Stacpole, Clanatinny.
 2. Robert Harrison, Garruragh.
 3. James Butler, Newmarket.
 4. John Westropp, Lismeahane.
 5. Edmund Browne, Newgrove.
 6. Robert Westropp, Fortanne.
 7. Patrick Richard England, Lifford.
 8. John Colpoys, Ballycarr.
 9. Henry Hickman, Kilmore.
 1750. William Blood, Bohersalla.
 1. Pierce Creagh, Dangan.
 2. Joseph England, Cahercalla.
 3. Andrew Morony, Dunnaha.
 4. Francis Foster, Cloneen.
 5. Harrison Ross Lewin, Fortfergus.
 6. Thomas Burton, Carrigaholt.
 7. George Stamer, Carnelly.
 8. Edward O'Brien, Ennistymon.
 9. Edmund Hogan, Dunbeg.
 1760. Charles M'Donnell, Kilkee.
 1. Edward Fitzgerald, Stonehall.
 2. John Scott, Cahireon.
 3. George Stacpoole, Cragbrien.
 4. Crofton Vandeleur, Kilrush.
 5. John Burke, Strasburgh.
 6. William Henn, Paradise.
 7. Anthony Casey, Seafield.
 8. Thomas Arthur, Ballygreen.
 9. Hugh Dillon Massy, Doonass.
 1770. George Quin, Quinsborough.
 1. George Colpoys, Ballycarr.
 2. Ralph Westropp, Lismehan.
 3. Thomas Browne, Newgrove.
 4. William Blood, Roxton.
 5. Poole Westropp, Fortanne.
 6. Pierce Creagh, Dangan.
 7. James O'Brien, Ennis.
 8. Andrew Creagh, Cahirbane.
 9. William Stamer, Carnelly.</p> |
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| <p>1780. Edward William Burton, Clifton.</p> <ol style="list-style-type: none">1. Joseph Peacocke, Barntic.2. Poole Hickman, Kilmore.3. Henry Edward O'Brien, Ballyboro.4. William Stacpoole, Edenvale.5. Thomas Studdert, Bunratty.6. Donough O'Brien, Cratloe.7. Edward O'Brien, Ennis.8. Francis Drew, Drewsborough. | <p>1790. William Daxon, Fountain.</p> <ol style="list-style-type: none">1. William Spaight, Corbally.2. Lawrence Comyn, Birchfield.3. Henry Brady, Raheens.4. George Studdert, Clonderlaw.5. Samuel Spaight, Clare Lodge.6. Thomas Morony, Milltown.7. Jonas Studdert, Clare Castle.8. William M'Namara, Doolin.9. George Studdert, Kilkishen. <p>1800. William Burton, Clifton.</p> |
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Miscellanea.

THE following interesting communication has been received by Rev. Dr. Stokes from Mr. R. Romney Kane, LL.D., M.R.I.A. :—

“DUNGIVEN, AILESBUURY ROAD, DUBLIN,
“January 4, 1890.

“DEAR PROFESSOR STOKES,

“In the course of my duties as Legal Assistant-Commissioner under the Land Acts, sitting in the county of Dublin, two matters with regard to the nature and extent of tenants' holdings have come before me which interested me as looking very much as if the present holdings, held when the cases came before us under ordinary leases or tenancies from year to year, represented old freehold or copyhold tenements within common law manors of the English type. I do not mean to suggest that the present tenants of these tenancies in every way represent the old freeholders or copyholders.

“As both these matters relate to what was formerly Church property, they may interest you to hear, and possibly you may think them worth mentioning at the coming meeting of the Society. I shall be very glad if my idea is either confirmed or disproved by someone with more knowledge of the history of the Church lands of the county of Dublin than I have, or if it should serve as a hint for investigation by someone who can devote more time to it than my official duties leave at my disposal.

“1. Round the four old villages or towns of Clondalkin, Rathcoole, Swords, and Lusk, the first three formerly manors of the Archbishop, the fourth (I think) belonging to the Abbey of St. Thomas until its suppression, I have found a number of tenants' holdings broken up into a great number of small detached patches. Now if this were in the West of Ireland there would be nothing remarkable in it. They would be simply holding in ‘rundale,’ common enough still there; but I have never come across ‘rundale’ holdings in the county of Dublin except in these four places, nor I think in any of the other counties of the Pale, except a few near Kildare; also, I suspect, on what was, at least at one time, Church land.

“They gave me rather the impression that the land round these four places had been originally divided into ‘virgates’ or ‘yard lands’ of acre or half acre plots, and that the present holdings represented these original ‘yard lands,’ or parts of them, greatly altered both by consolidation and division. Still not so much so but that some of these holdings, when marked out on the Ordnance Sheet, bear a very decided resemblance to the map of the normal virgate, given in *Seeböhm*, ‘The English Village Community,’ at p. 26. This was especially so in the holdings about Rathcoole, on the Estate Map of the present landlord of most of the land about that village being fairly compared with the maps of Hitchins' Parwell Field, at p. 6, or of the parish of Much-Wy-Mondley, at p. 432 of the work I have referred to, both these latter maps being to show

copyhold and freehold tenements representing the original 'yard lands' within the manor.

"2. Near Swords there is a large meadow, called the 'Broad Meadow,' in the townland and on the banks of the river of the same name. It now belongs to a Mrs. Wallis, and is held by her tenants in separate strips for meadow. These strips, however, cannot be fenced, as all the inhabitants of Swords have a right of commonage for sheep over them from the 15th of August to the 25th of March, Lammas to Lady Day. From the 25th of March to the 15th of August the strips are kept up for meadow. I have not come across or heard of a similar custom elsewhere in Ireland, but in England such 'Lammas land' or 'Lammas meadow' is very usual. Indeed *Seeböhm, op. cit.*, pp. 11 and 110, considers it to have been the normal mode of uses of the meadow land of a manor, and refers to a passage in the Laws of King Ina (*Thorpe, 'Ancient Laws,' p. 55*), as showing this use, as far back as the 7th century, of meadow land in this fashion.

"But in the cases on this property evidence was given of another custom, as regards the Broad Meadow differing from anything I know of either in Ireland or in England. The tenants swore that not only the people of Swords, but people of the county of Wicklow, have the right of commonage over the meadow after the 15th of August. This seemed to me quite incredible, and I asked them to say what Wicklow men, and from what part of Wicklow, in fact exercised such right, if it existed. They said that men from the Seven Churches sent their sheep there, but could not speak as to persons from any other part of Wicklow having done so. It then occurred to me that, as Glendalough was a Lordship of the Archbishop of Dublin, there might possibly have been a 'good custom' by which the tenants of the Archbishop's Lordship of Glendalough had the right of winter commonage on the common meadow of his manor of Swords. I have never heard elsewhere of such a custom, but I am not prepared to say that it might not be established. If such a right exists, it is certainly a very curious survivor.

"The tenants evidently believed that the right existed; whether it does or not, so as to be legally enforceable, is a very different question.

"I am,

"Yours very faithfully,

"ROBERT ROMNEY KANE."

NOTE BY PROFESSOR STOKES, D.D.—I may add that the parishes of Clane and Rathcoole have parochial estates, which in case of Clane at least is called the Economy Estate. It is held in small disjointed portions such as Mr. Kane describes. These estates were not touched by disestablishment, owing to the peculiarity of their tenure.—G. T. STOKES.

REV. CANON CONNOR, M.A., Ballyhooly, county Cork, *Member*, writes as follows:—"Will some of your learned Members kindly say where I can find trustworthy information respecting the history of divers antiquities round about this place. There are the fine remains of Glanworth

Castle, and the keeps or towers of Creg, Ballyhooly, Carrigacunna, Monanimy, and Ballymac Philip Castles, besides that of Castletown Roche, now called Castle Widenham. Then there are the grand but neglected ruins of Bridgetown Abbey, and those of Glanworth Abbey. There is also the very ancient bridge at Glanworth, crossing the river Funcheon. I have long thought that our castles were always built over river fords to guard them; but that of Ballymac Philip rather contradicts this idea, it being far away from any river. Can the accounts given of these antiquities in Lewis's Dictionary be depended on? It strikes me that the towers or keeps were also meant to be used for keeping up beacon fires. As a rule those built on the river Blackwater have as few windows as possible towards the river."

The REV. NARCISSUS G. BATT, M.A., Hon. Local Secretary for county Donegal, says:—"I observe that there is some question in a recent Number of the *Journal*,¹ about a resemblance between Spanish flamboyant architecture, and certain monuments in the West of Ireland. I have travelled in Spain, but did not remark much difference between the late pointed or flamboyant tracery there, and that in France from which it was doubtless derived. There is a remarkable resemblance between a large window in the south side of Limerick Cathedral which I once sketched, and one in the cloisters of Batalha Abbey, in Portugal. It is said that Batalha was designed by an Irish architect in the end of the 15th century. It contains some monuments with a peculiar ornament, which I have only observed on some of the tombs of the Abbots in Bristol Cathedral.

There are many ancient tombs in Ireland set in the wall like closed or blocked up windows with rich tracery, sometimes of a flamboyant character. I sketched one a long time ago at Kilconnell Abbey, near Ballinasloe, the last of a number of five tombs, remains of which were lying about. The school-boys were busy breaking this one when I was there, so I presume it has long since disappeared.

There is one rather like it at Dungan Abbey, county Derry. There is a large flamboyant window at Selford Church, near Eushan, inserted by a French Prior of Kenilworth, to which priory Selford belonged. When I had the pleasure of meeting you at the Derry meeting, we talked about the so-called "Baptistry" at Mellifont Abbey, near Drogheda. I then mentioned that I had seen a similar building at the Great Cistercian Abbey of Alcobaca, in Portugal, situated over the entrance to the Chapter House, on the east side of the cloister.

It is quite perfect, and contains a lavatory below, like a large font, and a cistern for water in the upper story. No doubt the ruin at Mellifont was for the same purpose; it was also Cistercian and contemporary with Alcobaca.

Ancient Lake Dwelling at Lochavullin, Scotland.—Some months ago, in the course of drainage operations at Lochavullin, Oban, there was discovered an ancient lake dwelling. Steps were immediately taken, before

¹ Note, page 239, vol. ix., *Proceedings*, 1889.

further excavations were made, to have it examined by some eminent archæologists, and among others who visited it were Dr. R. W. Cochran-Patrick, the Under-Secretary for Scotland, a *Fellow* of our Society. It was pronounced by several authorities to be an excellent specimen in a fair state of preservation, and Dr. Cochran-Patrick has written in reference to it:— . . . “Before noticing the points of interest which arise, I should like to make one preliminary observation. There exists in Scotland, as well as in other countries (though I think it is, perhaps, more pronounced among us than among other nations), a not unnatural inclination prematurely to identify archæological remains and ancient objects generally. Thus in the Lowlands earthworks are sometimes called ‘Roman Camps,’ in other places they are called ‘Danish Forts,’ elsewhere ‘Picts’ Castles,’ and so on. For many years all the leaf-shaped bronze swords and bronze weapons were classed as ‘Roman.’ Generalisations of this sort which proceed from an imperfect or incomplete basis of fact are not only usually erroneous and misleading, but cause incalculable mischief to a scientific study of the past by deterring many students from engaging in it. Fortunately for the future of Scottish archæology a better system has of late prevailed. We have recognised the fact that the first and most important step towards ultimate true knowledge is assiduously to collect and accurately to record existing data. When this has been done all over Scotland and the facts thus gained carefully compared, we shall some day be in a position to reconstruct truthfully, to a very great extent, the prehistoric history of Scotland. Now, with regard to the special case in point, three questions present themselves. The first is, for what purpose were these lake dwellings constructed? The second is, who made them? The third is, when were they used?

“In answer to the first question, I think it may safely be predicated that these dwellings were places for secure retreat rather than for common abode. It is true that both in ancient times and among modern savages there have been instances of tribes living as a constant habit in marshes or on the borders of lakes in dwellings raised on piles and accessible only by water. Such are those described in ancient times by Hippocrates as living in the Phasis, and by Herodotus as inhabiting the shores of Lake Prasias. In modern times they are found in South America, on the shores of the Gulf of Maracaibo and the mouths of the Orinoco and the Amazon, in Central Africa in Lake Mohyra, in New Guinea and Borneo, and in the Straits of Malacca. But even in these cases the choice of a dwelling-place was in all probability originally determined by the necessity for a secure retreat. In Scotland, therefore, as in Ireland, I think it may safely be assumed, so far at least as our present evidence goes, that the lake dwellings were used for occasional occupation in troubled times, and not for permanent habitation.

“Now we come to the second and third questions: Who used them, and when, in Argyllshire? And the answer to these must be very vague, for as yet we have not the materials to arrive at any more certain calculations. Dr. Monro, in his admirable volume on ‘Scottish Lake Dwellings,’ sums up very correctly all that we can say at present on the point in these words (p. 287):—‘Turning now to the Celtic area beyond the limits of the Scottish portion of the kingdom of Strathclyde, I may at once state that there is no data derived from an examination of its artificial islands, nor any relics of their occupiers which can give even an

approximate notion of their chronological range.' All that we can say at present, therefore, is this—the district where now Oban stands was for an unknown series of ages uninhabited. Then, from some source not yet actually identified, a population came. We cannot tell what changes took place in that population, or whether a succession of races followed one another, respectively conquering and vanquished. But this we do know, that there was a gradual increase in civilisation, and that the later inhabitants had a knowledge of metals. A ray of historic light falls upon the district when the Dalriadic Scots established their kingdom, which was followed by the mission of St. Columba, as recorded by Adamnan. So far as I am aware there is no mention made of lake dwellings in Argyllshire in any of the early annals. It would be very interesting to know if there are any traditions still lingering among the Gaedhalic population in which any notice is taken of artificial islands or dwellings in lochs. In Ireland they were occupied and noticed down to comparatively recent times. In the south-west of Scotland we know they must have been occupied after the Roman invasion, for Roman objects were found in them. But in the West Highlands we know at present absolutely nothing. When many examples have been carefully and accurately investigated by competent and experienced explorers, and all the results carefully recorded and compared, then the foundation of future true knowledge will be laid. But no examination can be satisfactory unless the structure is in dry and well-drained ground where every spadeful of soil can be riddled and where the excavation can be laid bare to the bottom of the original loch."

An Irish Archbishop's Grave in Spain. An eminent Spanish ecclesiastic, Canon Ferreiro, has just discovered in the Cathedral Church of Santiago (St. James's) of Compostella, the tomb of one of the Archbishops of Cashel. By direction of the authorities of the Cathedral the grave has now been marked out with a new inscription, which runs as follows:—"Here rests the illustrious Confessor of the Faith, the Most Rev. Thomas Valois (Thomas Walsh), Archbishop of Cashel, in Ireland, who died May 6, 1654." His tomb lies right in front of the altar of the Holy Face, in the Cathedral of Compostella.

Mr. PLUNKETT, M.R.I.A., Hon. Local Secretary, Fermanagh South, in a recent report in reply to an inquiry as to the cross head at Devenish, illustrated at page 297, vol. ix., *Journal*, 1889, states:—"As regards the cross there is no doubt but the head belongs to the shaft. Having examined it closely several times, I am of opinion that there was a stone from ten to twelve inches deep between the cross and top of shaft. It is all formed out of millstone grit, and I believe was quarried near Kesh, north margin of Lough Erne. The window of the church close by is now the east window in the church at Unnea, and was formed out of black marble from Carrickerea, a quarry on the south-east side of Lough Erne. Raised figures are sculptured on the ends of the cross, as well as the sides.

THE REV. J. HALPIN, C.C., Roscrea, says :—"Many years ago I took a rough sketch of a rock marking, found on a ledge of rock in the parish of Killanena, a remote district in the county Clare, which used to be an object of considerable curiosity to the people of the district. The stone is not far distant from Lough Graney, a lake well known in our old Irish legends. Perhaps some member of the Society may be able to throw some light on it."

THE REV. PATRICK POWER, Fellow of the Royal Society of Antiquaries of Ireland, Cobar, New South Wales, Australia, has kindly favoured us with the following :—"In a communication of yours of January 12 last, you refer to Mr. Hardman's Paper in *Proceedings R. I. A.*, relative to manners, customs, and rites of Western Australian aborigines. You desire confirmation of some statements—(1) *Re* initiation of young men on attaining age of puberty. I believe the custom is universal amongst the natives in all the colonies. The nature of the ceremony varies with the different tribes. In some the youth is brutally mutilated, in others he is merely circumcised—in others, again, I understand the right involves neither circumcision nor mutilation. (2) *Re* the fastening of the celt (stone hatchet) to the handle by means of gum. The practice neither is nor was universal. A cleft stick, or a withe, or flexible twig twisted round the middle of the implement was the more common handle. I know an instance of a stone hatchet (blackfellow's tomahawk in the settlers' nomenclature)—a beautiful specimen—being found embedded in the fork of a growing tree, where it had been placed twenty or thirty years previously by an aboriginal, evidently that the tree might grow round it, and form a natural handle. (3) Concerning "boy wives" I do not know anything. I have never heard of the custom, in fact I do not know what the term means. I scarcely think any such custom exists, or did exist amongst the Darling, Lactean, or other New South Wales tribes."

The Rhind Lectures in Archaeology.—The subject of the concluding Rhind lecture was "The Culture and Civilisation of the Early Lake-dwellers of Europe," and Dr. Munro summed up the conclusions to be derived from the preceding lectures of the course. The relics found in the lake-dwellings furnished the materials for reconstructing the history of the people who inhabited them, and Dr. Munro went on to show in this way that the earliest lake-dwellers of the Stone Age knew the arts of spinning and weaving, cultivated the cereals, had stocks of domestic cattle, paid not a little attention to ornament, and, in fact, were in possession of all the elements of a high state of civilization. He showed how the Stone Age, after a period of transition, passed into the Bronze Age, which was characterised by a higher degree of refinement and greater knowledge of the arts of civilisation, and he discussed from the osteological remains of the lake-dwellers the probability of the Bronze Age having been brought about by the advent of a new race of settlers. Then he discussed the characteristics of the Iron Age, and from its sudden appearance in Switzerland, and the perfection to which the manufacture of iron appeared to have all at once attained, he showed

how it indicated a new race of people, who had conquered the old lake-dwellers and brought about the downfall of their civilisation. He discussed the question who these new comers were, coming to the conclusion that they were a branch of the original Celts of Europe; and, finally, he dealt with the original settlement of the lake-dwellers in Europe, indicating from the distribution of remains the direction in which they had spread themselves over the face of the Continent.

The Holycross Chalice.—We are indebted to Mr. Philip C. Creaghe, of Middleton, for information as to the existence of this chalice, now in possession of the Rev. D. Lynch, of Lisgoold. It was recently dug up in a spot not far from Lisgoold Cross, where, in the penal days, stood a little chapel. No trace of this chapel now remains. Mr. Creaghe states the chalice bears the inscription: *Presented to the Church of the Holy Cross, Woghterlawn, by Walter Archer, 1620,* and wrote in January last: "Can you enlighten me as to the whereabouts of this Woghterlawn?" There is no doubt this name is meant for "Ochterlamhain," an Irish word signifying eight hands, the name of the site on which the Abbey was founded. Luke Archer was a famous Abbot of Holycross, and was one of the Kilkenny Archers. He was Abbot of Holycross about 1620. It was probably a relative of his (with whom he may have lived in Kilkenny after the dissolution of the monastery) who presented the chalice. If it was one of the monks who got it made the formula would be—*me feri fecit*. The legend of the eight hands will be fully described by Rev. Denis Murphy, s.j., *Fellow*, in his forthcoming work on Holycross Abbey. Arrangements are being made for illustrating this chalice in an early Number of this *Journal*. We recently had an opportunity of examining two magnificent chalices in the possession of Rev. Patrick Hurley, p.r., Inchigeela, county Cork, who, at our request, is kindly preparing a description of both for this *Journal*. They are of great historic interest, as well as being fine specimens of the silversmith's art. Church plate is now engaging the attention of Archæologists very much in England and elsewhere. Some of the finest Irish specimens have not yet been noticed.

The Archer-Butlers.—Mr. P. C. Creaghe asks for the date of the marriage of the first Archer and Butler of the family of Archer-Butler. The O'Brien-Butlers are said to have the same origin. Can any member of the Society find sufficient leisure to look up the date? The First and Second Volumes of the *Journal* contain Papers on the Archer family.

The British Archæological Association holds its Annual Congress at Oxford in the Autumn of this year, under the able presidency of Lord Carnarvon, *Hon. Fellow* of The Royal Society of Antiquaries of Ireland. This distinguished Association has long meditated a visit to Ireland, and we trust at an early date may be induced to visit our shores. Their Congress the year before last was held at Glasgow, the first visit to Scotland, and was a great success.

The Royal Archæological Institute has also had under consideration a visit to Dublin. One of its members, Mr. Charles Brown, of Chester, who is also one of our members, brought it forward at the Salisbury Congress. Mr. J. Romilly Allen, F.S.A., a distinguished *Fellow* of our Society, and Editor of the Journal of the Cambrian Archæological Association, in a recent letter, says: "I have always thought it would be an advantage if there were more intercourse between the different Archæological Societies. I do not see why the Cambrian Archæological Association might not with advantage visit Ireland one year, and your Society might in return visit Wales." We trust next year some of these Societies may visit Dublin; but as most of the leading Members already belong to our Society, they may join us at our Summer Meetings this year.

It gives us much pleasure to notice that WILLIAM FRAZER, Esq., F.R.C.S.I., a Member of Council of this Society, has been nominated Honorary Member of the Historical Society of Newport, New Jersey, U.S.A.

Reviews of Books.

QUARTERLY RECORD OF NEW BOOKS AND NEW EDITIONS OF WORKS RELATING TO IRELAND.

[NOTE.—Those marked (*) are by present or former Members of the Association.]

Prose Writings of Thomas Davis. Edited by T. W. Rolleston. (Walter Scott, London.) Price 1s.

Myths and Folk-lore of Ireland. By J. Curtin. (Sampson Low, London.) Price 9s.

**History of the Irish Confederation and the War in Ireland.* Containing a Narrative of Affairs of Ireland. By Richard Bellings. Vol. 6. Edited by John T. Gilbert, F.S.A., M.R.I.A. (J. Dollard, Dublin.)

Correspondence between the Right Hon. William Pitt and Charles Duke of Rutland, Lord Lieutenant of Ireland, 1781–1787. (Blackwood & Son, London.) Price 7s. 6d.

Striking Events in Irish History. By C. F. Dowsett. (Kegan Paul, London.) Price 2s. 6d.

**The History of the University of Dublin, from its Foundation to the end of the Eighteenth Century; with an Appendix of Original Documents, which for the most part are preserved in the College.* By John William Stubbs, D.D., Senior Fellow of Trinity College. (Hodges, Figgis & Co., Dublin; Longmans, London, 1889.) 8vo.

“The History of the University of Dublin, compiled from original documents belonging to Trinity College, has hitherto never been written,” the author states in his preface. In 1845, indeed, Taylor’s “History” appeared, and in 1847 the late Serjeant Heron published his “Constitutional History” of the University; but neither can be considered as satisfactory performances, nor accurate and full accounts of this ancient Foundation. Various collections had from time to time been formed by Bishop Bedell, Provost Hutchinson, and Dr. Barrett, and of these Dr. Stubbs has extensively availed himself, the result being the production of the present volume, the most recent of the University Press Series.

After a brief notice of former attempts to found a seat of learning in the Irish capital, Dr. Stubbs proceeds to narrate the origin of Trinity College, towards the end of Queen Elizabeth’s reign :—

“There were at that time in Dublin three men who were greatly interested in the promotion of learning—Luke Chalonier, formerly Fellow of Trinity College, Cambridge; James Hamilton and James Fullerton, Scotchmen, who were sent over to reside in Dublin in order to forward the interests of James VI., and to secure his succession when Elizabeth should die. Hamilton and Fullerton kept a school, at which several

of the sons of Dublin merchants were educated, and all these were ready to forward the designs of Archbishop Loftus, when he undertook the foundation of a new University.

"Having secured the support of Elizabeth, through the exertions of Henry Ussher, Archdeacon of Dublin, Loftus applied to the Corporation, and, having further obtained from the Queen a decision that this University should be in Dublin, he delivered a second speech at the Tholsel soon after the Quarter Sessions of St. John the Baptist, in which he detailed the great advantages such a foundation would permanently secure the city and its inhabitants.

"The effect of this address of the Archbishop upon the Mayor and Aldermen was so powerful that, we are told, they within a very short time convened the citizens, and decided to grant the site of the suppressed monastery of All Hallows for the purpose. They communicated this decision to Loftus, and proceeded immediately to perfect the grant, a charter of incorporation of the College having been first obtained from the Queen, on the petition of Henry Ussher. The letter of Elizabeth to Sir W. Fitzwilliams, Lord Deputy, and to the Irish Council, announcing her consent, is given in Appendix III. It is dated December 21, 1591, and on the 3rd of the following March Letters Patent passed the Great Seal.

"A College was incorporated as 'the mother of a university' under the style and title of 'The College of the Holy and Undivided Trinity, near Dublin, founded by Queen Elizabeth.' The object of the foundation of the Society is stated in the Charter to be 'for the education, training, and instruction of youths and students—that they may be the better assisted in the study of the liberal arts, and in the cultivation of virtue and religion.'

"The Queen nominates in this instrument one Provost, three Fellows, and three Scholars, in the name of more, to constitute, with their successors for ever a body corporate and politic, under the name of 'The Provost, Fellows, and Scholars of the College of the Holy and Undivided Trinity of Queen Elizabeth, near Dublin.'"

The first stone of the building was laid March 13, 1591–92; and on the 9th of January, 1593–94, the College was fit for the reception of students.

"No remains," says Dr. Stubbs, "of this structure exist at the present day. Indeed no buildings prior to the reign of Queen Anne can now be found in Trinity College. The Elizabethan College formed a small square court, which was always familiarly called 'The Quadrangle,' until it was removed early in the last half of the 18th century. Some few parts of the old monastery may have been utilised; when the visitor had crossed an outer court, which formed an entrance to the College, he found himself, having entered through the great gate, in a small square, surrounded by buildings, constructed of thin red Dutch brick. On the north side lay the old steeple of the monastery, having the porter's lodge on the ground floor, a chamber over it, and on the second loft was the College bell. Towards the east of the steeple was the chapel; on the same side, the hall paved with tiles, with a gallery, and a lantern in the roof [probably resembling the louvre in the roof of the Hall of Lincoln College, Oxford, built by Dean Forrest in 1436]. The hall was separated from the kitchen by a wooden partition, and in the range with them was the library. This room was placed over the scholars' chambers, and had a gallery, the lower part being fitted with ten pews for readers. The Regent House seems to have been located between the Chapel and the Hall. This range of buildings occupied the position of the present campanile. On the north of this range lay the kitchen, buttery, storehouses, and to the east and west were students' chambers, on the south the Fellows' lodgings. The three sides comprised in all seven buildings for residence. The windows of the upper story were of the dormer kind [such as one sees at Brasenose College, Oxford—(temp. Jac. I)]—and mostly formed for leaden sashes."

John Dunton, the eccentric bookseller, thus describes the College in 1698: "It consists of three squares, the outer being as large as both the inner; one of which, of modern building, has not chambers on every side, the other has; on the south side of which stands the Library, the whole length of the square. The Hall and Butteries run the same range with

the Library, and separate the two inner squares."—*Life and Errors*, vol. ii., p. 626. He also speaks of the "very noble and magnificent new house building for the Provost." And of the "Gardens belonging to the College, which were very pleasant and entertaining." And from whence a wide prospect of the surrounding country could be obtained. We must remember that the College was at this time, and for upwards of a century afterwards, at a considerable distance from the city.

The College being now completed, the question of a permanent endowment had to be considered. The difficulty was partially met by grants of attainted lands, supplemented by a concordatum out of the Irish revenues, and various sums from the moneys raised for the army in Ireland. After the grants confirmed by the Queen on the 30th of April, 1600, we find the extreme College revenues for the year ending March 25, 1601, amounting to £604 9s. 4d.

The first Public Commencements were held in the College, Shrove Tuesday, 1600–1, when Ussher was admitted to the M.A. degree, and we do not find any record of another until August or September, 1608. The first great commencements were held in St. Patrick's Cathedral, August 18, 1614. A full account of this ceremony is given in the scarce work, "*Desiderata Curiosa*" (Dublin, 1772), where, however, the date is 1616. The Acts of disputation were not performed within the College, "because the rooms were very small." On this occasion, five Doctors of Divinity, three Bachelors, fifteen Masters of Arts, and seventeen Bachelors, were admitted.

The origin of the Library is remarkable. In 1601 the Spanish troops were defeated by the English near Kinsale, and the latter subscribed a sum of £1800 from the arrears of their pay to commemorate their victory by establishing in the University of Dublin a public library. Dr. Chaloner and James Ussher were appointed trustees, and commissioned to purchase books. They met Sir T. Bodley in London, then on a similar errand for his recently founded library at Oxford, and they mutually assisted one another in procuring the choicest and best works. Ussher's own magnificent collection, after many vicissitudes, was eventually added to the rest.

In 1726, when the building of the present Library was nearly completed, it was enriched by the bequest of Dr. W. Palliser, Archbishop of Cashel, whose books amounting to some 4000 volumes were, by his express stipulation, placed next those of Archbishop Ussher. Dr. Claudius Gilbert, Vice-Provost, accepted the College living of Ardstraw, and shortly afterwards presented his library, numbering 13,000 volumes, to the College. In 1794, Pensionary Fagel of Holland, dreading a French invasion of his country, sent his splendid collection of books to London for sale. The College became the purchasers for a sum of £8000, which was furnished by the Trustees of Erasmus Smith, in 1802. In 1805 a small but very choice collection, consisting for the most part of *éditiones principes* of the Classics, and early printed and elegantly bound copies of Italian authors, was left to the College under very restrictive conditions. The books cannot be removed from the MSS. room, and occupy the donor's bookcase, superscribed *Bibliotheca Quiniana* in gilt letters. The First Centenary of the College was celebrated with great pomp on

¹ This must not be confounded with the present Provost's House, which was not built until half a century after this time.

January 9, 1693. The Provost, Dr. St. George Ashe (the "Sainty Ashe" of Swift's *Tripes*: he had been Swift's Tutor, and was subsequently Bishop of Clogher) preached from Matt. xxvi. 13, which he applied to the Foundress. Afterwards, he "provided a notable entertainment," says Dunton, "for the Lords Justices, Privy Council, Lord Mayor and Aldermen of Dublin."

The early Provosts were mostly Fellows of Colleges in Cambridge. Adam Loftus, the first of the number, held office for only two years, and was succeeded by Walter Travers, better known as Hooker's theological opponent. For particulars of him and his writings, *vid.* Fuller (Brewer's edn., p. 177); and Hooker's Works, Vol. i., pp. 77-99 (Kemble's edition, 1836.) The first Chancellor was Cecil Lord Burleigh.

From the *Autobiography and Correspondence, Temp. Jac. I. and Car. I.* (vol. 1, p. 121. *sq.*) of Sir S. D'Ewes, a Fellow Commoner of St. John's College, Cambridge, we find that there was a great similarity in the subjects of instruction at both the English and Irish Universities at this time—Logic, Ethics, and Physics. Classics occupied a subordinate place. Theological exercises and discussions were apparently considered of chief importance.

To again quote Dr. Stubbs—

"In the early days the students were punished for the following offences:—Lodging in town; resorting to alehouses (for this they were liable to the rod); absence from catechism or sermon; omitting declamation; playing at cards in the porter's lodging in the steeple; climbing the College walls; a public whipping at the hour of correction for breaking the Provost's windows; made to sit in the stocks at supper time for fighting with weapons."

The following extracts from the Book of Censures [in Provost Temple's time] may prove interesting:—

"August 4, 1617.—Gower and Tolles punished with the rod for going into the country and lodging in the town all night. Gower censured for his negligence in his studies, which was by the Examiners of the Midsummer Term discovered and complained of. Patrick Smith removed from the College for non-proficiency and incapacity of learning."

"November 21.—Mr. Taylor, Senior Fellow and Dean, severely censured and punished for a wound committed upon the person of Gower, a scholar of the House."

"June 2, 1619.—Thomas Cuffe and James Travers, for abusing M. Middrop's servant, and for their irreverent and savage carriage in the presence of Sir. J. King, to make three public acknowledgments, etc., in the hall, to forbear going out into town for six months, except to hear sermons, and for six months not to keep company with each other. Cuffe, for wounding with a knife the scullion, to lose his privilege of adult age, and to rest subject to the rod until he graduates. Hogan, Hurley, and Lisragh were severely punished with the rod for going into town without leave and tipping in an alehouse. Sir Holland confessed that he was late out of College by night, and came into Chapel by breaking a bar in the steeple. Beere, Temple (son of the Provost), and Paget were sharply corrected for departing from the sermon at Church to go a-walking, and for the consenting to the plucking of cherries from a tree of Dean Wheeler's hanging over the wall." The foregoing will afford some idea of the discipline and manners of the undergraduate of the period. Corporal punishment for the juniors, and declamations, fines, gatings, and public acknowledgments for the adults, were the means used to reform the delinquents.

The celebrated Bishop Bedell, at the time a beneficed clergyman in England, educated at Emmanuel College, Cambridge, succeeded on Temple's death in 1626, and was sworn Provost, August 16, 1627.

By his efforts the Bible was translated into Irish, and he devoted much care to the instruction of the native scholars in that language.

The College suffered severely during the Rebellion of 1641, and subsequent usurpation of Cromwell, but most of all from the action of James II., a graphic description of which has already been published by Archdeacon Rowan in his *Case and Conduct of the College*. The establishment was broken up, fellows and scholars driven out, some forced to fly to England; the plate, which the Fellows tried to sell to support themselves, seized, the chapel converted into a powder magazine, the chambers of the students "miserably defaced," over £2000 worth of damage done, &c. The King endeavoured to thrust a statutablely unqualified person into a Fellowship, a course he likewise adopted at Magdalen College, Oxford, and which is related by Macaulay in glowing language, and more fully by Dr. Bloxam in his recent work, *Magdalen College and James II.* published by the Oxford Historical Society. In both cases James was unsuccessful.

In the succeeding reigns, this "royal and religious" Foundation continued to flourish, extending its sphere of usefulness year by year. Changes were made from time to time in the curriculum, but always with advantage. When the Rebellion of 1798 broke out, a volunteer corps was raised in the college, recruited from the students and officered by the Fellows. Their services were of great value in the protection of the city and neighbourhood; and the old colours are still preserved in the Provost's House. The disputes between Provost Hutchinson and the Fellows are admirably narrated in these pages, as well as the origin and progress of the famous Historical Society, founded by Edmund Burke. The book concludes with notices of eminent men and their writings, and a large "Appendix of Original Documents."

In the notes we find, among much similar matter, some curious particulars regarding Dr. Peter Browne, Provost, 1699-1710, in which latter year he was consecrated Bishop of Cork. These consist principally of excerpts from Provost Hutchinson's papers. In his MS. Essay he records his opinion of Provost Browne:—"If we were to presume to estimate the different degrees of merit of the many eminent men who have presided over the Society, we should give Peter Browne the first place. His sermons are the work of an able divine, a great moralist, and an accomplished scholar." The following anecdote is from the same source:—"When the Provost was walking in his garden one day with Squire, a junior fellow, a gentleman came in from the city, and seeing the latter, stated that he had the pleasure of informing him that his wife had been confined of a son. Squire was so much dismayed at this accidental discovery of his marriage, that he immediately resigned his Fellowship."

After quoting at length Ware's eulogium (Works, by Harris, vol. i., p. 571-2) on Bishop Browne, Hutchinson adds:—This character is given at large, because from accounts received from some of his most intimate friends and nearest relations, the picture seems to have been faithfully drawn without the smallest exaggeration. He owed his present promotion to a letter written by him in 1697, in answer to Toland's book, "Christianity not Mysterious." This book had become an object of such general attention, that Archbishop Marsh, recommended it to Browne to answer. The Archbishop was so much pleased with this performance that

he procured the author's advancement. The Bishop himself attributed his promotion to the effect produced upon Queen Anne by a sermon he preached before her, upon John vii., 46. Her Majesty applied the text to the preacher, and informed him that he should be the Bishop of Cork.

"Toland," says (Harris's *Ware Writers*, p. 296), "used jestingly to say that it was *he* who made Browne Bishop of Cork."

His portrait in the Bishop's Palace at Cork preserves those ascetic lineaments we should expect to find in a prelate characterized by Harris as "an austere and mortified man," reminding us of the picture of Duns Scotus, in the hall of Merton College, Oxford.

Bishop Browne was a voluminous writer, as may be seen from the list given in Ware, *loc. cit.* His work entitled *Things Divine and Supernatural, conceived by way of Analogy* (8vo, pp. 554), appeared in 1733, just three years before the publication of a kindred book, Bishop Butler's *Analogy of Religion* (1736, 4to).

The maps and illustrations, from contemporary authorities, throw considerable light upon the ancient college and its surroundings.

We congratulate Dr. Stubbs on the success of his undertaking, and trust that the reception this volume receives will encourage him to produce another, bringing the work up to the present day.—T. A. LUNHAM, M.A., COLONEL.

WORKS BY THE LATE REV. C. P. MEEHAN, M.R.I.A., PUBLISHED
BY MESSRS. DUFFY & Co., DUBLIN.

**The Fate and Fortunes of the Earls of Tyrone and Tyrconnell.* Price 6s.
The Rise and Fall of the Irish Franciscan Monasteries. Price 1s.
The Histories of the Geraldines. Price 1s. *The Confederation of Kilkenny.* Price 1s.

It is with regret we have to note the death of the Rev. Charles Patrick Meehan, who for forty years was a Member of our Society, having joined the Kilkenny Archæological Association the year after its foundation. As a writer he was known to every student of Irish History, and his name is honourably associated with that of Thomas Davis, Sir Charles Gavan Duffy, Darcy M'Gee, and others in the Young Ireland movement. He was a close friend to Clarence Mangan, the poet, and remained ever faithful to his memory. His historical works are well brought out by Messrs. Duffy, of Wellington-quay, Dublin, who have done so much to present to Irish readers in a cheap and handy form many masterpieces in the literature of our country. The work most associated with Father Meehan's name is *The Fate and Fortunes of the Earls of Tyrone and Tyrconnell*. In his preface to the first edition he gives an interesting account of how he was originally led to investigate the history of the great Hugh O'Neill and Hugh O'Donel, the latter so well known in Irish history and song as Tyrconnell. The book opens with an account of the position of O'Neill in the last year of Elizabeth's reign, and then describes fully the events culminating in his "Flight of the Earls" in 1607. No pains was spared by the late author in bringing to light the subsequent career of the great Irish chieftains. The State Papers in our home offices and the libraries of foreign countries were searched to give a full account of this long-neglected personal chapter of Irish history. The career of that

ambitious time-server. Neal Garve O'Donel, is well and carefully described. Whether the great Hugh O'Neill is still represented in the male line is not stated, but we are referred to the able treatment the question received in the Society's *Journal*. It is needless to add that this well-known work is a valuable contribution to the literature of a perplexing and debateable period of Irish history, The "Flight of the Earls" was "big with fate" to Ulster, as there can be no doubt that it made the Plantation a much easier matter than it otherwise would have been.

* The Sixth Edition of the late learned annalist's *Rise and Fall of the Irish Franciscan Monasteries* has been reached, and well merits the approval it has received both at home and abroad. Originally appearing in a series of Papers in the *Hibernian Magazine* as a free translation of Father Mooney's Latin Manuscript *Histories of the Irish Franciscan Houses*, Father Meehan laboured to make this work worthy of the subject, and laid many a library under contribution to gain that end. The valuable MSS. which, owing to his efforts, were transferred from St. Isidore's, Rome, to the Franciscan Convent, Dublin, have been carefully examined and utilized. The volume is enriched with a long appendix, containing many original documents, published for the first time.

* *The History of the Geraldines* is a translation from the Latin original of Father O'Daly, who died in 1662. It contains an interesting introduction, giving a sketch of the author's life. The book deals only with the history of the Desmond branch of the family up to the 17th century. In the second part the "Persecution after the Geraldines," the state to which the Catholics were reduced after the destruction of the Earls of Desmond is described, and their deplorable condition is attributed by O'Daly to the treatment they received at the hands of the Government.

* *The Confederation of Kilkenny* is so well known that it needs no comment from us. Among the first of the celebrated *Library of Ireland* Series, it has been before the public for forty-five years, and no other work on this important period of Irish history has taken its place. In the last edition the information from such sources as *The Aphorismical Discovery*, etc., have been made available. It is well to point out, however, that in the account of the Rothe family errors still exist, which can now be easily corrected by referring to the exhaustive history of that family by Mr. George Dames Burtchaell, M.R.I.A., which appeared in this *Journal*.—J. COOKE, B.A.

* *Early Christian Symbolism in Great Britain and Ireland before the Thirteenth Century: being the Rhind Lectures in Archaeology for 1885.* By J. ROMILLY ALLEN, F.S.A., Scot.

Archæologists are indebted to the Rhind Lecturers for a series of valuable publications, treating in a comprehensive manner, with appropriate illustrations, special selected departments of study, and the present volume has its importance much augmented if read in connexion with Dr. Anderson's "Scotland in Early Christian Times."

Readers of this *Journal* are familiar with many contributions contained in its pages, recording and explaining the symbols found in our churches, on tombs and crosses; but we possess no special endowment to encourage

systematic efforts to disseminate the results of these investigations such as this Rhind Lectureship, or the equally interesting Disney Professorship in the University of Cambridge, where Rev. G. F. Browne annually instructs his class of pupils upon the "Sculptured Stones of Great Britain and the Continent," and has already published for their instruction a series of reproductions of special interest and value. In Trinity College, Dublin, Fine Arts and Archæology are rigidly excluded as if undeserving of attention.

It is true, we can point to the noble works of Lord Dunraven; to Petrie's "Christian Inscriptions"; to Miss Stokes's publications; and the "Sculptured Crosses of Ireland," by Henry O'Neill. All these are the result of private enterprise, except Petrie's volumes, originally published in yearly parts by ourselves, as the Year Books of the Society.¹

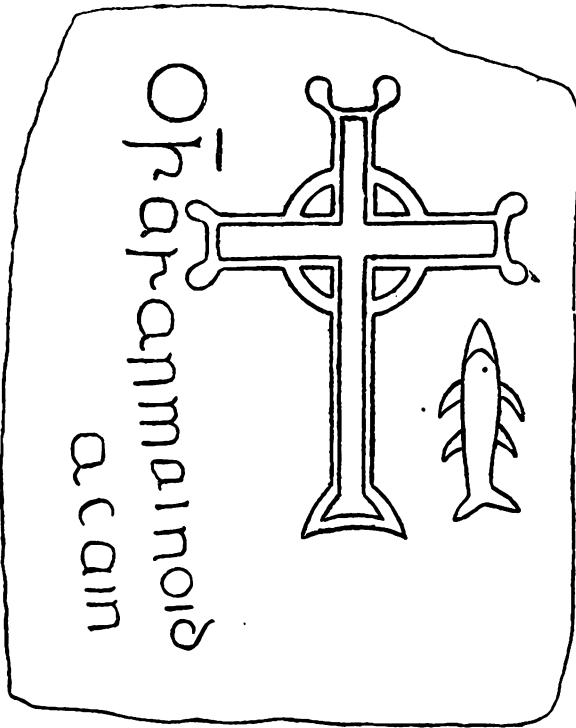
The preliminary stages of all investigations into matters of antiquity must be slow and tedious. During this time facts are gradually collected and placed on record for future reference, a kind of work that seldom interests more than a limited band of enthusiastic persons; but sooner or later, when a certain amount of preliminary information has been acquired, individuals are found capable of collating the scattered details and systematizing it for popular use. Then follow comparative inquiries into allied subjects, as noticed in different districts and countries; how far they afford points of outward resemblance, of closer relationship, or even of disagreement, by which our knowledge becomes more accurate and extended, and capable of assuming that accessible condition for the people at large which is distinctive of the literature of our age. In the present work, on "Early Christian Symbolism," we have a favourable example of the successful accomplishment of this condensing and popularizing of an abstract archæological investigation.

One of the questions that will naturally arise from such inquiries is, why there should be such distinctive peculiarities observed in separate districts and amongst neighbouring races as to impress on the emblems employed by them, and indeed on their entire methods of art-representation features which enable a student to distinguish each without difficulty, and refer them to their proper place both as to time and locality. Such distinctions may originate in special geographical surroundings, in the political or civil circumstances of the age, in the advent of fresh colonists or invaders, the growth of clerical theories, religious sentiment, or even of ecclesiastical arrangements. The investigation of these possible disturbing causes which affect Christian symbolism has been treated as fully as possible within the limits of these lectures by Mr. Allen, and add much to the interest of his work.

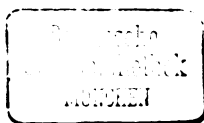
The first Lecture is introductory, classifying Christian symbols, and recording their progressive alterations at different periods and under the influence of altered artistic styles. It describes their earliest development in the Roman catacombs, in mosaic pavements, lamps, sarcophagi, ivory carvings, and early manuscripts. There are some of these primitive symbols of Christian faith found on undoubted Roman remains in England, upon certain house pavements and tombs; but as these conquerors of the

¹ *Christian Inscriptions in the Irish Language: chiefly collected and drawn by Geo. Petrie, LL.D.* Published by the "Royal Historical and Archæological Association of Ireland," 1872.

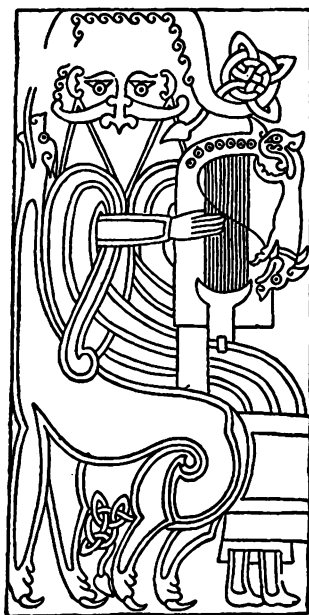
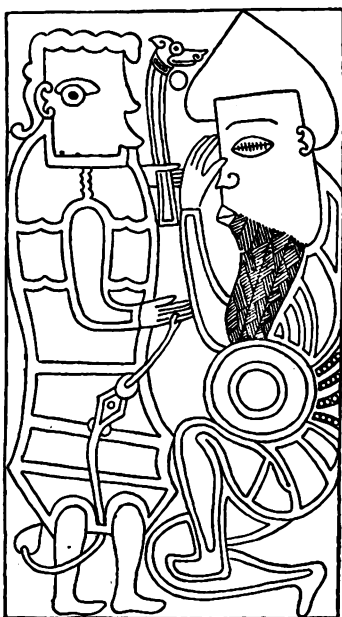
world did not visit our shores we cannot expect similar traces of their presence here. The earliest of our Irish symbols are probably simple crosses of "Maltese" form, inscribed in circles, found on rude pillar-stones, and in certain instances on stones bearing Ogham inscriptions. Similar crosses are found over early Christian graves, and on some the inscription, "Pray for"—so-and-so—is added. At Aglish, in the county Kerry, the rude pillar-stone, in addition to the Maltese-cross, has two small "Swastikas," the sacred emblem common to many primitive races reaching from India and Egypt to our own land. At a later period the lower limb of the cross becomes elongated: at Clonmacnoise there are



only four such Latin crosses, one of which is dated A.D. 884. St. Berechtir's tomb at Tullylease, county Cork, whose death is recorded in December, 839, has in addition the abbreviated Greek letters representing Christ's name. So far, the cross was employed principally for monumental slabs. In succeeding ages, from about the tenth century, magnificent high crosses were erected at different places, ornamented with elaborate carvings of Scriptural history, and emblematic subjects intended to be commemorative monuments as distinguished from those designed for monumental purposes, to decorate favourite religious localities, and placed either by the wayside or near to churches, to direct the minds of passers-by



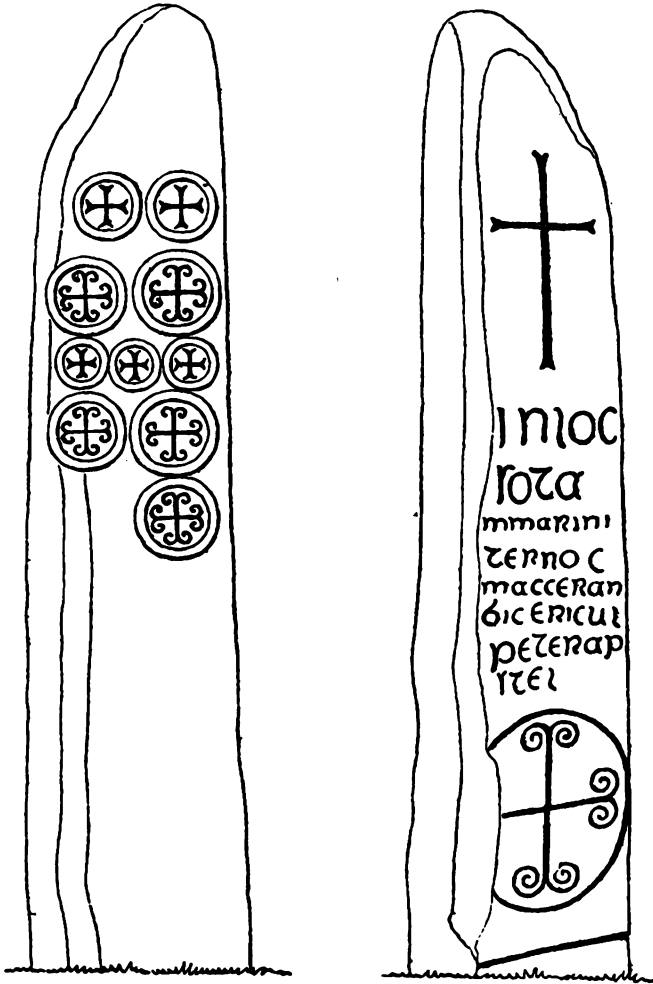
to holy considerations, and to represent in a visible manner the truths of sacred teaching, especially of the Crucifixion. There was lavished on their embellishment an amount of elaborate workmanship, in intricate Hiberno-Celtic patterns, and minute groups of figures human and animal, which render them deserving of attentive study by all who esteem and value our Irish antiquities relating to this special department. To investigate their nature and appreciate their claims we must either have recourse to such a work as O'Neill's "Crosses of Ireland," where they are shown, or better still, when time and opportunity permits, visit them in a series of pilgrimages, which they well deserve. Many of the pages in this volume are devoted to illustrate the symbols displayed on our Irish sculptured crosses, and can be utilized as a guide to their examination.



Some few of our memorial crosses have representations of harpers such as Ullard, county Carlow ; Castle Dermot, in Kildare ; and the Cross of Fland at Clonmacnoise. There is also a man playing a harp upon the cover of the "Stowe Missal," now in the Royal Irish Academy ; and in an Irish Psalter, which is in the British Museum. The above strange figure is intended to portray David with his harp. This figure (and its companions) of David slaying Goliath, shows the skill of the scribe in the construction of flowing lines and patterns in striking contrast with his inability to draw the human figure except in a conventional and rudimentary manner.

In another of this series of Lectures, Norman sculpture is described in its relation to the architectural decoration of churches (extending between the years A.D. 1066-1200). This also is a matter that has its

interest to us as Irish antiquarians, though such forms of ornamentation are less numerous here than we could desire; still we do possess a number of carved ornamental works in stone, which, if they were properly collected and illustrated would prove of no trifling value. We would mention amongst others a slab found at Glendalough, on which were the figures of three ecclesiastics (figured by Petrie and well-drawn by



the pencil of the late G. V. Du Noyer), because its present dilapidated condition will serve to emphasise some well-chosen words of Mr. J. R. Allen in his introductory remarks: "This Glendalough slab with its figures, distinct enough after the lapse of many centuries to permit of its being drawn, and affording us information of the costume worn by early

Irish ecclesiastics, has suffered more at the hands of Vandal visitors in the last few years than during all the previous centuries, being made a target for stones and pistol shots." A photograph which I have, taken some time ago, shows such malicious defacement that the figures on it can only be understood by reference to Du Noyer's drawing or Petrie's woodcut. A large piece of the stone itself is broken off and lost. Mr. Allen has a similar tale to tell: "Last summer, when visiting the Celtic cross at Penman in Anglesea, which had survived the destructive effects of time for a thousand years, I found that tourists had amused themselves by making it a target to shoot at. What the pious reverence of countless past generations had served to protect and hand down safely to their successors the brutal stupidity of the nineteenth century had mutilated in the space of a few minutes."

The concluding chapter of the volume treats of "Mediæval Bestiaries." It is intended to explain the occurrence of different shapes of animals, of legendary or fanciful creatures, and of astronomical representations upon sacred buildings, sculptured crosses, and tombs. Mr. J. R. Allen, in illustrating such objects, refers to those early books which describe the natural history of animals as then understood, and endeavours to explain their spiritual meanings. Those books are known as Bestiaries—*Liber de Animalibus*—*Physiologus*, &c., the latter name being the title of an article written by Professor Lund in the "*Encyclopædia Britannica*," which can be referred to for a summary of whatever is known about the subject of Bestiaries. The fervid imagination of our Irish scribes, when forming their wonderful initial letters, ran riot in representing strange figures of men and animals mixed up with complex carvings and interlaced curves; to these there can seldom be attributed any peculiar religious meanings, but exclusive of these fanciful drawings we discover in certain of our old churches, and upon the stone-work of our decorated commemorative crosses, so many interesting forms of animals represented, whether real or symbolic, as to require some explanation of the probable meaning they were intended to convey, and of the promptings that induced the artists by whom they were executed to give such figures a place in their designs, associated as they are with groups that recall, to learned and unlearned alike, the sacred scenes in Christian history.

We can only mention two additional illustrations taken from this book. One represents the Christian symbol of a fish, unique so far as Ireland is concerned, and found on a tombstone at Fuerty, county Roscommon; the other shows a pillar-stone at Kilnasaggart, county Armagh, with an inscription in Irish-rounded minuscules, inscribed not before the eighth century, and having a simple Latin cross above the lettering. It also has several examples of the earlier equal armed cross on their circles. These may possibly date at least a century earlier than the Latin cross and inscription.

Our examination of the pages of this volume has referred principally to those parts which are of most interest for us from their bearings on special subjects of Irish Antiquarian Lore. In this respect the "*History of Early Christian Symbolism*" deserves the attentive study of all who wish to understand the subject thoroughly; and to do so it is indispensable for them to consider it in connexion with similar investigations in Great Britain. We cordially recommend this work, and other Publications of the Rhind Lecturers. They are well-deserving of careful perusal.—WILLIAM FRAZER, F.R.C.S.I., M.R.I.A.

PROCEEDINGS AND PAPERS.

A GENERAL MEETING of the Society was held (by permission) in the Lecture Theatre of the Royal Dublin Society, Kildare-street, Dublin, on Tuesday, 25th March, 1890, at 8 o'clock, P.M.

THOMAS DREW, ESQ., R.H.A., F.R.I.B.A., Vice-President, in the Chair.

Sixty-three Fellows and Members signed the Attendance book.

The Minutes of the Annual General Meeting held in January last were read by Robert Cochrane, C.E., M.R.I.A., Honorary General Secretary, signed by the Chairman, and confirmed.

The following were declared duly elected as

MEMBERS.

The Rev. Patrick Hurley, P.P., Inchigeela, Co. Cork ; Philip Crampton Creaghe, Midleton House, Midleton, Co. Cork : proposed by Robert Cochrane, *Fellow*.

James W. Crawford, Chlorine House, Malone-road, Belfast ; J. K. Wilson, Inch Marlo, Marlboro' Park, Belfast : proposed by Seaton F. Milligan, M.R.I.A., *Fellow*.

Dr. Hoffman, Bureau of Ethnology, Smithsonian Institution, Washington : proposed by Robert Day, V.P., *Fellow*.

The Rev. Richard Eubank, B.A., Broughshane, Co. Antrim ; Mrs. Tarleton, Killeigh, King's County : proposed by Rev. Canon Grainger, D.D., *Vice-President, Fellow*.

Miss Hamilton, Grange Erin, Douglas, Cork ; Charles M'Neill, 48, Fleet-street, Dublin ; John M'Neill, Chancery Accounting Office, Four Courts ; J. Poë Alton, Fellow, Institute of Bankers, 48, Kenilworth-square ; Mrs. John Archer, St. Mary's Vicarage, Drogheda ; Rev. James R. Scott, M.A., Parsonage, Ravensdale, Co. Louth : George Gerald Tyrrell, M.R.I.A., 80, Upper Pembroke-street, Dublin : proposed by G. D. Burtchaell, M.A., *Fellow*.

Captain George O'Callaghan-Westropp, J.P., Coolreagh, Bodyke, Co. Clare : proposed by Thomas J. Westropp, *Member*.

E. Reginald M'C. Dix, 61, Upper Sackville-street, Dublin ; Samuel Gordon, M.D., 18, Hume-street, Dublin : proposed by Dr. William Frazer, F.R.C.S.I., *Member*.

Charles F. Doyle, B.A., 5, Trinity College, Dublin : proposed by John Cooke, B.A., *Member*.

Mrs. E. Douglas, 61, Elizabeth-street, Eaton-square, London, S.W. ; Miss Mary Roche, 29, George-street, Hanover-square, London, W. ; Lindo Myers, 6, Saville-row, Bond-street, London, W. ; Rev. John A. Fanning, D.D., Ordnance House, North Hyde, Southall, Middlesex : proposed by M. J. C. Buckley, *Member*.

Mrs. Emily Seale, Cottage Park, Kilgobbin, Co. Dublin : proposed by Bedell Stanford, *Member*.

Mrs. O'Callaghan, Mary Fort, Tulla, Co. Carlow : proposed by Thomas H. Drew, R.H.A., V.P., *Fellow*.

Joseph Vaughan, Mount View, Athlone : proposed by William P. Kelly, *Fellow*.

Miss Mary Banim, Greenfield, Dalkey : proposed by Henry F. Baker, *Member*.

W. Carroll, C.E., M.R.I.A.I., Ennis ; Thomas Cairns, Provincial Bank, Ennis ; John O'Carroll, C.E., Ennis : proposed by H. B. Harris, *Member*.

Pierce L. Nolan, B.A., Killiney House, Killiney : proposed by John M. Thunder, *Member*.

Edward Wilson, National Bank, Headfort, Co. Galway : proposed by A. P. Morgan, *Member*.

Miss Marion Harman, Barrowmount, Goresbridge : proposed by Colonel P. D. Vigors, *Fellow*.

Rev. Humphrey Davy, Crumlin Rectory, Dublin : proposed by F. Franklin, F.R.I.A.I., *Member*.

The following were elected

FELLOWS.

Robert Lloyd Woolcombe, LL.D., Barrister-at-Law, 14, Waterloo-road, Dublin (*Member*) ; Wm. P. Kelly, The Park, Athlone, Hon. Local Secretary, Co. Roscommon (*Member*) ; Rev. Frederick H. J. M'Cormick, F.S.A. (Scot.), Whitehaven (*Member*) : proposed by Robert Cochrane, *Fellow*.

On the motion of George D. Burtchaell, *Fellow*, seconded by Rev. Canon Grainger, D.D., *Vice-President*, the Audited Accounts of the Society for the year 1889 were adopted and ordered to be printed in the *Journal* (see page 105).

The following Papers were read :—

"The Wogans of Rathcoffy," by Rev. Denis Murphy, S.J., M.R.I.A., *Fellow*.

"Objects from the Sandhills at Portstewart and Grangemore, and their Antiquity," by Rev. Leonard Hassé, M.R.I.A., *Fellow*.

"On Ancient Stone Implements, including Specimens from Rev. Canon Grainger's collection," by W. F. Wakeman, *Hon Fellow*.

The following were taken as read :—

"The History of an Irish Island," by James Coleman, *Member*.

"Discovery of an Ancient Sepulchre at the Giant's Ring, near Belfast," by William Gray, M.R.I.A., *Vice-President*.

It was resolved that the Papers now read, and those marked taken as read, be referred to the Council for publication.

Mr. Robert Day, J.P., F.S.A., Vice-President, sent the following for exhibition, viz. :—

Flint celt, Co. Cork ; minute celt, Co. Antrim ; celt of polished granite, 6 inches long, perfect, Pike Co., Illinois ; small green stone celt, Long Island, Connecticut ; minute celt, Ohio ; polished celt, Guatamala, called there “*pietra de dura*” (“lightning stone”) (this was used for grinding lime) ; Jadeite celt, Spain, polished, 5 inches long ; Jade celt in horn socket, Switzerland ; Jadeite celt, Lake Dwellings, Switzerland ; Jade celt, New Zealand ; celt, Pitcairn’s Island ; small celt from Normandy ; another from Brittany ; green stone celts from St. Domingo, West Indies ; green stone pierced celt, Greece ; two strings beads, U. S. A.

In a communication to the Hon. Secretary which accompanied the exhibits, Mr. Day said :—“I would draw particular attention to the roughly chipped and unpolished flint celt which has been recently added to my collection by the kindness of Mr. Spotswood Bowles. It was found some years ago near Conna, Co. Cork. Since then it was in the possession of the Rev. Father Smiddy, who took a lively interest in Irish antiquities, and who is known as the author of a learned treatise on ‘The Round Towers.’ After his death, it came through Mr. Bowles to me. So far as I can learn, this is the only flint celt that has been found in the south of Ireland ; it measures 9 inches in length by $8\frac{1}{2}$ inches wide, tapering to the end, and having a circular cutting edge.

“Flint arrow-heads are of extremely rare occurrence in the south, and when found, must have been brought from Ulster, as flint does not occur in Munster. Flint nodules are occasionally washed up on the sea-beach, and these would possibly have been utilized by the fishermen of the sand dunes, and may have been chipped into arrow-points ; but it is scarcely possible that any nodule of flint large enough to form this celt would have been so found. Hence the conclusion that it has been imported either from the North of Ireland or elsewhere by some of the old trade routes. If it had been shown to me and I were asked to locate it, I would have given Denmark as its possible home ; although had I met it in my old hunting grounds in the Co. Antrim, I would have assigned it to one of the localities now so well known to outside archæologists as the well-preserved covers of Mr. Gray, Mr. Milligan, and Dr. Grainger.

“I also send some glass beads from surface finds in Cayuga County, New York. There are two strings of these—one containing sixty alternate globular and cylindrical beads, of a dull, reddish-brown colour, like the clay of the red-stone quarry from which the Catlinite pipes were made. The companion string has eighteen beads and personal ornaments, viz. : one of stone, seven of plain blue and white glass, three faceted blue and white, similar to many in my collection from Ireland ; one of black glass, with three equidistant cavities, in which are remains of a white enamel ; two globular blue, with white bands ; one black, with white spiral bands ; another with alternate white and red lines ; and one very Irish in character, of black glass, with two

white serpent-like twisted ornaments. When closely examined, the snakes' heads can be seen, heavy at the head, neck, and body, and tapering away to a thin tail line. The finding of these ornaments in the State of New York, and identifying some of them with those so well known to Irish collectors, is of much interest. I have already been able to compare a certain variety of Irish beads with others exactly similar that were brought from the tombs of the kings at Luxor.

"We can now trace beads of a like manufacture, but of a more recent period, and doubtless of a more modern type, to the old homes of the red men in North America."

Dr. William Frazer, F.R.C.S.I., M.R.I.A., exhibited some fine specimens of celts and other implements from Scandinavia, a small but interesting selection of flint weapons he had received from Sweden through the kindness of his friend Professor Söderberg. Of these specimens a flint dagger made from dark brown coloured stone was remarkable for the skilfulness with which it had been fabricated, its blade tapering and then passing gradually into a substantial handle of trapezoid form. When perfect it measured close to nine inches in length, and was one and a-half inches wide in the broadest part of the blade. It was unfortunately broken across by the carelessness of the Post Office officials, who opened the parcel containing it without proper care.

Another short dagger-shaped implement, probably intended for a lance point, measured six inches in length: it was made from an opaque chert of pale dull reddish brown colour; its shape was much thicker in depth than the last described weapon, constituting it an effective weapon for the top of either a harpoon or lance.

A third implement of similar shape, four and a-half inches in length, and measuring, like the last, about one inch transversely in its widest portion, was fabricated from dark greyish black flint. It was intended for a lance point, and great care displayed in its workmanship. There were likewise three stone celts, differing in their shape from those found in Ireland by the flatness of their sides, which were at right angles to the broader surfaces of the front and back of these implements. The largest measured in length about five inches; it was made from a cherty or jaspery rock, with alternate bands of pale yellow and black colour; its surfaces were all roughly chipped over, not polished.

Another specimen, four inches in length, was carefully ground on its sides to smooth flat surfaces; the stone used for its formation was of dark brownish grey colour, and the polishing of it must have required much labour and time.

The smallest of these celts was about three inches long, and was similarly made and polished. The stone was an opaque pale grey cherty jasper.

Besides directing attention to the difference in shape which distinguished these celts from Irish specimens, Dr. Frazer stated that the rock material whence they were made would enable a skilled observer to recognize without difficulty important distinctions between the flint implements of Sweden and Ireland, so that it would not be easy to mistake their real sources in either case.

A vote of thanks was passed to the Royal Dublin Society for the use of the Lecture Theatre, and the proceedings terminated.

THE ACCOUNTS OF THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND FOR THE YEAR 1889.

CHARGE.		£	s.	d.	DISCHARGE.		£	s.	d.
1889.	To Balance from 1888,				1889.	By Mr. J. Hopkins, for illuminating Address to Mr. Robertson,			
Jan. 1.	" Subscriptions received in 1889,			42	Dec. 31.	" Rev. Canon Moore, "Brigown Ruins Preservation Fund,"	5	5	0
Dec. 31.	" Entrance Fees of Fellows,	351	5	9	"	" Mr. P. J. Lynch, "Kilron Old Church Fund,"	1	0	0
"	" Life Compositions,	34	0	0	"	" Hon. Curator's Account,	1	0	0
"	"	85	0	0	"	" Mr. M. W. Lalor's Account,	3	0	8
"	" Publications' Sale and Advertisements,	119	0	0	"	" Mr. John Campion's Account (work at Kilkenny Museum),	9	5	4
"	" Interest allowed current Bank Account,			470	"	" Postages, Incidentals and Petty Expenses Accounts,	1	15	2
"	" " Government Stock, 2½ per cent Consols,	3	3	6	"	" Rent of Museum for one year, ending 25th September, 1889,	16	3	8
"	" £380 12s. 5d.,	10	13	0	"	" Illustrating "Journal,"—Mr. W. F. Wakeman, £10 15 0	20	0	0
"	"				"	" Do. do. Mr. Alfred Oldham, £1 15 0	44	19	0
"	" Donation of Mr. T. J. Westropp to cost of illustrating his			13	"	" Do. do. Messrs. Ward & Co., 2 9 0	7	0	0
"	" Paper on "Monasterienagh Abbey,"			1	"	" Clerical assistance, and Weldrick's Account—"Rude Stone	17	0	0
"	" Receipts "Kilmallock Abbey Fund,"			35	"	" Messrs. Ponsonby & Weldrick's Account—"Rude Stone	41	2	5
"	"			15	"	" Messrs. Ponsonby & Weldrick's Printing Account for	193	3	6
"	"			7	"	" "Journal," Nos. 78, 79, and 80 List of Members, &c.	49	11	0
"	"				"	" Messrs. Ponsonby & Weldrick's Miscellaneous Printing	11	16	1
"	"				"	" and Stationery Account,	49	11	0
"	"				"	" Expenses connected with Quarterly Meetings,	12	11	8
"	"				"	" Advertising Account—"Daily Express," "Irish Times," "Free-	34	0	0
"	"				"	" man's Journal," "Mail," and "Advertiser,"	40	15	7
"	"				"	" Deposit Receipt for amount of "Kilmallock Abbey Fund,"	94	10	1
"	"				"	" Bank in name of Treasurer, for £35 15s. 7d., received in Sub-	£603	19	2
"	"				"	" in name of Treasurer, for £35 15s. 7d., received in Sub-			
"	"				"	" scriptions (see page 101), and £2 voted by Association,			
"	"				"	" Balance to credit of Association in Provincial Bank, College-			
"	"				"	" street, Dublin,			
Total,				£603 19 2	Total,				

CAPITAL ACCOUNT.

1889.	To amount invested in 2½ per cent. Consols, in the names of Patrick Watters and Peter Burchaell,	£	s.	d.
Dec. 31.	Trustees,	380	1	5
"	" Amount invested in 2½ per cent. Consols, per Post Office Savings' Bank, in name of Treasurer,	34	0	0
		£414	1	5

We have examined these Accounts, with the Vouchers and Books, and find them correct, there being in the Provincial Bank to Credit of the Association £94 ros. 1d.

J. G. ROBERTSON, }
JOHN COOKE, } Auditors.

ROBERT COCHRANE, HON. TREASURER.
1st January, 1890.

March 20, 1890.

A GENERAL MEETING of the Society was held in the Tholsel, Kilkenny (by permission of the Mayor), on Tuesday, 20th May, 1890, at 2 o'Clock, P.M.

LORD JAMES WANDESFORD BUTLER, D.L., President, in the Chair.

The following Fellows and Members signed the Attendance-book:—

Robert Cochrane, C.E., M.R.I.A., Hon. Secretary; Right Rev. W. P. Walsh, D.D., Bishop of Ossory, Vice-President; Rev. Denis Murphy, S.J., M.R.I.A.; Rev. W. Healy, P.P.; Rev. E. F. Hewson, B.A.; Richard Langrishe, F.R.I.A.I., Vice-President; Rev. Canon Grainger, D.D., Vice-President; J. R. Garstin, D.L., Vice-President; Edmond Smithwick, J.P.; Surgeon-General King, M.R.I.A.; Colonel Vigors, J.P.; Miss Harman; Rev. Professor Stokes, D.D.; Dr. La Touche, Deputy Keeper of the Public Records; Rev. J. F. M. Ffrench; Francis Guilbride; Thomas Kough, J.P.; Rev. Canon Rooke, M.A.; Rev. Charles A. Vignoles, M.A., Chancellor of St. Canice's Cathedral; John L. Robinson, A.R.H.A., Chairman of Kingstown Town Commissioners; Rev. G. F. Stenson; Rev. Humphrey Davy, Dublin; Julian G. Butler, Dublin; J. Blair Browne; Rev. Canon Moore, M.A., Mitchelstown; N. A. Brophy, Limerick; William Ebrill, Limerick; M. W. Lalor; E. Walsh Kelly, Tramore; James Budd, Tramore; P. M. Egan, T.C.; C. J. Kenealy; D. H. Creighton; Dr. Norman, Bath; Rev. J. H. Bourke, M.A.; Arthur M'Mahon, J.P.; Daniel Smithwick; Edward Fennessy; Robert Barry, C.E.; John Jackman, T.C.; James Wade, T.C.; John Monck; Rev. Wm. Downey, C.C.; Richard J. Hewitt, L.R.C.S.I.; C. Colley Palmer, D.L., J.P.; Alexander Patton, M.D.; Rev. W. Carrigan, C.C.; Robert Bruce Armstrong, Edinburgh; L. White King; Edward Glover, M.A.; Rev. James J. Ryan, St. Patrick's College, Thurles; Rev. J. Crowe, St. Patrick's College, Thurles; Henry Cole Bowen, M.A., Mallow; Rev. C. Nolan, C.C.; M. M. Murphy, solicitor, Kilkenny; Charles H. Keene, M.A., Dublin; Rev. J. B. Keene, M.A., Navan; Rev. Tobias R. Walsh, Adm.; William K. Cleere; Daniel Kerwick.

The President said:—"My Lord, Ladies, and Gentlemen, it has fallen to my lot on this occasion to have the great honour of presiding at the first meeting of the 'Royal Society of Antiquaries of Ireland,' a title which Her Majesty has thought fit to grant us, in consequence of the very meritorious exertions made by members of the body founded here as far back as the year 1849 by my brother, the late Lord Ormonde, aided by, and working in cordiality and unison with, my very dear friend, and a friend of a great many in this room—the late Rev. James Graves, the first Secretary of the Society. It is really a very great

honour presiding here in succession to my brother, though the late Duke of Leinster came immediately before me—the representative of the hereditary enemy of our house, the Fitz Gerald, and yet my great personal friend. I feel the more gratified at presiding on this occasion, as I may be said to belong to Kilkenny; for if belonging to a family settled in this town as a residence since the year 1890 constitutes being a boy of Kilkenny I think I have a right to claim that designation. I am interested in all that concerns it, especially in the objects which are our special duties, to guard over those ancient monuments, extant in so many parts of the country, its castles, its abbeys, its churches, everything, in fact, that bears on archæology, as well as bringing together people of all persuasions, and working for one common aim, and that is to elucidate the history, from the earliest period, of all that can interest men, more especially in this country. It is therefore a peculiar pleasure and honour to me that I should be the first President of the Royal Society of Antiquaries to occupy the Chair in this city, where, although not my native town, I have lived so long, and which I can honestly say, without flattery or exaggeration, I love so much. In the programme of our proceedings just laid before me, the last resting-place of him whom I have mentioned, the Rev. James Graves, is one of the first objects we are to visit. Other objects of interest are to be visited; and I hope those who are present here will be able to join in any visit which will serve to illustrate the great richness of this city and county in ecclesiastical monuments, in fortified residences, in beauty of scenery, and in everything in truth that can interest the Royal Society of Antiquaries. We trust to have time to see, not perhaps with as great care as may be wished, but in such a way as to give an inducement to all present, and by the account of the proceedings to many absent who will read it, very many of the objects throughout this part of Ireland with which everyone should be thoroughly acquainted. There is a great deal of business to be transacted, and you will pardon me if I sit down in order to enable Mr. Cochrane, the Secretary, to have that business thoroughly gone into."

The Minutes of the last Meeting were read by the Hon. Secretary and confirmed.

The following Members recommended by Council were, on the motion of the Hon. Secretary, seconded by R. Langrishe, v.p., unanimously elected as

FELLOWS.

Thomas Glazebrook Rylands, F.S.A., F.C.S., M.B.I.A., Highfields, Thelwall, Warrington; Rev. R. B. Stoney, B.D., 56, Tritonville-road, Sandymount, Dublin: proposed by Robert Cochrane, *Hon. Sec.*

The following Candidates recommended by Council were, on the motion of the Hon. Secretary, seconded by R. Langrishe, v.p., unanimously elected as

MEMBERS.

Colonel G. Fox Grant, J.P., Callan, county Kilkenny; John M'Creery, Larch Hill, Kilkenny; W. Hurley, Waterford and Limerick Railway, Waterford: proposed by Robert Cochrane, *Hon. Sec.*

Charles Anderson, Box 35, Ironwood, Michigan, U.S.A.; Dr. C. M'Cabe, Ironwood, Michigan, U.S.A.; Philip Kirkwood, Negaunee, Michigan, U.S.A.; H. J. Atkinson, Michigamme, Michigan, U.S.A.: proposed by Rev. W. Ball Wright, M.A.

John R. Musgrave, D.L., Drumglass House, Belfast; John Marshall Weir, J.P., Reform Club, Belfast; William H. Beers, 5, Thomasville-terrace, Lisburn-road, Belfast: proposed by Seaton F. Milligan, M.R.I.A., *Fellow*.

H. J. B. Clements, Lough Rynn, Leitrim; Rev. Richard Plummer, B.A., Ashfield, Cootehill: proposed by Rev. Canon Grainger, *Vice-President*.

George A. P. Kelly, M.A., Barrister-at-Law, Holles-street, Dublin; William Gillespie, M.R.I.A., Racefield House, Kingstown: proposed by G. D. Burtchaell, M.A., *Fellow*.

Rev. R. C. Berkeley Gray, Tullow, county Carlow; Rev. John P. Haythornwaite, M.A. (Cantab.), St. Luke's Cross, Cork: proposed by Rev. J. F. M. Ffrench, *Fellow*.

Rev. J. M. O'Hara, P.P., Corballa, Ballina, county Sligo: proposed by S. K. Kirker, C.E.

Patrick Bardan, Coralstown, Killucan: proposed by Joseph Glynn.

Captain E. C. Hamilton, J.P., Inistiogue, county Kilkenny: proposed by Rev. E. F. Hewson.

Rev. Thomas Warren, 11, Woodland-road, Upper Norwood, London: proposed by T. J. Westropp, M.A.

Morris Harris, 152, Leinster-road, Dublin: proposed by Dr. William Frazer, F.R.C.S.I.

Very Rev. Canon Monahan, D.D., V.G., The Presbytery, Cloghan, King's County: proposed by John Cooke, B.A.

Rev. John J. Dwan, C.C., The Presbytery, Thurles: proposed by Rev. William Healy, P.P.

DONATIONS TO THE MUSEUM.

The following donations were presented:—

Stone implements, found at Troyswood, Kilkenny, by Major Dickson. Rushlight candlestick, from county Carlow, by Colonel Vigors, J.P. Oak putlog, from St. Francis' Abbey, Kilkenny, by D. H. Creighton. Copper and bronze coins, including a Welsh coin of 11th century, by Mr. O'Sullivan. Agricultural placard, 1849, to people of Ireland, signed "Agricola." Stone from Pompeii, and two ancient tobacco pipes, from Master J. Hackett. Large limestone holy water font, found May, 1890, within two hundred yards of St. Canice's Cathedral, Kilkenny, by Mr. W. K. Cleere.

A vote of thanks was unanimously passed to the various donors.

Mr. P. M. Egan presented a brass seal of the old Kilkenny Theatre. He took this opportunity of congratulating the Society on the resolution it had adopted to retain the Museum in Kilkenny. The Kilkenny Theatre was founded in 1802, and in 1819 it was closed. During that period some of the most brilliant Irish talent shed lustre on the

Theatre, and in this connection he might mention the name of their national poet, Thomas Moore, and of Miss O'Neill, afterwards Lady Becher.

Rev. Denis Murphy, s.j., moved a vote of thanks to Mr. Egan.

Mr. Cochrane seconded the motion, which was unanimously adopted.

KILMALLOCK ABBEY.

The Hon. Secretary submitted a Report on the fund raised for preserving this Abbey, which was unanimously adopted (see page 160).

The Meeting then adjourned, and the Members proceeded to view the antiquities of the city, including the Black Abbey, the ruins of the Franciscan Abbey, Rothe's House, St. Mary's Church, St. John's Priory (the ancient "Lantern" of Ireland), &c.

Mr. Richard Langrishe, F.R.I.A.I., Vice-President of the Society and Architect of St. Canice's Cathedral (of which he has written a handbook), read the following Paper in the Chapter-room:—

"THE CATHEDRAL OF ST. CANICE AND ITS FOUNDERS.

"Before commencing to point out to you the more remarkable features of the noble Cathedral of Ossory I should wish to make a few remarks on the Church which preceded it, the events in local history which bear on the time of its foundation, and its probable founders. The 'Annals of the Four Masters' record that in 1085 Kilkenny was for the most part burned, and again, that in 1114 the churches of Kilkenny and several other places were burned. It was probably, therefore, soon after the latter conflagration that the Romanesque Church was erected, the remains of some of the sculptural stones of which, found during the late restoration, are now to be seen in our Museum. Only two stones of the same character are to be seen in the walls of the present Cathedral, but from these meagre remains, and the foundations also brought to light, it may be inferred that a large church, as compared with those of that period now remaining, stood nearly on the site of the present Cathedral, similar in its details to Cormac's Chapel on the Rock of Cashel, which was consecrated in 1184.

"The removal of the See from Aghaboe to Kilkenny was decreed at the Synod of Kells in 1152, when Donald O'Fogarty was made Bishop. As this Bishop died in 1178 at Rathkieran, near Waterford, he appears to have fled from Kilkenny when it was again burned in 1175, by Donald O'Brien (in revenge for the invasion of his territory by Strongbow the previous year, when he defeated the English forces at Thurles).

"He was succeeded by Felix O'Dullany, who some have tried to prove built this Cathedral in the First Pointed style in 1180, though he assisted to found Jerpoint Abbey at the same date in the Romanesque style.

"Bishop O'Dullany, though a native of Slievemargy, in Upper Ossory, nevertheless seems to have accepted the new state of things

in Kilkenny, to have acquiesced in the English rule there with equanimity, and to have signed his name to their charters as 'Abbot of Ossory,' which would indicate that he had adopted the Monastery of Aghaboe, the former seat of the Bishopric, as his Cathedral, owing probably to the ruined state of the Church in Kilkenny, which is corroborated by Ussher, who quotes from an ancient catalogue of the Bishops of Ossory, that in the year 1202 died the Reverend Father Felix O'Dullany, whose Cathedral was at Aghaboe, in Upper Ossory. He is recorded to have died there, and to have been interred in Jerpoint Abbey, where his monument still exists. He was succeeded by Hugh Rufus, an English Augustinian Canon, Prior of Kells Abbey, in this county, then lately founded.

"It is doubtful that Hugh Rufus even repaired the burnt Church of Kilkenny, or used it as his Cathedral, for O'Phelan mentions that he found in an old manuscript this Prelate as a subscribing witness to an agreement between an Irish Prince and an Abbot. His signature was H. Achad(b)o.

"He had granted the land between the Bregagh river and the end of High-street to William Marshall the elder Earl of Pembroke, to enlarge his vill, and as St. Mary's Church was certainly built in his time, judging from the transition character of the arcades of the nave, it is not probable that a second large church was then required in Kilkenny, which would account for no mention being made of the Cathedral in his time. He died in 1218, and William Marshall the elder in 1219, who was succeeded by his five sons in rotation, the last of whom died in 1245. The great possessions of the elder Marshall which he had acquired in right of his wife, Isabel de Clare, daughter and heiress of Strongbow, were partitioned between his five daughters; and the third daughter, Isabel, the wife of her cousin, Gilbert de Clare, Earl of Gloucester and Hertford, was declared heiress of Kilkenny. Bishop Hugh de Mapilton succeeded in the year 1251; and as it is the opinion of those who have studied the subject most, that he was the founder of the Cathedral, the settlement of the disputes as to the ownership of the great estates of the Marshalls would seem to have afforded him a favourable opportunity for commencing the work. The architecture of this Church is precisely similar in details to many others in Ireland recorded to have been founded between 1250 and 1260, and I see no reason for placing its foundation earlier than 1252-8.

"In the 'Calendar of Documents relating to Ireland' we find, under date of August 10th, 1252, an *inspeximus* and confirmation of the charter of William Marshall the younger, to the Abbey de Vale Salutis, or Graiguenamanagh, the witnesses to which charter were Peter, Bishop of Ossory; John Marshall, Thomas Fitz Anthony, Seneschal of Leinster (founder of Thomastown); Henry le Butiller, Walter Purcell, William Crassus, Haymon Crassus (the grandsons of Raymond le Gros), Henry de Kernet, Reginald de Kernet, and Master Deodatus. This is a very interesting document, for the names of the witnesses not only enable us to fix the limits of the period—1219 to 1230—in which it could have been executed, but also show who were the principal men then settled in and about Kilkenny, and some of whose descendants are now present with us. Henry le Butiller is not men-

tioned in Sir Bernard Burke's account of the Ormonde family, but he was probably a younger son of Theobald Fitz Walter, 1st Chief Butler, ancestor of our noble President. The Purcells had their chief seat at Loughmoe, near Thurles, and branches were settled at Ballyfoyle and Foulksrath, in the county Kilkenny. There are several monuments to members of this family inside the Cathedral, showing their close connexion with it and the house of Ormonde. They have lost their ancient status in the county, but are still a numerous clan. The Graces have also fallen from their high estate, through the treachery of a relative. The senior line failed in 1764 for want of heirs male, when their representation became invested in my family, the last daughter of the house having been married to my ancestor, John Langrishe, in 1692.

"The Bishop would naturally claim the assistance of the magnates of his diocese to assist in the building of the Cathedral, and there can be no doubt that the names I have just mentioned were the principal of them. It is recorded that many of their descendants were buried within it, 'and their sepulchres are with us to this day.' Bishop Hugh de Mapilton died in 1257, so that the Cathedral could not have been completed in his time, his successor, Hugh Thetford, having only sat for three years. The completion of this stately building was due to the exertions of the next Bishop, Geoffry St. Leger."

The Bishop of Ossory courteously received the President and Members and conducted them through the buildings, and exhibited many valuable MSS., including the famous "Red Book of Ossory" which was viewed with much interest.

THE LATE REV. JAMES GRAVES.

The party viewed with great interest the Round Tower, which is in splendid preservation, and the magnificent Celtic cross erected to the memory of the late Rev. James Graves by his widow. The design was furnished by Mr. Langrishe, the attached friend of the late Mr. Graves. The memorial cross stands opposite the north aisle entrance of the Cathedral. It stands about 12ft. in height, and measures 3ft. 6in. across the arms. The base is 2ft. 6in. high, resting on a plinth 4ft. by 3ft. 3in. The general outline is taken from that of the North Cross at Kilkispeen, in this county, near the Slate-quarries, the ornaments on the circle and on the smaller bosses being from the same, while that on the central boss is after the famous cross of Killamery. The intertwined serpents on the lower panel of the shaft are not taken from any one cross in particular, as they occur on many crosses, and have been specially designed to suit this panel. The interlaced pattern on the centre panel is from a fragment of a cross at Armagh, and that on the arms of the cross is to be found on many of the ancient specimens. The ornament on the cap is from the North Cross at Clonmacnois. The inscription represents, as nearly as may be in modern form, the lettering to be found on some of the ancient crosses, a feature which seems to have been altogether ignored

in the designing of modern crosses. The following is the inscription:—

IN LOVING MEMORY OF
THE REV. JAMES GRAVES, A.B.,
RECTOR OF INISNAG, A.D. 1863-86.
BORN 11TH OCT., 1816. DIED 20TH MARCH, 1886.
HIS WIDOW HAS PLACED THIS CROSS.

On the panel facing the south the following words are inscribed:—

"BLESSED ARE
THE PURE IN HEART,
FOR THEY SHALL SEE
GOD."

Matthew, c. 5, v. 8.

The inspection of the Castle of Kilkenny, under the guidance of Lord James Butler, the President, was a feature of the afternoon's work. The picture gallery is one of the finest private galleries and collections in the three kingdoms, being, of course, specially rich in portraits of the House of Butler. The room is very well proportioned, long and lofty, with splendid views from the windows. The inspection of the Castle was very thorough, from the private apartments down to the dungeons, where Lord James showed the evident marks of the wattle centering, a feature which is always found in extremely ancient Irish buildings. The early masons did not use solid timber planks on which to turn their arches. They used the wattle-work of the country, such as is still used to make turf creels and even rude bridges in bogs throughout the west of Ireland.

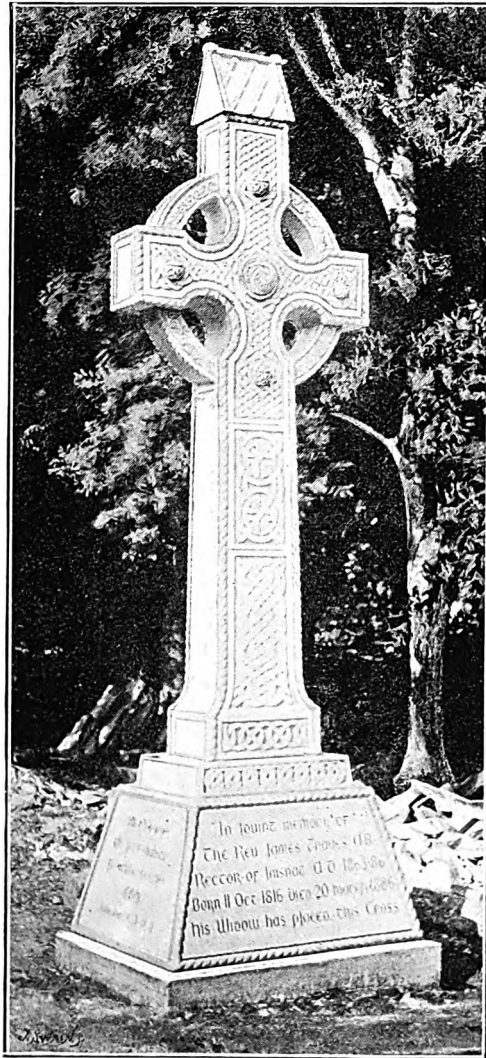
The Franciscan Abbey was also visited by some of the party. It now forms part of the Messrs. Smithwick's brewery. The church is well-kept, but beer-barrels piled up in the steeple do not form a very fitting accompaniment. Outside the church and in the garden is St. Francis' Well, while the garden itself is bounded by the town wall, which still bears traces of the cannon of Cromwell, against whom Kilkenny made a stout resistance. The wall gives a good idea of the walls and fortifications of Irish towns 250 years ago. It is bounded by the Bregagh, a rapid stream which forms the fosse and here joins the Nore, mentioned in "Friar John Clynne's Annals," written in 1346.

A large number of Members dined together in the evening at the Victoria Hotel, the President, Lord James Butler, in the chair.

EVENING SESSION.

At eight o'clock the session resumed in the Assembly Room of the Tholsel, the attendance being very large, and including a number of ladies. The reading of Rev. W. Healy's Paper on "The Cistercian Abbey of Kilcooley, Co. Tipperary," was postponed until Thursday, when the Members would visit the ruins.

The Rev. Canon Courtenay Moore, M.A., Rector of Brigoun, Mitchelstown, Hon. Local Secretary for North Cork, read a Paper containing



GRAVES MEMORIAL CROSS,
St. Canice's Cathedral Churchyard, Kilkenny.

(Designed by Richard Langrishe, F.R.I.A.I.)

some passages from the autobiography of the Rev. Devereux Spratt, B.A., Oxon, Prebendary of Brigoun, Mitchelstown, from 1661 to 1663, with notes and comments. The Paper contained an outline of the eventful life of the Rev. Devereux Spratt, a native of Somerset and graduate of Oxford, who experienced some of the terrors and dangers of 1641, being then resident in the county of Kerry. Escaping from Ireland, he was captured by an Algerine pirate off Youghal harbour, and taken to Algiers, where he lived for several years in captivity, remaining a voluntary slave for the sake of ministering to other sufferers even after his own freedom had been purchased. An interesting incident in the life of the first Lord Kingston, a contemporary of Rev. Mr. Spratt, was also noticed in the Paper, and it contained some references to his relative, Dr. Spratt, Bishop of Rochester in the reign of William and Mary. Devereux Spratt had some experiences connected with the purchase and tenure of land in Ireland, and his autobiography gives some glimpses of seventeenth century life in this country.

Colonel Vigors read a short explanatory Paper on "Rushlight Candlesticks," a specimen of which he laid before the Meeting and explained its use.

Mr. George Sigerson, M.D., sent a Paper entitled "Annals of an Hiberno-Norse Family." The Society's *Journal* published a note from Miss Hickson on the Segerson family, in which she admitted want of knowledge. Rev. Mr. Grosart, in his introduction to the Lismore MS., referred to the matter and said, "We want to know more of these Seggorsons," the marriage of Roger Segerson to Spenser's widow having excited great interest in his mind. Many years ago the Rev. Mr. Halpin referred to the subject incidentally in a Paper read before the Royal Irish Academy, and hoped that at some future day his difficulties might be cleared away. After considerable research, carried on at intervals during past years among the State Papers here and in London, as well as in private records, leases, &c., Dr. Sigerson got the chronicle into coherent form. Incidentally, there are some side-lights on minor historical points and on relationships with several families, including those of Cadell, Morphew, O'Connell, Mahony, of Dromore Castle, Bunbury, Kane, &c., not forgetting Edmund Spenser. The localities chiefly concerned are in the city and county of Dublin, Kildare, Wexford, and Kerry, where their estates lay.

The following Papers were taken as read: "Record of the great Pestilences in Ireland," by John M. Thunder; "The Graveyards of the Great Island," by James Colman; "Bishop Leslie of Raphoe and Clogher," by Deputy Surgeon-General King; "Description of an Ancient Still Worm discovered in the County Wicklow," by Rev. J. F. M. Ffrench; "Alphabetical List of the Free Burgesses of New Ross from 1658 to 30th Sept., 1839," by Colonel P. D. Vigors, J.P.; "Some Remarks on the Seal of the Dean and Chapter of St. Patrick's Cathedral, Dublin," by John Vinycomb.

The Papers read and those taken as read were, on the motion of the Hon. Secretary, referred to Council for publication.

WEDNESDAY'S EXCURSION, *May 21, 1890.*

The sky was anxiously scanned in the morning to see how the weather was, and all bid fair, when soon after the appointed hour of

8.30, a.m., four waggonettes left the Victoria Hotel, heavily laden, all under the direction of the Rev. E. F. Hewson. At Gowran, we drove at once to the ancient Collegiate Church of St. Mary the Virgin, where the Rev. Mr. Hewson, the rector, and Mr. Langrishe read Papers on the splendid old ruins, the chancel of which has been restored for divine service, by the liberality of the late Rev. Christopher Darby. The font is very ancient, probably thirteenth or fourteenth century, and is like the font of the Cathedral of St. Canice. The restored portion of the Church is, however, only a small part of the vast whole. The tower is a central one like St. Canice's, and many other of these thirteenth century churches built by the Anglo-Normans in the central Irish counties. The rude nave has some exquisite bits of architecture and some very fine tombs and statues of the Butlers. Three knights in armour lie together on the floor, one of them being the first Earl of Ormond, with the date A.D. 1327. Mr. Hewson, in his Paper, traced the history of the church from the time of the early Irish Church of St. Mary Magdalen, showing also how the old memories still lingered round Gowran, down to the beginning of the last century. In the map of that period are to be found Templar House, a reminiscence of the connexion of the Templars with the Abbey, Magdalen Gate, and College House, so called because there the four vicars lived who formed the College of St. Mary of Gowran.¹ There is by the side of the church door a figure of a lady, doubtless a Butler, with a double-horned headdress of fifteenth or sixteenth century; and another of a priest in stole, chasuble, and alb. In fact, all the churches and graveyards around are full of monuments of these early times. Antiquities abound on every side. A publichouse in Bagnalstown rejoices in a shop door of the thirteenth or fourteenth century, which once belonged to the ancient Collegiate Church. From Gowran we drove at 11 o'clock to Thomastown, a journey of eight miles at least, under torrents of rain, but still resting as we passed the ancient round tower of Tullaheerin, and stopping to visit Kilfane Church, in Sir Richard Power's demesne, where Mr. Hewson read a short Paper on the magnificent statue of Cantwell of Kilfane, clad in chain armour.² The statue is kept buried in the earth for preservation, and was unearthed for the purposes of this expedition. From Kilfane we drove to Thomastown, so called after Thomas Fitz-Anthony, Seneschal of Leinster, one of the early Norman settlers. Thomastown does not now seem a flourishing spot, though in ancient times it was an important point of vantage, with two towers guarding the bridge over the Nore, the remains of which are still to be seen. In connexion with the church we noticed that a new church had been built within the nave of the ancient church, which offered the extraordinary appearance of a dwarf shivering inside the garments of a giant. From Thomastown we proceeded along the banks of the Nore to Inistioge, a charming drive. On every side old castles, old churches,

¹ See "The Records of the Ancient Borough Towns of the County of Kilkenny," by Rev. James Graves, *Journal*, vol. i., New Series, 1856-57, p. 85. The map is reproduced at p. 92.

² For full description and illustration of this statue see Paper "On the Cross-legged Effigies of the County of Kilkenny," by Rev. James Graves, *Journal*, vol. ii., First Series, p. 63.

and old residences, entice the antiquary, while the beauties of nature, old woods, rapidly rising hills, bounded by Brandon, in the distance, with the Nore adding the colour which water alone can give to scenery, gratify the artist. At Inistioge we passed for two miles through Colonel Tighe's demesne, to find an admirable lunch prepared in the Red House, which the Antiquaries thoroughly enjoyed. After a stay there of an hour and a half, not the least enjoyable part of the day's proceedings, we all returned to Thomastown. Some, under Mr. Langrishe's guidance, went on to Jerpoint to see one of the finest Cistercian abbeys of Anglo-Norman architecture which this country possesses. Jerpoint possessed large estates and granges, one of which we passed between Thomastown and Inistioge, called Dysert Castle. It is a solitary feudal keep, by the side of the Nore, but famous beyond all others because it was the birthplace of Bishop Berkeley, whose father occupied it. From Thomastown the President, Lord James Butler, and a considerable portion of the members returned by train to Kilkenny, where they arrived at six o'clock.

THURSDAY'S EXCURSION, *May 22nd, 1890.*

The Members left Kilkenny at half-past eight o'clock, a.m., on Thursday. As they proceeded along the Freshford road, about three quarters of a mile out, they passed through Troy's Wood, anciently a forest infested by robbers.

According to a popular tradition it was by a gang of these robbers that one Dullerd, a shoemaker, of Kilkenny, was here hanged from a tree with a twisted gad. He stabbed Bishop Nicholas Walsh to death with a skein and is said to have fled to them and related his deed, whereupon they held a courtmartial on him, and condemned him to die. In reality, however, Dullerd was not put to death by robbers but by the famous Donell Spaniagh Kavanagh and his brother Cahir Carrough.¹

Three miles from the city is the famous plain of *Airgeid-Ros*, which is noticed thus in the "Annals of the Four Masters" under A.M. 8817—"It was by this Enna Airgtheach that silver shields were made at Aiget-Ros, so that he gave them to the men of Ireland, together with chariots and horses." Hence Airgeid-Ros or the Silver Wood from the silver shields, first fashioned there by Enna Airgtheach 2376 years before the birth of Christ, according to the computation of the Annalists.

A mile further on Castledogh was reached, commonly called Three Castles. One castle is standing, the Rector's house occupies the site of the second, and the third is in the coachyard of the Mansion. In the demesne there is a magnificent *tulach* or tumulus, supposed to be the burial place of Ruman Duach, from whose descendants this territory was anciently called the *Ui Duach*, modernly Odogh. Ruman Duach had seven sons said to have been seven saints, and if so should have been the founders of the old church here, and his eighth son was the father of St. Ciaran, though he himself was a Pagan.

Within a mile of Freshford, where a stream crosses under a little bridge on to the Nore, is the Pass of Haethedur, *i. e.* Achadh-ur—or

¹ "Calendar of State Papers, Ireland." Elizabeth, cxxii. 15.

Freshford, as it is now corruptly called. Here is the site, to the left by this stream, of a battle fought towards the close of 1169 or early in 1170, between Dermot MacMurrough with his English allies, and Donal Mac Gille Patrick, King of Ossory. MacMurrough and his son, Donell Kavanagh, crossed the Barrow at Old Leighlin, and hastening over the Coolcullen and Muckalee hills came to Argid-Ros, already mentioned, where they encamped for a night at a "Grete River," i. e. the Nore.

Mac Gille Patrick plashed the Pass and galled them in their advance with scouts in the woods, but after three days' fighting the English allies of Dermot forced the stockade, and the Irish broke and fled. The pursuers slaughtered them in great numbers in the direction of Tipperary, about Ballinamarra, where they desisted from the pursuit.

Near the town of Freshford is St. Lactan's Well by the road side. Pilgrimages were performed here till their use was prohibited by Dr. Kinsella, Bishop of Ossory.

Freshford was reached before 11 o'clock. Here St. Lactan founded an abbey towards the close of the sixth century. The place is called in the Annals Achadh-ur, i. e. the "Fresh field," and in the Act SS. Colgan calls it "Ager Viridis"—the Green or Fresh field. St. Lactan was of the race of Conair Mor, King of Ireland, and came from Muskerry in the county Cork. He died in 622, and is said to have been Bishop, but over what See he ruled does not appear.

St. Cummain commemorated him thus—

Lactan the Champion loved
Humility, perfect and pure,
He stands through all time
In defence of the men of Munster.

St. Lactan's hand, or shrine, may be seen in the Royal Irish Academy, and its date is about 1188.

The old doorway is of date 1087.

The inscription on the under band is: "Or do Neim igin cuire acus do Mathgamhain u chiarmeic in Dernad 1 tempulsa"—"A prayer for Niam, daughter of Cork, and for Mathgamhain O'Chiarmeic, by whom was made this Church."

On the upper band: "Or do Gille Mocholmoc u cecucal do rigni"—"A prayer for Gille Mocholmoc, who made it." O'Chiarmeic or O'Kerwicks were ancient inhabitants in Cranagh barony.

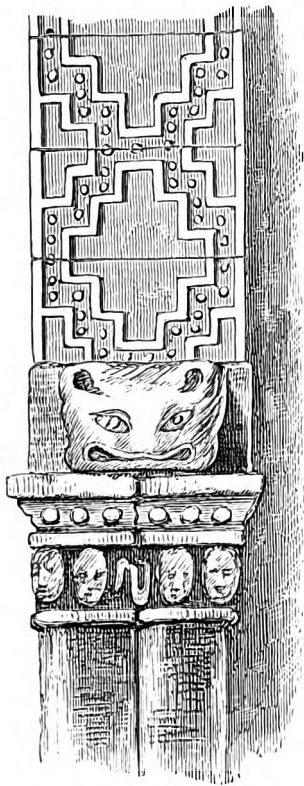
"The O'Ciarmaics (anglicised Kirby) were (says Cardinal Moran) a distinguished family of Leinster, descended from Cathair Mor, Monarch of Ireland in the second century, and it is clear from the above inscription that it was through the munificence of Mahon O'Chiarmeic and his wife Niam, the Church of St. Lactan was restored in the eleventh century, whilst Mocholmoc O'Cencucain was the artist by whom the work was executed."—*Monas. Hib.*, vol. ii., p. 308.

Brash, in his "Ecclesiastical Architecture of Ireland, to the close of the Twelfth Century," describes this porch thus:—

"The only remains at present existing at Freshford is the parish church, a small structure, the fabric of which is of some antiquity, but so altered and repaired that no original feature remains excepting a



Doorway, West Front, Freshford Church, Co. Kilkenny.



Doorway, West Front, Freshford Church, Co. Kilkenny.

Details of Capitals and Ornament of Soffit of Arch.

beautiful and elaborate porch in the west gable, remarkable for its Irish inscription recording the name of its builder and of the patron who caused it to be built. This porch is deeply recessed; the external order is a broad square member, carved on the face and soffit with a curious fret ornament often found in ancient manuscripts; the front face has a human head for a key-stone, the ends of the soffets terminating in grotesque heads, which rest on the capitals. This member is supported by two columns at each side, each pair under a cap common to both. They are carved with human heads and lizards, the abacus composed of a square and deep hollow with the ball ornament, and a bold fillet; the shafts have moulded bases, which rest upon a continuous plinth. The abacus appears to have been continued across the gable as a string-course. The next order is also a square member carved with chevrons on the faces and soffit, and resting upon one pillar at each side, which have capitals similar to those already described, excepting that the bells are scalloped, and the bases are enriched with carving. The third order is of similar character to the last, both in its arch and pillars. The doorway is revealed, and has square jambs which slightly slope; it is semicircular-headed, and around the external face of its arch is an inscription in the Irish character and language. The external order of the porch was crowned by an effective label, consisting of a fillet and hollow, filled with the ball ornament; outside of the terminations of which are two square panels—that on the left showing a man on horse, and that on the right two figures in the act of embracing, both very much worn and indistinct. There was a high-pitched gable over this porch, some traces of the lower parts of which remain; the upper part of this wall having been rebuilt, the rest has disappeared. This porch is a very beautiful object, almost classical in the symmetry and chasteness of its details." (See Plate.)

Leaving Freshford about 12 o'clock, Balleen Castle and Fertagh Round Tower were visited, and Kilcooley was reached at 2 o'clock. Here the Rev. W. Healy, P.P., read a historical and descriptive account of the abbey, which, with illustrations of the ruins, will be published in next issue of the *Journal*, after which the following Address was presented to the Society by a deputation of the leading residents in the locality:—

"ADDRESS FROM THE PEOPLE OF KILCOOLEY AND ADJOINING DISTRICTS TO THE PRESIDENT, FELLOWS, AND MEMBERS OF THE ROYAL SOCIETY OF ANTIQUARIES.

"**LORD JAMES BUTLER, LADIES, AND GENTLEMEN,**—The people of Kilcooley and adjoining districts cannot allow the occasion of your visit to pass without expressing the pleasure they feel at your presence, and accordingly on their part we bid you a hearty welcome. The objects for which your learned Society is instituted are such as must commend themselves to every lover of scientific research, and in a special manner to Irishmen of every creed and class. 'To preserve, examine, and illustrate all ancient monuments and memorials of the arts, manners, and customs of the past, as connected with the antiquities, language, and literature of Ireland,' are objects dear to us all, and it is to that end your energies are directed. There is, perhaps, no country of its size which has done so much for the spread of Christianity and civilization as Ireland, and there surely is nowhere to be found in such profusion and such grandeur the expression of the Christian idea as in holy Ireland. One need only point to her illuminative art, her metal work, and her architecture. It is a study of the deepest interest to mark the changes and to note the progress of the architectural skill of our ancestors, as it is a

matter of legitimate pride for us to exhibit and illustrate their graceful tracery work and beautiful illumination; but it is still more interesting, as it is more scientific, to compare the arts as developed in Ireland with the same arts developed at the same time in Europe and the East, and to tell us, who have not the leisure for such studies, the result of your labours. You have a wide field and a ripe field before you; for besides these huge and magnificent piles of ruins and well-known mss. and books, with their elaborate shrines which even mere sightseers visit, there is scarcely a parish which has not its monuments, memorials, and family records, which eloquently speak of a not inglorious past, and call loudly for someone to translate and popularise the story they tell.

"Your Society, in the midst of difficulties, has done much, and it is destined to do more in this department comparatively so neglected. You deserve support in your efforts, and you shall have it, not only from your fellow-countrymen at home, but also, and perhaps more particularly, from our brethren across the seas, who take such an interest in everything concerning the land from which they have sprung.

"We congratulate you on the success you have attained, and on the splendid *Journal* you publish, which is a credit to you and the country. We thank you for the noble efforts you are making for the preservation of the memorials and monuments of our race, and in a special manner we, the people of Kilcooley and surrounding districts of Tipperary and Kilkenny, are indebted to you for the visit you have paid us; and for the respect you inspire for our dismantled abbeys and ruined churches, we thank you, the President, Fellows, Members, and Associates of the Royal Society of Antiquaries in Ireland.

(Signed)

"MICHAEL BARRY, C. C., Gortnahoe.

"ROBERT ASHEY, Kilbraugh Lodge.

"STEPHEN RYAN, Gortnahoe."

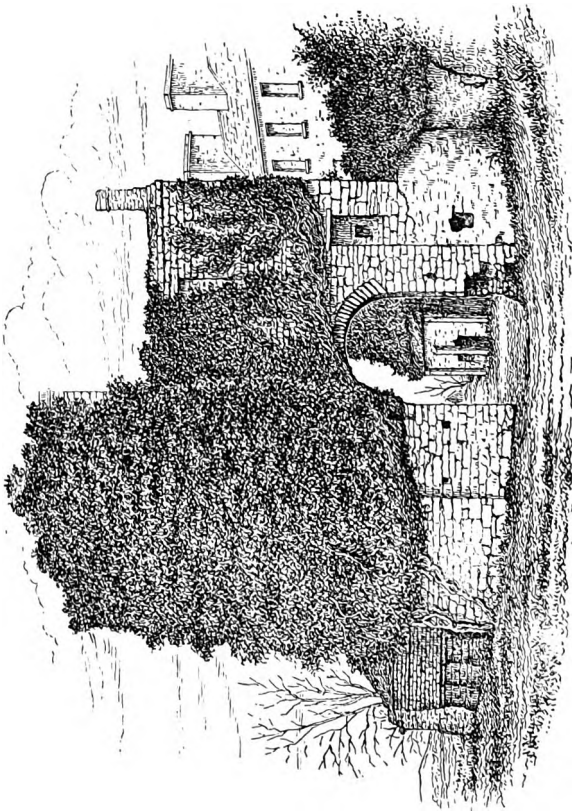
The noble President, in reply, expressed the pleasure it gave him to receive this Address on the part of the Society, and thanked the deputation for their hospitable reception.

It was proposed by P. M. Egan, *Fellow*, seconded by Colonel Vigers, *Fellow*, and passed unanimously:—

"That in view of the announcement recently made that the Government are engaged in drafting a Bill to amend the 'National Monuments Act,' and the 'Ancient Monuments Protection Act, 1882,' the Council of this Society be requested to place itself in communication with the authorities, and to point out the necessity that exists to make the proposed Act sufficiently comprehensive to enable Government to take into its custody for preservation the ruins of any church, monastery, castle, tower, or other building of a like character, and of archæological interest, such as are scheduled in either of the above Acts, provided satisfactory title of same may be obtained. And furthermore, where satisfactory title cannot be obtained, we trust the legislation on the subject will empower the Treasury to contribute an amount equal to the local aid for maintaining any monument which the Board of Works may approve of."

On the motion of Col. Vigers, seconded by Rev. Professor Stokes, D.D., a cordial vote of thanks was passed to the Mayor and Corporation of Kilkenny for the use of the Town Hall for the Meeting of the Society.

On the invitation of the Hon. Mrs. Ponsonby, the whole party visited Kilcooley House, where they were entertained at afternoon tea, and shortly afterwards left on the homeward journey, arriving in Kilkenny at 6 o'clock, well pleased with the day's proceedings.



Castle of the Wogans of Rathcoffey.—West Side.

THE WOGANS OF RATHCOFFY.

BY THE REV. DENIS MURPHY, S.J., M.R.I.A., FELLOW.

THOSE who on business or pleasure intent have visited the northern part of county Kildare cannot have failed to remark a large mansion—*palacio* a Spaniard would call it—situated on the only rising ground in that district. The position is indeed well chosen, for it commands a view of Magh Liffé, the beautiful plain of the Liffey, from where this river leaves the hills of Wicklow till it falls into Dublin Bay. The house is comparatively modern, the greater part of it not being more than a century old. But even so, it is not without a history, since it was for some years the residence of Archibald Hamilton Rowan. The old people of the neighbourhood still remember well his stately appearance, and the two huge Danish hounds that always bore him company. The loving interest which he took in the welfare of his poorer neighbours and the many acts of kindness done them are remembered to this day; and though the place has often changed hands since and had other inhabitants, it is still familiarly known by young and old as “Hamilton Rowan’s.” At present, unfortunately, it is little better than a ruin. The noble avenues of elms and oaks that graced its surroundings in his time are gone; and now it would need, quite as much as the barest hill in Connemara or Donegal, the beneficent hand of the “reafforester.”

But close to this modern building there is a remnant of another of ancient times, a strong gateway and tower, dating from the thirteenth or fourteenth century, of which a kind friend has sent me for insertion in the *Journal* a photographic view of the west side. This is the sole remnant of the castle of the Wogans of Rathcoffy, a family which played an important part in Irish history.

Rathcoffy is a name common to this townland, to a village near, and to the parish in which both are situated. I don’t know what its origin is. There was a Cobhtach Caol in ancient times; but his deeds took place on the banks of the Barrow. I will only remark that the name Coffey is still common in the neighbourhood.

The Wogans, as we may conclude from the fact of their living in the very heart of the Pale and close to Dublin, are of foreign origin. The first of the name who settled in this country is said to have been a knight from Pembrokehire, who accompanied Maurice Fitz Gerald to Ireland in 1169. De Burgo gives him a genealogy almost as far-reaching as that of any Welsh or Irish man. He connects the family with Florence and Rome. “When I was in Florence in 1742,” says this writer in his ‘*Hibernia Dominicana*,’ “I met with a gentleman, Cavalier Ughi. He gave me a genealogical-heraldic manuscript, which I still have” (de Burgo wrote in 1762), “clearly showing both from public records and from historical works that the family of the Ughi was descended from a certain Roman Patrician, Ugus by name, who had been sent by Augustus Cæsar, about the beginning of the Christian era, to found the city of Florence. Some of his descendants passed from there into Saxony, and from there to England; these were the ancestors of the Anglo-Irish family of the

Wogans." Be that as it may, the name of Wogan appears in Irish history as occupying a prominent place soon after the English invasion. In 1282 the Lord Chancellor of Ireland is commanded to cause to be given to John Wogan, in the King's service in Wales, the King's letters patent of protection for one year in Ireland; and in 1285 letters of protection until Christmas ensuing to John Wogan, about to proceed by the King's licence to Ireland. In 1295 the King commits during pleasure to John Wogan the office of Justiciary of Ireland and the custody of the land of Ireland, with castles and other appurtenances. He shall yearly receive at the Exchequer, Dublin, so long as he remains in that office, £500, and he shall continually maintain twenty men-at-arms, with as many armoured horses, during the commission aforesaid. The first governors of Ireland, Camden tells us, "whom we now call Viceroy, were, from the first arrival of the English under Henry II. up to the time of Edward III., called Justiciaries of Ireland, then Lieutenants, and their substitutes were styled Deputies. Afterwards, according to the will of the Prince, they were called at times Deputies, Lieutenants (this being the highest title of honour); but generally they all had the same authority." So, too, Mr. Gilbert, in his valuable work on the "Viceroy of Ireland," says—"From the close of the twelfth century the Governor of the Anglo-Norman colony in Ireland was usually styled the Chief Justiciary—*Capitalis Justiciarius*. This was the title given in Normandy and England to the highest officer of the King's Court next in power and authority to the Monarch, in whose absence he ruled as Viceroy, entrusted with the whole civil and military administration. It would appear that the Kings of England required their Justiciaries for Ireland to be guided by the advice of the barons of the colony."

Sir John Wogan was Justiciary repeatedly—in 1295, 1298, 1302, 1307, 1308, and 1309. In 1295 he convoked a Parliament in Kilkenny to prevent the English colonists in Ireland from adopting Irish names and habits. The Acts of the Parliament will be found in "The Black Book of Christ's Church." In the same year the King commanded Richard de Burgh, Earl of Ulster, Theobald le Butiller, Theobald de Verdon, Peter de Bermingham, and the other chief nobles of Ireland, to be faithful to John Wogan, Justiciary of Ireland, and to do what he enjoined on them in the King's behalf, namely, to be personally at Whitehaven on the first of the approaching month of March, with as powerful and becoming a force as they could, to aid the King in what he intended to do for the preservation of his regal right and Crown. The "Annals of the Four Masters," under the date 1296, say of this expedition—"An army was led by the King of England into Scotland, and he acquired great power in that country. The Chiefs of the English of Ireland, *i.e.* Richard Burke, Earl of Ulster, Gerald Fitz Gerald, and John Fitz Thomas, were on that expedition." "Grace's Annals" say Wogan went on this expedition. The King feasted these nobles in the Castle of Roxburgh on the 13th of May. In 1297 a mandate was issued to John Wogan, Justiciary of Ireland, and the treasurer and barons of the Exchequer, Dublin, to take into the King's hand and to hold until further orders the castle, manor, and county of Kildare, with all its liberties, which William de Vesci had surrendered to the King.

In 1300, by reason of the great expenses which Wogan had incurred in the King's service beyond the fee which the King allowed him in

promoting the King's affairs, having received money for that purpose from the sheriffs and debtors to the King, the King therefore commands the treasurer and barons of the Exchequer, Dublin, that having viewed his receipt as Justiciary, wherewith he was charged beyond his fee, they exonerate him and acquit him of £500, which the King grants to him in subvention of his expenses.

In 1307 Edward II. committed to Wogan the task of seizing the Templars and their possessions in Ireland. Philip le Bel, King of France, urged on by his need of money, had taken measures to get hold of their wealth in his territories. At his instigation a similar course was adopted in England by the King. On the 20th of December he issued a mandate enclosing a secret order for the seizure of the persons, property, and documents of all the Templars in Ireland on the Wednesday following the Feast of the Epiphany. This was to be done with the greatest possible dispatch, lest any report might reach the accused of what had been done in England. The sheriffs were to be summoned to meet at a fixed time to learn certain orders of the King which were to be then communicated to them. They, their clerks, and servitors were to be sworn to absolute secrecy. The plan did not succeed, for two years after some of the Templars were still at large. The property of the Order, however, was taken from its members and transferred to the Knights of St. John, commonly called the Hospitallers. Mr. Gilbert remarks that there is no record of the Templars having been subjected to any of the tortures inflicted on many of their brethren in France. History has since done justice to the Templars, and absolved them from most, if not all, the crimes imputed to them. That their mission was not wholly completed then, we may conclude from the terror prevailing throughout Europe for fully three centuries after, until the power of the Turk for aggression at least was destroyed by Don Juan of Austria at Lepanto and by Sobieski under the walls of Vienna.

In 1308 Wogan marched with the King's troops against the O'Tooles and O'Byrnes of Wicklow. He was defeated and put to flight. Several of his knights were slain. The garrison of Castlekevin was put to the sword, and the English settlements in the district were sacked and fired.

In 1356 Thomas Wogan, by reason of the extent of his own lands and those which he inherited from his father in county Kildare, was ordered to keep watch and ward there with men and horses fully equipped, eight hobillers, and twenty-four archers on foot.

In 1394 John, the son and heir of David Wogan, died, leaving four daughters coheirresses, one of whom married John Bedlowe, Knight. He was present at the great Council held at Kilkenny that year.

In 1421 took place the livery of seisin of the manor of Rathcoffy, the half of the barony of O'Kethy, forty shillings chief rent out of Clane, &c., to Nicholas Wogan of Rathcoffy, gentleman, heir of William Wogan, deceased.

In 1444 Richard Wogan was Lord Chancellor.

In 1557 and 1558 Nicholas Wogan was one of the Commissioners for Kildare during the absence of the Deputy.

In 1581 Richard Wogan, with thirty-six knights of Leinster and Meath, was executed in Dublin for taking part in the rebellion of Lord Baltinglas.

In 1596 mention is made of Wogan of Rathcoffy in the tract bearing the title of "Perambulation of the Pale."

In 1608, in "A Description of the State of Ireland," one of "the fayre castles and houses in county Kildare" is Rathcoffy, and one of "the principal men" of that county is Wogan of Rathcoffy.

In 1642 Nicholas Wogan of Rathcoffy was outlawed for high treason at the sessions held in Cork.

In the same year General Monk took possession of Rathcoffy. Seventy prisoners taken there were hanged in Dublin as "murdering rebels."

In 1643 Nicholas Wogan of Rathcoffy was one of the Catholic Confederates who met at Kilkenny and took the oath of association. About this time he, his wife, and his sister-in-law were taken prisoners. When Sir William Parsons surrendered Birr Castle to Preston, the Confederate General, he promised to procure their liberty, "having received such fair and honourable quarter."

In 1653 Wogan's estates of Rathcoffy and in other places were handed over by the Act of Settlement and the Court of Claims to the Duke of Ormonde.

We now come to Captain or Colonel Wogan, as he is sometimes called, who played an important part in the War of 1641. It has been said with a good deal of truth that there are only two Irishmen of whom Clarendon in his history can say a good word, Daniel O'Neill and Captain Wogan, and that in very scanty measure. Here is what he says of Wogan:—

"There was attending on the king a young gentlemen, one Mr. Wogan, a very beautiful person, of the age of three or four and twenty. This gentleman had been, when he was a youth of fifteen or sixteen years, by the corruption of some of his nearest friends, engaged in the Parliament service against the king, where the eminence of his courage made him so much taken notice of that he was of general estimation and beloved by all, but so much in the friendship of Ireton, under whom he had the command of a troop of horse, that no man was so much in credit with him. By the time of the murder of the king he was so much improved in age and understanding, that by that impious and horrible murder and by the information and advice of sober men he grew into so great a detestation of all that people, that he thought of nothing but to repair his own reputation by taking vengeance of those who had cozened and misled him; and in order thereunto as soon as the Marquis of Ormonde resumed the government of Ireland again for the king (1649), which was the only place then where arms were borne for his Majesty, Captain Wogan repaired thither to him through Scotland, and behaved himself with such signal valour that the Marquis of Ormonde gave him the command of his own guards, and every man the testimony of deserving it." The author of the "Aphorismical Discovery," who has no special affection for him as being a follower of Ormonde, speaking of him, says:—"He and eight other Puritan Colonels, with his regiment of Cavaliers, when arrived at Kilkenny, did look like poor starveling sneaks." Clarendon's judgment is more correct, as we shall see.

After the capture of Wexford in October, 1649, Cromwell sent Ireton to lay siege to Duncannon, a fort on the eastern side of the Waterford river. The possession of this place was of the greatest importance to the

Royalists, as it secured to them the only approach by water to the city. Colonel Wogan was appointed Governor in place of Captain Roche, who declared himself unequal to the task. The Commissioners resented the change as a breach of the articles of the peace. But their objections were overcome, and Wogan was permitted to remain. One hundred and twenty of Ormonde's lifeguard were sent to aid in the defence. Lord Castlehaven was sent with the Governor to arrange the plans, and seeing the position of the besieging force, they resolved on making a sally on a party of foot belonging to the enemy that lay near. This is Castlehaven's account of the affair:—

“The Marquis of Ormonde sent me to Passage . . . to look after the relieving of Duncannon, besieged by some of Cromwell's people. I think Ireton commanded, and though there were parliament ships before it, I ventured one morning with a boat and got into the place to the Governor, a brave gentleman, one Colonel Wogan. This gentleman, from the highest part of the rampart, showed me how the enemy lay. After I had well considered all, I offered to send him that night by sea eighty horses with saddles and pistols, if he could mount them with so many of his English officers, and before day, with them and some foot, make a sharp sally on the enemy. He liked the proposal extremely, but doubted much my performance, it being about three miles by sea. I desired him to leave that to me, and assured him he should shortly be satisfied of what I undertook. Having thus concluded, I took my boat, returned, and immediately set myself to my business that I might lose no time. . . . Having provided boats, I commanded eighty horse to go to the seaside. I caused them all to be boated out of hand, and sent them away. They all came to Duncannon safe and undiscovered. All was executed as designed; great slaughter made, and the cannon seized. The confusion among the enemy was great, by reason that they judged it the falling of an army from abroad, seeing our horses come against them and knowing of none in the fort. Our people retiring before day, the enemy raised the siege in the morning and marched off.”

During the siege of Waterford at the end of November, an attempt was made by General Farrell, then in command of Waterford, to seize on the castle of Passage. It was arranged that he should be joined by Wogan from Duncannon on the opposite side of the river. Cromwell had got secret information of the plan, and ordered Colonel Zanchy, then on the north side of the Blackwater, to march to the relief of the place with a regiment of horse and two troops of dragoons. Zanchy, finding the fort closely invested by Wogan and O'Neill, determined to attack them before Farrell could come up. O'Neill's men resisted bravely for a time, but they were at length defeated. A hundred were killed, and 350 of them, with their commander and Wogan, were taken prisoners.

The “Aphorismical Discovery” says he was a prisoner up to the middle of December, 1650. Under the date February 22nd, 1651, we read in Whitelock's “Memorials”:—“Letters from Ireland that Wogan, that perfidious, revolted fellow, had escaped out of prison, and Colonel Phayre's marshal, in whose custody he was, being corrupted, fled with him.” Cromwell seems to have had a high opinion of him, for in a letter of January 16th, treating for an exchange of prisoners with Hugh O'Neill, he says:—“In case you insist upon Colonel Wogan, I expect Captain

Caulfield and his officers and soldiers for him." Cromwell was not willing to forgive his escape, for in the "Articles for the Protestant Party in Ireland," we read at No. 8:—"That those who lay down their arms, on giving such assurance to the Parliament of England as shall be required, shall enjoy their lives, liberties, and estates; and any that shall not think fit to give such engagement shall have liberty and passes to transport themselves to any place beyond the seas. . . . Provided always that no benefit thereof shall extend to Colonel Wogan or the marshal that went out of Cork with him."

In July, 1650, Ormonde, writing to Hugh O'Neill, says he finds that Colonel Wogan was properly employed to work a diversion in county Limerick. And six weeks later he and his party were at Sixmilebridge, county Clare.

He left Ireland in December, 1650, with Ormonde, and went to France. He was in England in September of the following year. In the battle of Worcester, fought on September 3rd, 1651, when the Scotch army that came to reinstate Charles II. was defeated by Cromwell, Wogan saved the king's life by the desperate stand he made at the head of three hundred horse against Cromwell's whole army, till the king and Colonel Careless were out of sight. This fact is mentioned in a letter of Sir Charles Wogan, of which more later. It is omitted by Clarendon, an intentional suppression of the truth, Wogan thinks.

We shall let Clarendon tell the rest of his history:—"Being restless to be in action, he no sooner heard of Middleton's being arrived in Scotland"—this was in 1655, not 1649, as Scott says—"than he resolved to find himself with him, and immediately asked the king's leave, not only for himself, but for as many of the young men about the Court as he could persuade to go with him, declaring to his Majesty that he was resolved to pass through England. The king, who had much grace for him, dissuaded him from the undertaking, for the difficulty and danger of it, and denied to give him leave. But neither his Majesty nor the Marquis of Ormonde could divert him; and his importunity continuing, he was left to follow his inclinations, and there was no news so much talked of in the Court as that Captain Wogan would go into England, and from thence march into Scotland to General Middleton, and many young gentlemen and others who were in Paris listed themselves with him for the expedition. He went then to the Chancellor of the Exchequer, who during the time of the king's stay executed the office of Secretary of State, to desire the despatch of such passes, letters, and commissions as were necessary for the affair he had in hand. The Chancellor had much kindness for him, and having heard of his design by the common talk of the Court and by the loose discourses of some of those who resolved to go with him, represented the danger of the enterprise to himself, and the dishonour that would reflect upon the king for suffering men under his pass and with his commission to expose themselves to inevitable ruin, that it was now the discourse of the town, and would, without doubt, be known to England and to Cromwell before he and his friends could get thither, so that they would be apprehended the first minute they set their foot on shore, and how much his own particular person was more liable to danger than other men's he knew well, and upon the whole matter very positively dissuaded him from proceeding further.

"He answered most of the particular considerations with contempt of the danger and confidence of going through with it, but with no kind of reason (a talent that did not then abound in him) to make it appear probable, whereupon the Chancellor expressly refused to make his despatches till he could speak with the king, 'with whom,' he said, 'he would do his best to persuade his Majesty to hinder his journey.' With which the captain was provoked to so great passion that he broke into tears and besought him not to dissuade the king, and seemed so much transported with the resolution of the adventure as if he would not outlive the disappointment. This passion so far prevailed with the king that he caused all his despatches to be made and delivered to him, and the very next day he and his companions, being seven or eight in number, went out of Paris together and took post for Calais.

"They landed at Dover, continued their journey to London, and walked the town; stayed there above three weeks, till they had bought horses, which they quartered at common inns, and listed men enough of their friends and acquaintance to prosecute their purpose. And then they appointed their rendezvous at Barnet, marched out of London as common soldiers, and from Barnet were full four score horse well armed and appointed, and quartered that night at St. Albans, and from thence by easy journeys, but out of the common roads, marched safely into Scotland, beat up some quarters which lay on their way, and without any misadventure joined Middleton in the Highlands. Poor Wogan, after many brave actions performed there, received upon a party an ordinary flesh wound, which, for want of a good surgeon, proved mortal to him, to the very great grief of Middleton and all who knew him."

Readers of Scott's "Waverley" will remember the graphic description of the meeting between the Highland chief and the young Englishman, and of the efforts made by the chief to win the stranger over to the good cause. "There were obvious reasons," says the great novelist, "why the politic chieftain was desirous to place the example of Wogan under the eye of Waverley, with whose romantic disposition it coincided so peculiarly. The letter which he now sent turned chiefly on some trifling commissions which Waverley had promised to execute for him in England, and it was only towards the conclusion that Edward found these words: 'I owe Flora a grudge for refusing us her company yesterday; and as I am giving you the trouble of reading these lines . . . I will enclose her verses on the Grave of Wogan. . . . To tell you the truth, I think her more in love with the memory of that dead hero than she is likely to be with any living one.' The verses were inscribed—

"TO AN OAK TREE

"In the churchyard of —, in the Highlands of Scotland, said to mark the grave of Captain Wogan, killed in 1649.

"Emblem of England's ancient faith,
Full proudly may thy branches wave,
Where loyalty lies low in death,
And valour fills a timeless grave.

"And thou, brave tenant of the tomb,
Repine not if our clime deny,
Above thine honour'd sod to bloom
The flowerets of a milder sky.

“ These owe their birth to genial May,
 Beneath a fiercer sun they pine,
 Before the winter storm decay—
 And can their worth be type of thine?

“ No ! for 'mid storms of Fate opposing,
 Still higher swell'd thy dauntless heart,
 And while Despair the scene was closing,
 Commenced thy brief but brilliant part.

“ 'Twas then thou sought'st on Albyn's hill
 (When England's sons the strife resign'd)
 A rugged race resisting still,
 And unsubdued though unrefined.

“ Thy death's hour heard no kindred wail,
 No holy knell thy requiem rung ;
 Thy mourners were the plaided Gael,
 Thy dirge the clamorous pibroch sung.

“ Yet who, in Fortune's summer-shine,
 To waste life's longest term away,
 Would change that glorious dawn of thine,
 Though darken'd ere its noontide day ?

“ Be thine the Tree whose dauntless boughs
 Brave summer's drought and winter's gloom !
 Rome bound with oak her patriots' brows,
 As Albyn shadows Wogan's tomb.”

The writer goes on to describe the effect on the young man's mind : “ The lines,” he says, “ were read, and read again—then deposited in Waverley's bosom—then drawn out again, and read line by line in a low and smothered voice, and with frequent pauses which prolonged the mental treat, as an epicure protracts by sipping slowly the enjoyment of a delicious beverage.”

Another of the name, Charles Wogan, and his brother Captain Nicholas, took part in the rising in the north of England in favour of the Pretender in 1715. They were sent as delegates to Northumberland to arrange with the Jacobites there the plan of the campaign. We know what an utter failure it turned out. Wogan was taken prisoner and brought on horseback to London his arms pinioned, and he was committed to Newgate. True bills were found against him. The night before the trial a number of the prisoners, Wogan among them, mastered the keeper and effected their escape. A reward of £500 was offered for Wogan's capture, but he escaped his pursuers and a month after reached France in safety.

Three years later he was entrusted with the very delicate task of choosing a wife for the Pretender. His choice fell on the Princess Maria Clementina, granddaughter of John Sobieski, who defeated the Turks before Vienna in 1683. Charles VI., Emperor of Germany, was induced by English influence to oppose the marriage. He had the princess and her mother arrested and detained in the Castle of Innspruck in the Tyrol. The task of setting her free was entrusted to Wogan, and with the aid of three other Irish officers he effected his purpose. Soon after the travellers entered Rome, and in the following September the marriage took place. Such a romantic beginning would seem to promise a happy union, but it was not so. Wogan and his companions, however, had done their part

well. The then Pope, Clement XI., conferred on them the honour—an extraordinary one to be conferred on foreigners other than of royal birth—of Roman Senators. A *fac-simile* of the patent will be found in Mr. Gilbert's "Fac-similes of Irish Manuscripts." As that work is of necessity rare, and as inquiries have been made more than once in the pages of *Notes and Queries* for the exact words of this document, I cannot do better than give them here from Mr. Gilbert's work:—

"Qvanqvam ea semper fuerit Vrbis Romæ fælicitas, ut Cives undequaque admirabiles omni ævo genuerit, et cæteros pari virtute præstantes proprio quodam iure suos fecerit: sipe quod nullibi fælicius nascantur virtutes quam ubi tot exemplis præmiisque excitantur; siue quod alibi gentium natæ ad hanc veluti propriam sedem sponte sua confluant; siue Orbis Terrarum in singulis ferme provincijs auctus Colonij Romana virtute deductis vices rependat Almæ Parenti, dum Viros lectissimos ad hanc dirigit excipiendos; eos tamen peculiari affectu complexa est, quos de Republica optime meritos præclari alicujus gesti gloria commendat, et supra mortales cæteros euehit. Cum itaque Illustrissimi Viri, CAROLVS WOGAN de Racoffy Ablegatus serenissimi Regis IACOBI III. ad serenissimum Principem Poloniæ Iacobum, RICARDVS GAYDON de Irishtown Major Cohortis Hibernicæ de Dillon, Eques Ordinis Regij sancti Ludouici in Francia, LVCAS O'TOOLE de Victoria Capitaneus eiusdem Cohortis, IOANNES MISSET Kildaria Capitaneus eiusdem Cohortis, non solum clarissimæ Patriæ splendore ac Familiæ laude, morum grauitate et innocentia, rerum gerendarum vsu atque peritia, fide, constantia optimis Regibus probata, potissimum in re militari, ita excelluerint, ut aliqui eorum per vicena, ac tricena stipendia promoti sint ad amplissima in legionibus munera; merita vero superiora cumalauerint recenti testimonio virtutis, ac fidei erga Serenissimam Angliæ Reginam Clementinam Serenissimi Poloniæ Principis Iacobi filiam Neptem vero Serenissimi Regis Poloniæ Ioannis Tertij, immortalis memoriæ Principis (cuius beneficio Christianæ Reipublicæ salus, et Imperij Romano-Germanici dignitas, ac libertas asserta fuit pluribus victorijs contra barbaros reportatis); Dum eandem Principem Augustis Affinitatibus iunctam singulis propemodum Europe Regibus feliciter perduxerunt, tum ad Regias Nuptias Serenissimi IACOBI III., Britannici Regis, Fidei Defensoris, tum ad Vrbem Romam suo aduentu ornandam, auitæque pietatis, ac religionis exemplis augendam, quæ nuper suspexerat in Serenissima Poloniæ Regina Maria Casimira ejus Auia; eaque præclare gesta non sine maximis difficultatibus, providentia, subscriptione communiri; atque ab eiusdem S.P.Q.R. Scriba subscribi mandauimus. Ex Capitolio anno ab Vrbe condita CXC. CXO. CCCCLXXI. ab Orbe autem redempto MDCCXIX. Sanctissimi autem in Christo Patris, ac Domini nostri CLEMENTIS Papæ XI. Anno XIX. Idibus Junij.

Ippolitus Albanus Conseruator.

Sforzia Taurusius Conseruator.

Rainerius Bussius Conseruator.

Sanctes Kandaninus

(Locus Sigilli.)

Sac. S. P. Q. R. Scriba."

An account of this adventurous expedition was published by Wogan himself under the title of "Female Fortitude Exemplified, in an impartial narrative of the seizure, escape, and marriage of the Princess Sobieski, as it was particularly set down by Mr. Charles Wogan (formerly

one of the Preston prisoners), who was a chief manager in that whole affair"; it was printed in London in 1722. Unfortunately a copy of it is not among the pamphlets of the very extensive Haliday Collection in the library of the R.I.A., but an excellent *résumé* of it will be found in the late John Cornelius O'Callaghan's "History of the Irish Brigades in the service of France." Mr. Gilbert says there are many documents connected with the escape of the Princess among the Imperial Archives at Vienna and Innspruck. In 1719 a medal was struck to commemorate the event. It has on one side a portrait of a young and handsome woman wearing a tiara, and the inscription: Clementina M. Brit. Fr. et Hiberniæ Regina; on the reverse, a female figure seated in a chariot driving two horses; in the background are several large buildings, a ship in full sail, and the sun sinking in the horizon. The inscription is: Fortunam causamque sequor. In the Exergue: Deceptis custodibus. One would wish that the Princess's fortune were better than that which she experienced as the result of her unfortunate marriage with the Pretender.

In the 17th volume of Scott's Edition of "Swift's Works," pp. 417 and 447, will be found some letters that passed between the Dean and Sir Charles Wogan—for so he is usually called, having been knighted for his services by the Pretender. Wogan had sent Swift a present of some wine, and also some pieces of poetry which he had composed, and which he begged the Dean, as a master of poetic art, to correct. An answer was sent in due time chiefly dealing in criticism, with an offer of a present of some works of poetry. The letter bears the date, July, 1732. In the following February Wogan acknowledged the Dean's letter. "His reply," Scott says, "is well worth perusal as a faithful record not only of the principles of the Irish who had abandoned their country and fortunes to follow King James, but also of their prejudices, their sorrows, and their sufferings." Some very interesting facts in reference to the Irish in the service of France are given in this letter. He says, for instance, that above 120,000 Irish were slain "in foreign and ungrateful service within the preceding forty years." "The Irish Exiles," he adds, "have shown a great deal of gallantry in defence of foreign states and princes, with very little advantage to themselves . . . and without half the outward marks of distinction they deserved. These foreign governments are very slow in advancing foreigners to considerate or gainful preferments. . . . The only fruit the Irish have reaped by their valour is their extinction. The Irish exiles can only be said to have buried the synagogue with honour. . . . The principal officers of the Irish have been advanced to no higher preferment than that of Lieutenant-General; whereas Scots, Germans, Livonians, Italians, have been promoted to the dignity of Marshals of France." There is much more in the same strain, showing that the condition of the Irish abroad was by no means the paradise that some writers represent it to have been.

Sir Charles left the French service in 1719. The last notice we find of him bears the date 1747. He was then serving in Spain. There are two portraits of him in this country, one in the possession of Lord Talbot de Malahide; the other belongs to the Aylmer family, of Painstown, county Kildare. The latter have also a large manuscript volume containing some poems of his and some complimentary lines addressed to him by Lord Wharton.

Others of the name occupied positions of distinction and trust at home

and abroad. O'Callaghan mentions a Captain Wogan, who fell at Fontenoy. William Wogan was sheriff of Kildare in 1687, and represented that county in King James's Parliament in 1689. In 1690 King James issued an order applotting £20,000 a month on personal estates for the benefit of trade. He appointed persons of influence in each county to assess this tax. John Wogan was appointed to that office for Co. Kildare. In 1704, in accordance with the Act of Parliament then passed for "the Registration of the Popish Clergy," three of the name, all of Rathcoffy, one of them a colonel, are set down as sureties for the parish priests of three neighbouring parishes. De Burgo says he knew and was intimately acquainted with Nicholas Wogan, of Rathcoffy, who lived in 1756. He was married to a daughter of Sir Neill O'Neill, of Killileagh, county Antrim. This Nicholas had a son who died in Italy in 1743, where he had gone to recover his health. His wife was Helen, daughter of Valentine Browne, Lord Kenmare. He left one daughter. The family has now merged by female descent into those of Talbot of Malahide, and Browne of Castle Browne, now Clongowes Wood College. Rathcoffy was purchased from Richard Wogan Talbot, Member of Parliament for Dublin in 1824, by Archibald Hamilton Rowan.

The Wogans were connected by marriage with several of the chief Anglo-Irish families, the Plunketts, Brownes, Talbots, &c.

The burial-place of the Wogan family was at Clane, county Kildare, on the site of the monastery erected by St. Ailbe, later of Emly, about the middle of the fifth century, and afterwards presided over by St. Senechell, who some time after founded the famous monastery of Killeagh, in the King's County, and died there of the plague known as the Buidhe Chonnail, A.D. 548. The altar tomb, with a sort of reredos, if we may so call it, is still standing. On it is the following inscription in raised Roman letters :—

HEAR . LIETH . INTOVMBED
THE BODY OF WILLIAM WOG-
AN . OF RATHCOFFIE . ESQVIR
WHO . DECEASED . THE . LAST
OF DECEMBER . IN ANNO DO-
MINI . 1616 . BEINGE . OF THE
ADGE . OF . XXVII . YEARS.

On the front of the tomb there are six raised figures, three in male and three in female costume, each in a small niche. Over them are set the initials in the following order :—

N.W., I.W., W.W., E.W., M.W., I.W.

The tomb does not bear the escutcheon of the family. Another stone set over that bearing the inscription has no connexion with the Wogans. But the Wogan arms are to be seen over the door of Clongowes Wood College, empaled with those of Browne, to mark the descent of Thomas Wogan Browne, by whom the castle was in great part rebuilt in 1788, as an inscription under the shield shows. The Wogan arms are, or, a chief sable, three martlets of the field.

OBJECTS FROM THE SANDHILLS AT PORTSTEWART AND GRANGEMORE, AND THEIR ANTIQUITY.¹

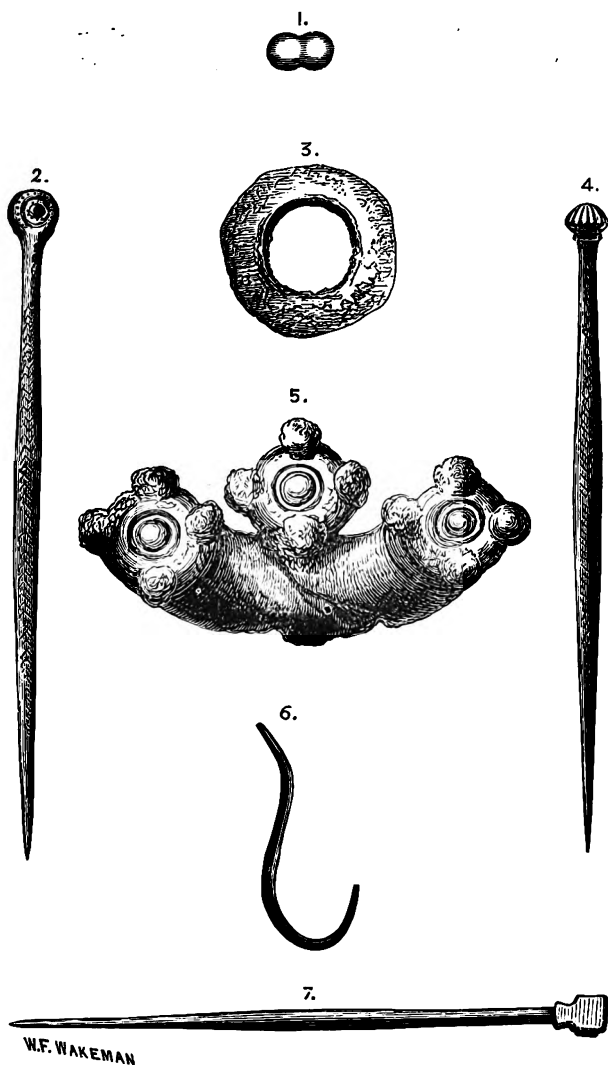
BY THE REV. LEONARD HASSE, M.R.I.A., FELLOW.

DURING the summer of 1888 I had a favourable opportunity of searching carefully among the sand hills at Portstewart and Grangemore, on the banks of the Bann, and my visits to these localities were about fifteen in number. I attempted several times some systematic digging in the black layer, but generally with little success; I found many objects lodged immediately upon it, but only a few from actual excavations. The sites have been so frequently examined by earlier explorers that the quantity of articles left on the surface is greatly diminished, yet, thanks to the training which I had received on many former occasions from the members of the Ballymena Archæological Society, my labours were generally well rewarded. Some of the rarer articles which I found deserve notice; the greater number consisted of such objects as have been already well described or figured. The list of these need not be repeated, but taken in conjunction with the results of previous investigations made by others, they suggest anew an inquiry into the antiquity of the remains which we here and elsewhere on similar sandhills in the North so largely encounter.

I.

1. I found a dumb-bell bead (Plate I., fig. 1) of a pale sea-green colour, almost transparent, with the surface roughened and blurred by the friction of the sand. It is a small specimen, and lies exactly within an oblong $\frac{3}{4}$ of an inch in length, and somewhat less than $\frac{1}{4}$ of an inch wide. Two of the same class of beads have been already recorded as found by Mr. Day, F.S.A., and by Mr. Knowles' son at Whitepark Bay (*Journal*, vol. vii., p. 122, note). I got the broken half of a small and neatly made polished celt of hard greenish stone, with sides of a somewhat similar square-set description as the specimen found at Dundrum and figured by Mr. Gray, M.R.I.A., in the *Journal*, vol. v., p. 139; I have also the broken half of an oval tool-stone. These objects came from the pits at Grangemore. The small flint spear-head, of beautiful workmanship (Plate II., fig. 4), is from Whitepark Bay; I found it in digging in the black

¹ Previous literature on the Antrim and Down Sandhills:—(1) 1874, "Report, British Association (Belfast)"; transactions of Sections, p. 155. (2) 1874, "Report, Belfast Naturalists' Field Club," 2nd Series, vol. i., p. 100. (3) 1877, *Journal*, Anthropolog. Inst., vol. vi., p. 485. (4) 1877, *Ibid.*, vol. vii., p. 202. (5) 1878, "Report, British Association (Dublin)," p. 579. (6) 1879, *Ibid.* (Sheffield), p. 171. (7) 1879, *Journal*, Anthropolog. Institute, vol. ix., p. 320. (8*) 1879, *Journal*, Royal Histor. and Archæol. Assoc., 4th Series, vol. v., p. 134-139. (9*) 1881, *Proceedings*, Royal Irish Academy, 2nd Series, vol. ii. ("Pol. Lit. and Antiquit."), p. 105. (10*) 1885, *Journal*, Royal Histor. and Archæolog. Assoc., vol. vii., p. 104. (11) 1888, *Proceedings*, Royal Irish Academy, vol. ii. ("Polit. Lit. and Antiquities"), p. 463. (12*) 1888, *Journal*, Royal Histor. and Archæolog. Assoc., vol. viii., p. 221. (13*) 1888, *Proceedings* of the Society of Antiquaries of Scotland, vol. xxii., p. 51. (14*) 1889, *Proceedings*, Royal Irish Academy, 3rd Series, vol. i., p. 173. The above, with three exceptions, are Papers written by Mr. W. J. Knowles, M.R.I.A. No. 8 is by Mr. William Gray, M.R.I.A. No. 11 by Mr. Alexander M'Henry, M.R.I.A. No. 13 by Rev. G. R. Buick, M.R.I.A. The numbers marked with an asterisk are illustrated.



Objects from the Sandhills at Portstewart and Whitepark Bay.

layer. On the Portstewart side I fell in with a broken piece of a bronze fishing-hook (Plate I., fig. 6). It is strong and thick, with a flattened end at the top; the bar is square in section, like the hooks of the Swiss lake dwellings (Keller, vol. i., p. 147), and greatly resembles the bronze fishing-hook represented on p. 526 of the "Catalogue" of the Royal Irish Academy.

The most remarkable discovery was the ornament of bronze, Plate I., fig. 5. I observed it in one of the more distant of the Portstewart pits; and before picking it up I called Mr. Ilgner, a German gentleman from Gracehill, who had been my frequent companion, and had greatly assisted me in my investigations, to observe with me the position in which it lay. We found it lying on the low level of the pit on a brown indurated layer of sand, not far from where the side of the pit gradually inclined upwards; it might, therefore, have rolled down from above. Some large stones, as they occur throughout the pits, a few bones and flakes, and some pieces of pottery, were scattered round more or less in close proximity. The ornament was broken in two pieces, which were lying five inches apart, the disks at either end and in the centre being turned upwards towards us. No trace of a fastening to the brooch could be detected by digging in the surrounding sand. The surface is beautifully patinated; the edges of the separate parts, where they had broken across, were frayed and brittle, but they fitted with completeness into the position to which they have been restored in the drawing. The cylinder is hollow, and is half an inch in diameter; the brooch measures $2\frac{1}{4}$ inches in a straight line from end to end. The surface is blistered in parts into rough patches through exposure, and the knobs on the frontal disks have been similarly affected. These small hemisphere projections are sharply cut, as if they had either been cast in a mould of a very hard substance, or, what is more probable, had been subsequently operated on with very sharp instruments; they stand out prominently on the disks, on which the circles in the centre are very clearly marked. The tube, however, on the right, facing the object, has a flat depression on its lower surface, which deprives it of complete roundness; this is evidently owing to a defect in the casting, which has been remedied in the clearing of the metal. The ornament is of massive construction, and is two ounces in weight. The back has suffered most; the tube is broken away, leaving a cavity behind the central disk, so that the method of attachment by which a pin or other fastening has been affixed is lost to view. If the object has fallen or rolled down from above, the pin or other fastening might still be lying at a higher level, but it may have been picked up already separately, whilst the heavier parts were still covered over with sand. I thought at one time that there were appearances to show that there might originally have been a fourth disk, corresponding to the central one, and on the opposite side of the tube, but this opinion has not been shared by others; it has been pronounced intact as it is. I speak of the ornament as a brooch, for the choice of an alternative purpose appears on due consideration to be very limited.¹

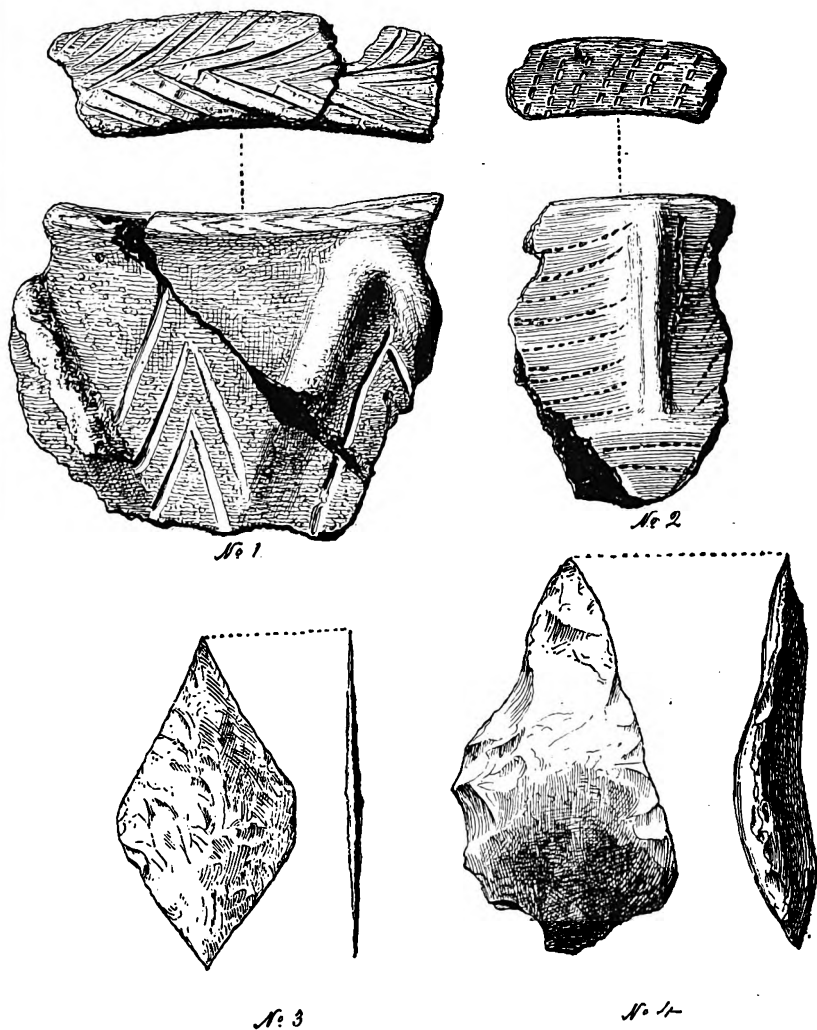
¹ I add the following particulars:—The two ends of the tube are clasped each with a narrow band; on the top of these the disks rest, with bevelled edges, inclining towards the bands beneath. The four projecting knobs are placed on the slanting edges of the disks. In the centre of the disks, which is slightly depressed, there are two incised circles, within the inner one of which a fifth knob is counter-sunk, of smaller dimensions than those on the circumference of the disks. The ornamented disks have, no doubt, been added separately on to the tube, and were not a part of the casting with it.

Though gratified with the discovery, I could not repress some critical doubts as to the antiquity of the object. I thought it might be of relatively recent origin, perhaps a product of Indian art, brought home by a sailor and lost on the hills; but those whom I have consulted on the question as being familiar with the bronze industries of India of some centuries ago have declared against this supposition. A perannular brooch found in Sutherlandshire and figured on p. 10 of Mr. Anderson's "Scotland in early Christian Times" (2nd series, Edinburgh, 1881), with "expanded ends, ornamented with bosses," is the nearest approach to the design of the Portstewart brooch that I know of; and it suggested the possibility of its belonging to the Viking age (see also plate facing p. 66 *op. cit.*) Professor Soderberg, however, on his recent visit to this country (*Journal*, p. 150), could not identify it as of Scandinavian workmanship. I learned finally at the British Museum that it was probably Roman. Well-authenticated Roman finds in Ireland are extremely rare, yet it is a singular fact that the three largest hoards of Roman coins found in this country were discovered within ten miles of the locality where the brooch lay: that of Ballinrees, on the Derry side of the Bann, was about $4\frac{1}{2}$ miles distant. The latest coins of the series were of the reign of the Emperor Honorius, 395-423 A.D. (see *Ulster Journal of Archaeology*, 1854, vol. ii., p. 187). The brooch has a graceful and effective appearance; it is simple in its design, and there is nothing in it of the nature of Celtic ornamentation, which would indicate a later period.¹

3. I took away with me a large quantity of pottery; one specimen (Plate II., fig. 1) is handsomely ornamented, and will come again under consideration. Though the pottery resembles that found at Whitepark Bay in its general character, yet a close examination of about 150 pieces, which I have collected in each of these localities, shows many striking contrasts. The amount of ornamented pottery is much smaller on the sandhills of the Bann. As a rule, the material has been reduced to a finer condition, and is better burnt; in consequence it is of a closer and harder composition. Some of the specimens of this description are wheel-marked; whether this is an imported ware or of native manufacture would at present be difficult to determine. Putting the two collections of pottery side by side, I should say that, though both are of a remote age and are nearly related to each other, yet the specimens from the Bann belong on the whole to a somewhat later and more advanced period than those from Whitepark Bay.

I found some pieces of a glazed ware, of a hard and compact substance. The glaze was sometimes on the one side only, but sometimes on the inside and outside alike, and it occurred both in coarse and in fine material. On submitting some of this pottery to Mr. Franks at the British Museum, he pronounced it to be of a "Mediæval" date. The glaze has in many

¹ If the brooch is a Roman fibula, it has probably had in front, at right angles to the cross portion, fig. 5, a broad pendant, bent forward in an arched form in its upper half, and terminating perpendicularly; a pin, passing from the back of the brooch, would fasten into the pendant at its base, and hold the ornament in position. The trace of a fastening in front of the brooch is, I think, still visible in part of a narrow band, like that which clasps the tubes beneath the disks. It lies on the upper surface of the tube with a pointed end, beneath the central disk and a little to the left of the lower knob; another band, which has been worn off, to the right of the one in position, and similar to it, would, with the latter, have afforded very well the means for a loop or other fastening, by which the frontal pendant could have been attached. This is, however, at present a matter of conjecture.



Objects from the Sandhills at Portstewart and Whitepark Bay.

cases been partially or wholly removed by the action of the sand, and a grey interior is then seen; in this condition it is probably the same kind of pottery as that to which Mr. Knowles has referred in the *Journal*, vol. viii., p. 224. I found about thirty fragments of this glazed ware in various stages of disintegration; it does not show any traces of ornamentation.

4. I collected a large assortment of small pieces of copper or bronze; they amounted in all to 55 single specimens, and on a later visit to the sandhills, on which I accompanied Canon Grainger, M.R.I.A., Rev. G. R. Buick, M.R.I.A., and Mr. G. Kirkpatrick, 14 additional pieces were procured. The fact of bronze or copper being found in small pieces on these sandhills has been already noticed by Mr. Knowles and Mr. Gray (*Journal of Anthropological Instit.* vol. vii., p. 205, and *Journal Royal Hist. and Archæolog. Assoc.* vol. v., p. 143), but such a considerable quantity has not been previously reported. The majority are very thin, flat pieces, some exceedingly small, and of these a large number are bent or twisted as if they had been fastened as a rim to some other article, or had been intended for insertion into some other object. One piece of this description has been fixed into a piece of iron; it stands off on it like a stud, and the two ends are doubled under into an opening beneath. Other pieces are thicker and larger; one has the appearance of a broken point of a large bronze pin, beaten into shape; there were also several small pellets and one little lump of pure copper metal. The combination of the copper with iron was not confined to the specimen just referred to. Iron nails were occasionally driven into other pieces of iron and soldered with copper, and a small copper bar lay attached to a piece of half molten iron. All this material, with few exceptions, came from the Grangemore side of the river. It evidently betokened some sort of coppersmith's and iron-smith's work done on the spot; otherwise the small and broken fragments would not be accounted for. Besides this there were several pieces of dross, which had evidently formed the inside lining of a crucible; small particles of copper or a copper glaze still adhered to them. To judge by a careful examination of some of these pieces, the crucible in which the smelting of the copper took place, must have been almost three inches wide at the mouth, with sides either straight or inclining slightly inwards, so that the bottom had the same or almost the same diameter as the top.

Iron slag was plentiful; I brought away about 100 pieces, weighing from 1 lb. downwards. Along with the slag a considerable quantity of old iron nails and some square flat pieces of iron are found among the pits. These lie about whole and blistered by the heat of the sun, or broken-up into a great profusion of small fragments. The amount of small particles of iron was quite surprising, until I discovered a thick bar, just on the point of splitting up lengthwise into thin flakes under the alternate action of the sun and rain; thus the disintegrated parts of larger pieces constitute, no doubt, the majority of the fragments scattered about. My first impression was that the slag was the result of the re-smelting of old iron metal, inclusive of the nails, though why the material, which was intended for use, was thrown about in such a disorderly manner, which the force of the wind would not sufficiently explain, I could not understand. I found, however, reason to alter this opinion of the origin of the slag. Through the good services of Professor Boyd Dawkins, F.R.S., I submitted some specimens for analysis to Professor Harold B. Dixon,

F.R.S. of Owen's College, Manchester. To his kindness I am indebted for the following report: "The slag contains no copper, and only a trace of sulphur; it is not, therefore, a slag from copper pyrites. It also contains no lime, which shows that it is not a *modern* slag. Such slag as this is formed in the primitive reducing furnaces at present used in Africa. No doubt the ore reduced was hæmatite, of which some of the specimens you sent me are composed. Some of the pieces of slag are weathered, oxide of iron being left." It probably follows—what is after all a much more intelligible view of the case—that the nails and other pieces of old iron lying about in the pits are "rejects," imperfectly made or finished, and thrown away as of no further use. We have apparently to deal with a very rude and primitive manner of work, and the scale on which it was carried on, despite the number of fragments actually collected, must have been very small.

A few other objects may possibly be associated with the presence of these metal-workers: some small blades of iron knives, which I found more or less in a broken condition, part of a small stone mould of some description, and a whetstone, with a sharp groove running lengthwise over the surface, and the sides well marked with the sharpening of a blade; the latter object is of sandstone, whilst the older whetstones are generally of a harder material.

The character of the slag seems to justify the conclusion that no break has occurred in the tenancy of these localities on the Bann between the time of the earliest occupation and the later period, to which the iron-workers belong. Some small community has apparently existed here for a protracted length of time, until finally dislodged, at latest probably by the marauding fleets of the Danes, which sailed up the river to Lough Neagh in the ninth century. In this respect the Grangemore and Portstewart sandhills differ from those at Whitepark Bay, where no glazed or wheel-marked pottery, and no remains of a copper and iron industry occur. Whatever opinion may finally prevail as to the date to which the earliest occupation of the sandhills generally should be assigned, we can scarcely doubt that at least the localities on the banks of the Bann were inhabited up to and within the crannog period. Iron slag is found both in the crannogs and in the raths, and the differences in the pottery of the Bann sites and of Whitepark Bay, which are alluded to above, corroborate the association; the inferior limits in point of time to which the occupation extended is clearly marked by the absence of the later forms of glass beads.

II.

In entering further upon the question of the antiquity of the sandhill remains of the North, we must, according to the foregoing conclusion, leave that part of the subject which attaches exclusively to Grangemore and Portstewart out of consideration, *i. e.*, the glazed and the wheel-marked pottery, and the evidences of a copper and iron industry. We must take only such objects into our regard as are more or less common to the sites at Whitepark Bay, Dundrum, and the Bann, and must seek in this material an answer to the question: Within what period of pre-historic times does the beginning of human occupation in these localities fall?

Ever since attention has been drawn to the objects found on the sand-hills, the question of their antiquity has constantly presented itself. Mr. Knowles has held the view for many years (see literature above, p. 130) that the original occupants belonged to an exclusively stone age; but though brought up, as it were, in Irish archæology to a large extent under Mr. Knowles' teaching, and greatly indebted to him for his instruction, I yet feel the many difficulties which lie in the way of accepting his view. The weight of evidence against it has grown very strong. 1. The oval tool-stones occur within the Bronze and Iron Period (Munro, "Scottish Lake Dwellings," *passim*). 2. There have been found two "tracked stones"—one by Canon Grainger at Dundrum, and a similar one by Mr. John Dillon, of Coleraine, at Grangemore; the latter came, as far as Canon Greenwell can recollect, into the hands of the late Mr. Robinson, of Durham; these objects we now know belong to the Iron Age. 3. Three small dumb-bell beads have been procured—two from Whitepark Bay and one from Grangemore—and these also are of the Iron Age. 4. Two flat quoit-like beads, made of vitreous paste with a greenish glaze, and spiked or bevelled edges, have been found; one is in possession of Mr. Knowles, from Whitepark Bay (Plate I., fig. 3); and the other I noticed in the collection of the Marchioness of Downshire, from Dundrum, which was on view in the Irish Exhibition of 1888.¹ They are of the early Iron Period of this country, and probably also "the portion of a jet ring or bracelet," found at Dundrum (*Proceedings* Royal Irish Acad., 2nd Series, vol. ii., "Pol. Lit. and Antiq.," p. 113). 4. Three bronze pins (Pl. I., figs. 2, 4, 7), and a small bar of bronze, have been procured at Whitepark Bay and Portstewart (*Journal*, vol. viii. p. 235); and quite lately I have found a fourth bronze pin at Dundrum; along with these articles I would group the bronze fishing-hook referred to above, which I obtained at Portstewart. 5. A large number of polished stone celts, or of portions of such, have been got at Dundrum (*Proceedings* R.I.A., *supra*, pp. 107, 110, *Journal*, vol. v. p. 139), Whitepark Bay, Portstewart, and Grangemore. 6. Well-made flint knives have been found at Whitepark Bay and Portstewart, and the Rev. G. R. Buick, M.R.I.A., has argued, I think with good reason, that these belong to the early Iron Period (*Proceedings* of Soc. of Antiq. of Scotland, vol. xxii. p. 61). 7. The ornamentation of the pottery of Whitepark Bay has also arrested the attention of Mr. Buick (*loc. cit.* p. 59), and from its similarity to that of the burial urns, he has assigned the pottery remains to the bronze or early iron period. It is quite certain that the bronze was originally an importation and not a native product, and it would be curious if the same designs should be found to exist, prior to its coming, on undoubtedly native pottery, as that which appears along with and after its introduction on the cinerary urns. As Mr. Buick points out, the indications point to a time when the sacred ornamentation of the burial urns had become secularized.

The character of the pottery constitutes it an important intermediate link between the period of the burial urns and the early crannog period. Not only are the dumb bell beads and the tracked stones found in the

¹ They belong to, or probably precede, the class of "melon-beads," made of the same material (*Journal*, vol. viii., p. 387), and are so rare that I enumerate the specimens known to me: in Mr. Knowles' collection, 3; Mr. George Raphael's, 1; Canon Grainger's, 1; St. Columba's College, Dublin, 1; Marchioness of Downshire, 1—Total, 7.

early crannogs, as recent excavations made by Mr. Buick have demonstrated, but the pottery itself shows the transition. A great part of it resembles in its designs more the burial urns than the crannog pottery, and is of a more delicate make than the latter; but a considerable proportion approaches also the crannog pottery in quality and ornamentation. (a) The piece (Pl. II. fig. 1) above referred to, and that found by Mr. M'Henry, M.R.I.A., at Whitepark Bay (fig. 2), are of this nature. The raised bands attached to the surface of the vessel, and running downwards in a diagonal or vertical direction, appear on very few of the burial urns; among the eighty-six urns exhibited in the collection of the Royal Irish Academy, there are only three, which show this ornamentation, more or less distinctly expressed,¹ while the pottery from the crannog of Drumdarragh (*Journal*, vol. iii., p. 383, fig. 6) is clearly marked with it. (b) The square or oblong punctures, stamped boldly and regularly on the piece, fig. 2, are rarely met with on burial urns (*Journal*, Vol. viii., p. 267, fig. 165, is somewhat similar; see also Vol. vi., p. 470, fig. 21), but they appear plentifully in exactly the same manner on the crannog pottery from Lough Eyes, Ballydoolough, Drumdarragh, and Lankill. (c) Both Director Valentine Ball, F.R.S., and Mr. M'Henry, found at Whitepark Bay pieces of the neck of a vessel with perforated holes, either for suspension or for the escape of steam, and these are of frequent occurrence in the crannog pottery (e.g. at Lough Eyes and Lankill). The line of separation from the crannog pottery appears to be indicated in the absence, as far as I know, of any handles, attached perpendicularly to the vessels, in the pottery of the sandhills, though fig. 2 may possibly be taken as showing the first development of a handle; see also Mr. Knowles, *Journal*, vol. viii., p. 233. I have not found sufficiently clear proof of the potter's wheel having been in use at Whitepark Bay, or on the crannog pottery that has come under my notice, nor have I ever yet observed traces of the wheel on burial-urns.²

We have then in (1) the oval tool-stones, (2) the tracked-stones, (3) the two classes of glass and vitreous beads, (4) the bronze remains, (5) the polished stone celts, (6) the flint knives, and (7) the ornamentation of the pottery a cumulative body of evidence, which, brings us well within the Iron Period of the country. But to deal fairly with the opposite view, we must make a distinction between these several classes of articles, according to whether representatives of them have been found in the black layer, or on the surface only. We must arrange our survey of the evidence correspondingly.

1. On the one hand we have a variety of objects, not as yet found in the black layer, but picked up from the surface, which clearly do not belong to the Stone Age. Such are the tracked stones, the two classes of beads and the bronze remains. How shall we account for the presence of

¹ Mr. Wakeman kindly drew my attention to the raised bands on two of these urns, the one found at Carrowmore, county Sligo (*Journal*, vol. viii., p. 567), and the other at Killicarney, county Cavan (*Journal*, vol. v., pp. 194-197. Both have been described and figured by Mr. Wakeman: see also the bands on a large urn found at Drumna-killy, county Tyrone (*Journal*, 1874, vol. ii., p. 504).

² From a personal examination of the specimens referred to on p. 175 of the "Catalogue" of the Royal Irish Academy, I am unable to concur in the statement that some of the burial-urns in the collection appear to have been formed on the wheel; I do not think that this is the case with any one of them.

these on the theory that they do not come from the original inhabitants? We should have to suppose that the old surface after the lapse of time had been covered over and completely concealed—hut-sites, flakes, scrapers, bones, hammerstones, and every other vestige of the earlier population. Several feet above the previous surface, and quite unconscious of the older articles buried beneath, a people of the early Iron Age left a few remains, and these, in their turn, have been buried under the spreading sand, until within recent times, by the action of the wind, the uncovering of the sandhills began.

But on this supposition, the fewness of these remains is a suspicious circumstance. They are of such a character as to have a meaning, and yet they are not by themselves of a sufficient quantity or variety to have an intelligible meaning. How did these beads, and the bronze pins, and the tracked stones come here? It seems to me that being found in these different localities under exactly the same circumstances, and associated, as they are, with a distinct period of time, they must go together. The three dumb-bell beads, as I have learned from Mr. Knowles and Mr. Day, are of exactly the same size, and the bronze pins are very much of the same class, and belong to an early type, with only slight or no ornamentation. These objects establish the presence of the same set of people as being more or less domiciled on these sites. The people of the Bronze and Iron Period were sedentary, not nomadic, and the articles divide themselves naturally between a male and female population. But if there were occupants living here in the Bronze or Iron Period, where are the remains of their food, where are their grain-rubbers, and the bones of the animals brought in from the chase or the herds? Where are the arrows, which they made for the chase—flint arrows continued into the Iron Age; the crannogs are the frequent proof of this—and the flakes, from which they made the arrow-heads, and the cores left over from the flakes, and the hammer-stones which they employed in the manufacture? Where is the domestic pottery which they had in use? All these questions are pertinent. We might say, that since the denudation of the sandhills has set in, and the articles left over by the two populations have got mixed, *some* of the bones, and of the hammer-stones, and of the cores and of the arrow-heads might possibly belong to the inhabitants of the Iron Age, whilst the others would belong to the primitive occupants. But where is the evidence among the objects named of any difference between the products of the different populations, and how shall we discriminate between them? We should be obliged to divide our surface finds into two halves, and to apportion them respectively by a haphazard selection to the two separate peoples; we should have to diminish the remains of the one population, in order to provide an intelligible set of surroundings for the other population, and no one could tell to which of the two a given object, taken from the surface, might belong.

2. On the other hand, we have the second class of articles, which are found in the black layer as well as on the surface, and in both cases they are substantially the same. The flint knives, pottery, oval tool-stones, and polished stone celts belong to this class. Here our difficulties increase. If there is a well-marked piece of pottery of the crannog and bronze type lying on the surface, how shall we distinguish between it and similar pottery in the black layer? Whether can the earlier or the later period claim it as its production? The fact of the identity of one set of articles

with objects found in the black layer, does not authorize the conclusion that such articles belong to the Stone Age, when the character of the objects in the black layer is itself in question. Does such a pronounced ornamentation as exists on the pottery belong to the Stone Period at all—I do not know of any counterpart to it in England or Scotland, or Denmark—and on what evidence does the presence of the modern well-shaped flint knives as part of the equipment of the Stone Age rest? In Steenstrup's latest account of the shell-mounds on the sand-dunes of Denmark (Kopenhagen, 1886), which in many respects come nearest to the sandhills of our own country, these articles are not alluded to; even polished stone celts occur but rarely.

The real question, which lies behind the narrower range of the present inquiry, is whether there ever was a *bond fide* Stone Age in Ireland? The megalithic structures, as elsewhere so, here belong to the Bronze Age, and we have no sufficiently extended records of interments to justify the assertion that such a period actually existed. On the other hand the question cannot possibly be negatived on purely *a priori* grounds. The flakes and cores in the raised beach at Larne, Carnlough, and elsewhere, seem certainly to be indications of a pure Stone Age, but apart from these remains the positive evidence is not strong; even in Scotland the proof is scarcely complete. This is one of the points which our archæological research will have to establish with very carefully ascertained facts, rather than prematurely to assume. All our stone articles are survivals of a Stone Age, or are developments from it, but it does not of necessity follow that the Stone Age in question was an epoch in the history of that particular country, in which such objects are at present found. Similarly in comparative philology it does not follow because we find words in the common Arian tongue which indicate originally the use of stone weapons, that the remotest stage of the language which we are at present able to reach is contemporaneous with the existence of the Arian people in the Stone Age.

As regards the particular subject of the present inquiry, the question of antiquity must still, no doubt, be regarded as an open one. It would be a manifest gain if the proof of a real Irish Stone Age could be here substantiated. But if it should eventually appear that we have to forego the association of the earliest occupants of the sandhills with an exclusively Stone Age, we should, I think, be richly compensated in having found a probable link in the remains of Irish pre-historic times between the age of the bronze and the burial urns on the one hand, and that of the crannog period on the other hand, and in this respect the sandhills are worthy of the most careful further investigation.

NOTE ON THE ILLUSTRATIONS.

The objects on Plate I., Nos. 3, 4, 7, have been kindly lent to me by Mr. Knowles; on Plate II., No. 2, is the property of the Royal Irish Academy; the other articles figured are from my own collection. The drawings on Plate I. are full size; on Plate II. the pottery is $\frac{1}{2}$, the flint objects $\frac{1}{3}$.

JAMES STANDISH OF THE KING'S INNS, VICE-TREASURER
OF IRELAND, 1649-1661.

By THE REV. WILLIAM BALL WRIGHT, M.A.

JAMES STANDISH, the Cromwellian Vice-Treasurer of Ireland, was a man who played a leading part in the Republican Government; and as no sketch of his career, and little except his name is as yet known to the public, the writer has put together some notes of facts discovered with regard to him, which are also some contribution to the history of the time.

The Standish family of Lancashire is divided into two branches—Standish, of Standish Manor, and Standish of Duxbury Manor—both being descended from Thurstan de Standish, who flourished in the twelfth year of Henry III., son of — de Standish, who married about 1200.

From his elder grandson, Jordan de Standish, came the family of Standish Manor. Of this family was Sir John de Standish, of Standish, mentioned by Froissart as squire and attendant of Richard II., in 1381, when he met Wat Tyler. Standish killed Wat Tyler with a sword-thrust in the stomach, and was thereupon knighted. Another John Standish of this house was one of the heroes of Agincourt, 1415. Of this family, too, was the famous Myles Standish, military leader of the Puritan emigrants of New England, whom Longfellow has sung of in his celebrated poem—"The Courtship of Myles Standish." In his will, Captain Myles claims to be the great grandson of a second or younger brother of Standish, of Standish. From Hugh, the younger brother of Jordan de Standish, came the family of Standish, of Duxbury Manor. Thomas Standish, of Duxbury, by his wife Katherine, daughter of Sir Alexander Standish, of Standish, had a son, James, who, by his second wife, Elizabeth, daughter and heir of John Butelar of Racciffe (1537), had issue—first, Thomas Standish, of Duxbury; secondly, Christopher, who was probably the grandfather of James Standish, the Irish Vice-Treasurer, and of his brother Joseph.

James Standish was perhaps born in Lancashire between 1600 and 1610, and through Sir Thomas Fairfax probably was induced to join the Parliamentary army, in which (according to Peacock) he was Deputy to the Commissary-General of Musters in 1647. From Rawlinson, MS. No. 112 (Bodl. Lib. Oxon), we extract a Petition of James Standish to Oliver Cromwell, dated 6th April, 1655, which is for a grant of 1170 acres, and from which it would appear the petitioner was settled in Ireland in 1641:—

"PETITION OF JAMES STANDISH TO OLIVER CROMWELL.

"Sheweth:

"That your petitioner was made prisoner the first day of the rebellion, & what he had of this worlde's good (y^e fruite of many yeeres travell) taken from him in one houre, receaving in much mercy deliverance from those cruell handes, hath ever since served in severall capacities, & for some years past hath been Trustee in Ireland, with a very great & weighty charge wh: he hopes (thro y^e good hande of the L^d enabling him) he hath given a faithfull account off. That being much

weakened by y^e weight of his employment and desirous at length to provide some little settlement for his family &c., he desires to rent the lands of Termonfeaghan, formerly belonging to the Archbishop of Armagh, 1170 acres (A. 27. 303)."

In the Irish Record Office is an original order of the Protector directed to James Standish, dated 1649-50, as follows:—

"5th february, 1649.

"Ric^d Morse m. off the ship called
the 'James of Cardiff.'

lb s d
57 15 0

"That I hope and do require you out of the £26066 which you received by my appointment from aboard the Ginny frigatt to issue out and pay into Richard Morse, master of the ship called the James of Swansea the summe of 57 pounds 15 shillings for the Hyre of his said shipp (being of burden ac fivety-five Tunns) from Wexford to Corke and being employed since from thence to Youghal upon publique service in Transporting of arms, ammunition and other implements belonging to the Traine of artillery att the rate of 12 shillings the Tunn, &c.

"Given under my hand the 4th Feb. 1648.

"O. CROMWELL.

"To M^r. JAMES STANDISH

"(Receipt underneath)."

In MS. F, 3, 18, T.C.D., is a list of the Commissioners for the High Court of Justice at Kilkenny, including the names of James Standish, William Allen, and John Vernon; also in the Commission for the High Court of Justice at Dublin, 30th December, 1652, is the name of James Standishe, Esq.; and the name of James Standish occurs as a Commissioner of the Peace for the county Dublin, 15th September, 1653.

The Articles of Surrender of the Irish forces at Cahir, county Tipperary, to Ludlow in 1652, are witnessed by James Standish, Colonel J. Sankey, D. Axtell, W. Allen, &c.

From letters in possession of the Rev. Cyrus Morrall, of Plas Yolyn, Chirk, a descendant of Colonel John Jones, published 1860, we take these extracts:—

"Sept 3. 1651. Dublin, Col. John Jones to Ludlow—the acc^t of £4000 not yet paid because the Dep^y Tr^sr is gone to Engld when wee were in the North.

"1653-4. M^r. Standish, I pray be pleased to direct Capt. Hugh Poole how he may have his arrears stated for service in Engl^d, &c.

"I rest yo^r loving friend

"JO: JONES."

In the Calendar of Domestic State Papers of the Commonwealth we find, May 21, 1654, an order for £2000 to James Standish for Lord Fleetwood; also on October 6, 1654, Captain Richard Cowes writes from Liverpool to the naval Commissioner that he "received James Standish, Treasurer of Ireland, on board, by order of the Lord Deputy and Council of Ireland, and landed him att Holyhead, was then to have returned, but losing his anchor and cable in a storm, sailed for Chester,

&c." On November 25, 1654, Captain Cowes writes to W. Serjeant, Clerk of the Check, Islip, Liverpool, that "James Standish, the Treasurer, who came with £40,000 is still on board, and is very desirous to be gone: on arriving at Liverpool he will wait upon Lord Fleetwood." On December 6, 1654, he writes to Serjeant that he "sailed from Liverpool on the 1st with Mr. Standish, the Treasurer, and the money, and landed them in Dublin." And there is, "Dec. 8, 1654, a receipt of James Standish for the above sum."

Though James Standish was not successful in his application for the Archbishop's lands, he obtained other lands in the county Antrim. Thus, in 1655, in a list of sixty settlers and owners of lands in the barony of Glenearne, county Antrim, in the parish of Learne (Larne), and also in that of Killoghlin, is James Standish, Esq.; and in the parish of Glenearne and Layde is Captain Richard Franklin, perhaps a friend or relative. In Prendergast's "Cromwellian Settlement of Ireland," the name of James Standish occurs frequently in the accounts there given; and in Petty's "History of the Down Survey," Standish is one of the original committee appointed to arrange for a survey of Ireland.

There is also in the Rawlinson MSS., Bodleian Library, a Petition of his to Lord Fleetwood, dated 6th April, 1655, in which he makes request for his friend Captain Blackwell.

The letters which now follow were discovered by the writer in the Bodleian Library and among the Lansdowne MSS. in the British Museum. They throw some light on the family connexions of James Standish, and give us an idea of his personal character.

They were written during two visits of the Vice-Treasurer to London.

"JAMES STANDISH TO MR. SHORT.¹

"Deare M^r Short,

"The enclosed is a bill of exchange from Coll. Clerke charged upon his Capt. Lieut. in London-Derry for two hundred and twenty pounds which at his request I pay^d him here: its his desire and also myne that you take hould of the first oportunity for discounting of it from the Treasurer of that period, or to assign to my Any Officer (?) its possible you may have the vallew to pay in those parts, I have sent you the bill towards satisfaction of one which I have charged upon you payable to Doctor Philip Carterett for two hundred and forty pounds See that the overplus twenty, you must plase to my account, and make Coll. Clarke and his Lieut. debtors for the 220^{lb} while you can discount the same." [Written across.] "My deare love to your wife, my Little Ones and all other friends. You will receive some other letters from me by this post or pacquett. I am at Guildhall.

"London, 18th April 1654.

"Your truly lo. friend

"JAMES STANDISH.

"For my very lov. friend

"M^r EDWARD SHORT

"at his house in the Innes,

"— Dublin, Ireland."

[Seal with Arms
of Standish of
Duxbury.]

¹ Rawlinson MSS., C. 13, 104.

From this, and other letters, it would appear that James Standish was accompanied by his wife to London, leaving his children in care of Mr. Short in Dublin.

"LETTER OF DR. PHILIP CARTERETT [APPOINTED ADVOCATE GEN^l OF THE ARMY IN IRELD. 1655] TO JAMES STANDISH.¹

"Dear Brother

"I am very glad to learne from some frindes y^t you & youre deare wiffe are well. These lines are onely to tell you I doe not forgett you, & I am sure I have found your worke will keepe you from forgetting me. I must beg yo^r favo^r in yo^r care of those memoranda I troubled you withall. Wee hope you will ere long be with us.

"I doubt not but by better hands you have an acc^t of y^e Gen^l. Coucell & yeur learned debates about satisfaction of arrears. They have hitherto brought forth in y^r bussiness nothing but winde, but a public addresse is by y^m signed to y^e Lord Pecto^r. you wold have laughed to have seene w^t pretty doings wee had. But blessed be God things are well, wee are here very full of offer^s & y^t amongst many Brethren. I wondered yesterday when I sawe Majir Ornsby amongst yem, he is it seemes newly added to y^e charg at Galloway, all frinds blessed be y^e Lord are in health only y^e devill is still at work, & indeed at this very tyme seems to be broke loose. I hope y^e Lord will rebuke him and his instruments. But doubtless it was necessary for us y^t wee should at least see y^t soe y^e Lord affect o^r hearts with it, y^t soe wee may looke up to him & not be angry with men. Looke within us more & wee shall yⁿ find a cause for what is without us. I heartily thanke o^r deare sister for her remembrãce of my little ones; pray pñt my true respects to her. I beseech o^r good God to protect and guide you in all yo^r wayes and remayne

"Yo^r poore Brother and truly obliged affectionate

"frind & serv^t,

"PH: CARTERET.

"April 10th, 1654.

"My wife's true regards to you both.

"[Addressed] ffor my truly honrd frind James Standish, Esq. at M^r francklin's house over agst y^e new Exchang in y^e Strand, Westminster.]

"these

"London.

[Seal]

"hast hast

"P.C."

From this letter, which was written by a member of that old Jersey family, of which another member, Sir George Carteret, was a staunch Royalist, it would seem that James Standish was first married to a Miss Carteret.

"London, the 10th of April, 1654.²

"Sir, I desire you upon sight hereof, this beinge my first bill for the same (my second not beinge payd) to pay unto Doctor Phillip Carterett, Advocate Generall to the Army the sume of two hundred & forty pounds

¹ Rawlinson MSS., C. 13. 105.

² Rawlinson MSS., C. 13, 106.

for the vallew received heere of M^r Richard Bowes, Secretary to the Committee for the army, towards sattisfaction of which you will in the letter of advice coming heerewith receive a bill Exchge of two hundred & twenty pounds of Coll: Clerke, for the vallew received by him of me, the remayning twenty pounds plase to my account as I advise of youre vy lo: friend,

“JAMES STANDISH.

“To M^r. EDWARD SHORT at his
house in the Innes, Dublin.”

“Deare Brother Carterett,¹

“In my last I acquainted you that your brother Smith was in Leicestershire, butt had left order wth one M^r. Marsh heere to pay the 300^l & that in order to the receipt thereof I had drawne out the bond for 200^l, & sent itt downe by the conveyance of the said Marsh wth the note for 21^l to M^r Allen, to yo^r brother Smith, which are both sealed by y^r brother, and I have received the three hundred poundes & delivered M^r Marsh your bond of 500^l & taken yo^r brother's bond for the two hundred, & the note for twenty one poundes, which 300^l I have paid heere to M^r James Standish & taken a bill of exchange for two hundred & forty poundes, the other sixty poundes M^r Standish hath paid to M^r Allen by yo^r order and given mee A receipt for itt; the inclosed letter to M^r Short is for advice wth your bill I pray have a care of itt.—

& pray lett me know of yo^r receipt hereof with the first. This day I paid yo^r Apothecary M^r Doune in full thirty five shillings, the remainder of yo^r fifty pounds I shall pay M^r Allen the first opportunitie I can have, & then send you an accompt of itt, I have nothinge more att present butt to present my deare love & service to yo^r selfe & all our precious ffrinds wth you rest yo^r truly affectionate bro. & serv^t.

“R: Bowes.

“April 11, 1654.”

[a cross]

“I wonder what is become of bro: Vernon, I have not in a longe time heard from him, nor from any other ffrind butt honest Allen, pray forgett not to send me Roberts answer about bro. Wilshy.

“ffor Doctor Philipp Cartrett, Advocate Generall to the Army att the Head quarters in Dublin in Ireland.

“R. B., hast, hast, hast.

“These

“Dublin.”

The writer of the foregoing letter was, perhaps, brother-in-law to Dr. Carteret, and also to James Standish. Carteret was married, perhaps, to Smith's sister; Vernon was probably married to another sister of Dr. Carteret.

110. LETTER OF JAMES STANDISH TO DR. CARTERET.

“Deare Brother Cartrite,

“I have payde sixtye pounde for you to M^r Allen as you appointed, & given Brother Bowes a bill of Exchange for you to receive two hundred

¹ Rawlinson MSS., C. 13, 108.

& forty more from Mr Short, w^{ch} answers three hundred poundes that I received of yours from Bro: Bowes. My wife hath seen your daughter who is well, & hath talked divers tymes wth her mayde Price who tells her Mr Allen is providing the things you sent for w^{ch} wilbe suddenly redde, as she sayth, to send to Chester, be confident I shall not be wanting nor my wife both in our care of your child & goods, I can write you noe newes & therefore shalbe the briefer yett before I close lett me pray you in the behalf of my Master Blackwell that you wth Adjutant Allen & Bro: Vernon will put forth all your interest & indeavours with the Gov^{te} in obtaining an order if possible for the possession of the rest of those lands appointed to be surveyed for him in the County of Kildare w^{ch} wilbe much short of the proportion the Act gives him: hee hath a strong persuation that your indeavours may accomplish it & sure I am, if don, he will own it as a very oblidging Act. I pray you doo your utmost herein & that with speede, & if you can effect it, be as speedy in the communicating the same unto him; I shall add no more but myne & my wife's deare love, to you your wife & all other friends & rest

"Your affectionate Bro:

"JAMES STANDISH.

*Chevron, ermine,
between two Tudor
Roses of 1st and 2nd
and one of 3rd.*

"London 11 April 1654.

"These for DOCTOR PHILLIP CARTRIT,
Advocate Gen^l to the Army in
Ireland, Dublin."

[A. 13, p. 24.]

LETTER OF W. ALLEN, ADJUTANT GEN^l. DUB. TO HIS UNCLE JAS.
STANDISH, 1654.

"Dear Uncle,

"I rec^d this day yo^r melancholy lines of the 28 of March with Mr Francklin^a to whom with y^r self and wives I present my hearty respect, & service. I am sorry you have not had audience yet, but be content, Irish ambassadors must give way to french, duch Spanish En^a; remember moiney I can assure you w^t we have yo^r welfare (?) and o^r whole contribution will sudenly, I had almost sayd, doth already in all plases failes I profess if moore yⁿ ordinary suplyes come not out of England we shall be ruined. The transplanting work goes on slowly, I doubt it will doe but little—heer are faylings—many Hearts one ag^t another w^{ch} have been the root of all those rumors—Ind^d this sight only God charm, such a judgm^t for iniquity amongst us: the Lord discover and reform w^t is amiss y^r little ones are well with other yo^r poor neighbors & friends.

"April 1st."

"I am yo^r" cordially W. A.

"Sir, I desir if Mr Sampson of Waterford come to you about o^r Spanish buisness assist him w^t you can I have writ to Coll: Cromwell about it. I beseech you take a little paines in it you maye doe much good to many poor merch^a & amongst the rest to yo^r & servant

"W. A.

"These ffor his much esteemed freind
JAMES STANDISH Esq at Mr Francklin's Hous
oposit to Salisbury House in the Strand."

A James Standish was admitted a member of King's Inns, Dublin, in 1658, but whether this was the Vice-treasurer or his nephew is uncertain. Also a Jas. Standish was buried in St. Michan's, Dublin, 17th March, 1661. In the parish accounts for that year is the item: "Received for a buriall from M^r Standish, 6 shillings." In the Register of the same church are also the following notices:—

"1669, 25 March. Buried Elizabeth the wife of Capt. John Blackwell in M^r Standish's tomb in y^e South Isle of St. Michan's Church."

"1694 Aug^d 5. John Reeves, gent, Buried in M^r Standish's tomb in the chy^d of S^t Michan's." [Clerk to James Standish.] These tombs have long since perished.

We now come to two letters which I found among the Lansdowne MSS., 453 (1655–58). "Letters to Henry Cromwell," vol. iii., p. 218, 30th March, 1658, M^r Standish—

"These for his Excellency, the Lord Deputy of Ireland,
at Dublin, Ireland.

"May it please your Excellency,

"After the presentage of your humble duety to his highnesse, and his earnest and very Afectionat enquiry of youre Ldsp: Ladyes and childrens welfare I communicated the grounds of my aplication pursuant to your Excellencyes Comands And found a very favourable treatment, his Highnesse Expressinge his contentment therein—And that he would doe what in him lay for the efectment thereof.

"And in order thereunto the bussnis is referred to a comittee of Councill and the Treasr at warre with myselfe ordered to draw up a state of the p'ticuler for their view, which by reason of Capt. Blackwell's being out of towne yesterday and to-day will not be p'fected untill to-morrow."

"My Lord Fleetwood whome I have found very favourable and cordiale herein moved for their order, and at the same tyme alsoe that the 17000^{lb} paid into the Exchequer here as Advance by the farmers of the Excise and customs of Ireland or soe much thereof as was undisposed might be paid into the hands of the Treasr at warre, and what was disposed thereof might be alsoe refunded and made good out of other cash, for the Irish service, which was accordingly granted and an order framed to that purpose. I finde alsoe by discourse with the Treasr at warre a probability of a considerable sune in their hands or that will shortly be; as remayninge of what hath beene assigned for us in England to the 25th instant and amounting to about 28 or 30000^{lb} the certaynty as to the sune, and when it may be ready I shall shortly know, unto which if his highnesse or Councill may be prevented with to advance oure ould debt, but new demandes of the 22500^{lb} longe since charged for Ireland or Gouldsmith's Hall, youre Excellency will not be farre off your desires; Howbeit there nothing shalbe lost for want of askinge, of all that you have given me in comand to doe. I have had severall opportunities with Mr. Secretary, who hath beene very Inquisitive in this p'ticuler and hath seemingly received with very much satisfaction what I have informed him therein. And hath assured mee of the utmost of his endeavours to accomplish your Lo^dsp's desires with a speedy despatch thereof. My Lord, these are the buddes that have only as yett appeared. How they

may blossom and come to p'fection or be nipt I know not nor can I be assured. The Lott is cast into the Lap; but the disposure thereof is from the Lord, To whose good protection and guidance I humbly comitt your L^dsp, and praying for your L^dsp's welfare remayne

" My Lord

" Your Excellency's most humble
and faithful servant

" JAMES STANDISH.

[*Seal with
Duxbury
Arms.*]

" London, 30th of May, 1658."

About a fortnight before this letter James Standish wrote the following:—

" To Hon. Doctor Robert Gorge, Secretary to his Excellency y^e Lord Deputy of Ireland at Dublin.

" Hon^r S^r

" I p^rceive by youres, his Excellency hath received intimation from here of a supposed sterke of cash that should be in the Treasury soe considerable as worth the sending downe specie to be transported—which is a mistaken thinge—there being nothing but what hath arisen and must out of one proportion of the assessment here to the 24th of March last—and you may see by the paper drawne up by the Treasurer and myselfe the copy whereof was sent his Lo^p by the last post how the account stood the 11th febr., what was then in cash here, what in arreare, vizt.

In Cash,	0,6,189 : 19 : 7
In arreare of lb. April 25, to the	1,4,184 : 09 : 8
25 th of Decemb.,	
In arreare to the 25 of March,	24000 : 00 : 0
	<u>44374 : 09 : 03</u>
Out of which must be deducted to	
payinge the furces hereto to the	07,651 : 01 : 00
25 th of March last,	
And that leaves,	<u>36,723 : 08 : 03</u>

And out of that all bills of Exchange charged since the s^d 19th day of feb^r which as I judge it, all amount unto the 16000^{lb} and other money. The certaynty, you may quickly know from John Reeve my clerke. And then there will remayne but 20,000^{lb} of which I am assured there not 5, nay not 4000^{lb} in the Treas^r at present, soe that bills of Exchange will draw it as fast as it comes in.

" I did by my last desire you shuld stopp his hand in drawinge of bills but for the reason before mentioned and what I have otherways communicated to his Ldp, but now doe desire you to direct him to return to his usual course, and pray lett him see this Clause for his sattisfaction because I cannot write to him at present.

"Your brother hath sent me a copy of a letter from his Lordp about procuringe him Advance to his ministry: he demands three hundred pounds; the lettre expressesthe noe sune; lett me have word concerninge this by the next. In the meantyme I have retourned him a Civill answer and promised compliance soe farre as I can and soe rest

"Your very humble servante,

"JAMES STANDISH.

[Seal.]

"London, 17 Apriell, '58."

James Standish was Receiver-General and Vice-Treasurer from 1649 to 1660, and by commission dated 26th February, 1662, the King "directed the accompts of Ireland to be taken by James Standish of the Inns, Dublin, Esq. formerly G^t R^r or reputed G^t R^r of the publick money of the Kingdom, by virtue or colour of any commission or appointment from the Parliament in England or from any convention or assembly called or reputed the Parliament, or from any person taken or reputed to be Lord Protector of the Commonwealth of England, Scotland, Ireland," &c.—(Rol. 14, 2^a pars f. R.I.).

James Standish took the accounts as above authorized, and the emblazoned title-page of his accounts, with the portrait of Oliver Cromwell painted on it, is preserved in the Irish Record Office. Having made his peace with King Charles II., his debentures were allowed by the Court of Claims, and in the Rol. Pat. Chas. II. 17 (1666) he received a grant of the forfeited lands of Ballykimburford, 156 acres, Porterstown 100 acres, Gormanstown, 85 acres, 2 roods. In Powderlough, 146 acres, Co. Meath, at an annual crown rent of £9 17s. 5d.—789 acres, 2 roods, 28 perches, statute measure. He also received Irishtown, 260 acres (during the lifetime of John Geydon, only), barony of Salt, Co. Kildare; inrolled, 18th December, 1666.

Mr. Standish married, secondly, Hannah Cox, of Dublin, the marriage licence being dated 3rd November, 1675, and by her had two daughters, Rachel and Hannah, who died before their mother. His first wife may have been the Anne Standish, buried in St. Michan's, Dublin, 11th October, 1663.

A daughter of — Standish, of Hatton Garden, became the second wife of Sir George Treby, Speaker of the English House of Commons, Recorder of London, and Chief Justice of Common Pleas, but died without issue before 1692, when her husband married a fourth time. A Henry Standish was one of the Committee of Irish "Adventurers" which sat at Grocers' Hall about 1652, and may have been either father or brother of James Standish. A Henry Standyshe, apprentice to Robert Moore, was witness in Liverpool to an indenture in 1592. As James Standish had a grandnephew, Henry, it is possible that Henry was his father's name. Some years before his death he had built a house at the King's Inns, the site of the present Four Courts, Dublin, but removed subsequently to Hatton Garden, London, in the parish of St. Andrew's, Holborn, where he owned another house, and died there in 1695, bequeathing by a short will all his possessions to his wife Hannah, who proved his will in the Prerogative Court, Dublin, the same year.

Hannah Standish als. Cox, of St. Andrew's p'sh, Holborn, widow,

by her (prerog.) will says, "I leave Rathbeggan and Porterstown in the barony of Co. Meath, to James Standish, eldest son of James Standish, late of the city of Dublin, gent, dec^d, which James Standish was nephew of my late husband James Standish Esq. dec^d, & to his heirs male, and for lack of them, to Joseph Standish 2nd son &c., and for lack of his heirs male, to Harry Standish, the 3rd son and his heirs male, also the stables, coachhouse & yard in Hangman's yard, Hangman's land, or Hammond's land in Oxmantown, now in the occup^a of Sir John Temple. To Anne and Jane Standish, dau^s of James the father, and their heirs, and for lack, &c., to John Standish of Grey Friars, London, nephew to my husband—the house in or near the King's Inn, in Oxmantown, held by lease from Sir John Popham, to Anne and Jane Standish—Item to Benjamin Steele Gormanstowne for 99 years. To James 1st son to John &c., to John 2nd son of John Standish my husband's nephew, to Charles 3rd son of John Standish, to Jonathan 4th son & their male issue, &c., Elizabeth, Rachel and Hannah, dau^s of my nephew John Standish—£100 to Mary Thorpe, sister to John Standish & to her children. My husband's cousin John Lockye of Aldborough, Co. Essex, and his dau^s Maine, Abigail & Martha legacies, to the dau^s the 2 lockets made of my daughters' Hannah and Rachel's hair. To John son of John Standish the house, &c., in Hatton Garden." 16th April, 1698, grant of admon. to John Lockye of Aldborough Hatch, Essex, Armiger, & Peter Gelsthorpe, executors.

This James Standish, gent., dec^d, his brother John and sister Mary, appear to have been the children of one Joseph Standish, younger brother of the Vice-Treasurer, and mentioned in Roll 7th Chas. II., XXX. 2, as occupying a house in St. Mary's Lane, Oxmantown, belonging to John Arthur, 10th August, 1666.

The following is an attempt to trace the pedigree of Joseph Standish's descendants through the help of wills and deeds. Joseph Standish had issue—

I. James Standish of Dublin, dec^d. before 1698, probably buried in St. Michan's churchyard, had issue;

i. James of Dublin, Intest. 6th April, 1632, m. Rebecca Deacon (?) and had issue, 1. Joseph Standish, bap. at St. Andrew's Dub. 17 March, 1699, ob. inf. 2. Rev^d John Standish, Clk., born about 1701, educated in Dublin, entered T. C. D. March 17, 1719, College tutor Mr. Sheridan; B.A., 1724; M.A., 1727, curate of Maralin, Co. Down, 1730–1766, rector of Seapatrik or Banbridge, 1766–1776; will pr. Mar. 17, 1776, in which he requests that his MS. sermons be burnt immediately after his death. 3. William, born May 22, 1714, baptized at St. Mary's Dub. bur. ibid. April, 1715. 4. James Standish dec^d before John. 5. Deacon Standish, goldsmith, Aungier St. Dub., Freeman, Dub. 1738, born circa 1717, will pr. 1791, buried in St. Kevin's churchyd., where there is a stone to his memory. By his first wife Lydia ——— buried at Kildare in 1763 he had a son John, bap. St. Andrew's, Dub., 19 April, 1750, ob. inf. He m. 2ndly Sarah, sister to David Ryan of Leighlin Bridge, w. pr. 1801. 6. Henry Standish, seal cutter, Freeman, Dub. 1721, churchwarden of St. Werburgh's, 1731 &

1739, Sealgraver in Cole Alley, after of Drumcondra & Rathbeggan, adm. grant 29 July, 1793, Intest. m. Susanna — abt 1729, and had issue (1) Anne bap. S^t. Mary's 29 Sep. 1730; (2) James Standish, bachelor, bap. S^t. Werburgh's, June 20, 1733, seal cutter until 1793, knocked down on Blind quay by footpads Feb. 1, 1766, d. intest 1807. (3) John, jeweller of Fade str. d. intest., bur. 23 April, 1797, at S^t Bride's, m. Lydia Mason, and had issue [1] John of Rathbeggan, m. Miss Reid, and had issue Henry, d. aged 70 in 1885; James, now of Rathbeggan; Frederick of Dublin; Harriet, m. J. Wilkinson; Elizabeth m. T. Moyers. John & Lydia Standish had issue 2ndly, Henry, d. April 22, 1787; 3rdly, Henry Deacon; 4thly, Sophia, d. 1794; fifthly, Susanna, m. T. Mason; 6thly, Martha, d. 1798; 7. Rebecca, sister to Rev^d. John S. 8. Alicia, her sister, m. Rich^d Wolfe of Baronsrath, and d. May, 1754, buried in Naas Church, leaving issue, W. Standish Wolfe, and Anne, wife of Robert French, Esq.

Henry & Susanna Standish had issue (4) Henry, Deputy clerk of the Pells, m. Frances Diana Obrée, and had John, Ralph, Henry, Frances Diana, m. Archdeacon Ed. Herbert of Aghadoe, Ann, Celia, Mary, Olivia. (5) Christian m. John Ball of Dorset str. Dublin, and of the Custom House, and had issue, Henry, Robert, Charles, and Susanna.

II. Joseph Standish.

III. Harry, Freeman of Dub. 1708, d. 1741.

IV. Anne, m. Benjamin Rainsford of Leixlip.

V. Jane, m. W^m. Payne, 1697, at S^t. Bride's, and had issue Rev^d John Payne, Anne, Margt., born 1702, m. M^r. Babe.

II. John Standish of Greyfriars, 2nd son of Joseph Standish, m. — — — and had issue—

I. James, o. s. p.

II. Joseph, citizen and draper of London, 1718.

III. Charles, sovereign of New Ross, 1707, d. 1720.

IV. Jonathan, qu? if of Hallgate, Wigan, m. Margt. Wood, 1685.

V. Elizabeth.

VI. Rachel.

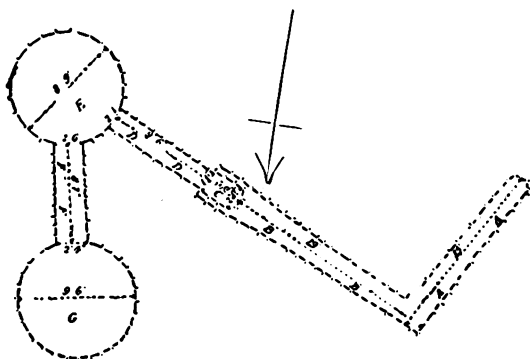
VII. Hannah.

III. Mary, wife of W^m. Thorpe.

SUBTERRANEAN CHAMBERS AT CLADY, CO. MEATH.

By GODDARD H. ORPEN, MEMBER.

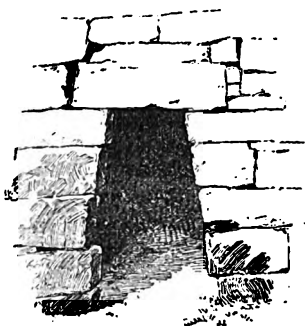
In the summer of 1885, when on a visit in the neighbourhood, I took the opportunity of re-discovering and exploring the subterranean chambers at Clady, near Bective, in the county Meath, which are mentioned by Sir William Wilde in his book on the Boyne and the Blackwater. They are picturesquely situated within the demesne of Bective House, on a sort of promontory of high ground lying between the little Clady river and the Boyne, and now covered by a plantation. The interesting ruins of Clady Church stand on lower ground at the very end of the promontory, and from them the narrow foot-bridge, a very remarkable structure figured in Wilde's book, leads across the smaller river. It is a pleasant walk of about half a mile through the fields down the left bank of the Boyne from Bective Abbey to this spot, in so many ways worthy of a visit, and I may be allowed to express the hope that the primitive structures about to be described may henceforward be kept open for inspection, and that they



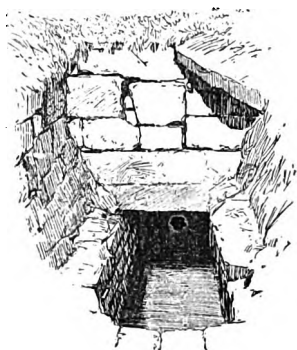
No. 1.—Ground Plan.

will not be damaged by those who visit them. With the permission of the proprietor, the Rev. George Martin, and with the aid of an old man who recollected their approximate position, I soon came upon the roof of one of the chambers at the side of the little cart-track leading to the old graveyard of Clady Church. I was informed that it was in making a cutting for this cart-track about forty years ago that the houses were discovered, that this was the only entrance known, that it had been open only for a short period, and had been closed up about the time when Sir William Wilde wrote. I had the top stones carefully removed, and effected an entrance through the roof of the chamber marked E on the plan (No. 1). I found the two chambers and passages substantially as Sir Wm. Wilde had described them, except that chamber E was half filled with loose stones and earth, an attempt having been made to fill it up; and that the passage D was choked up at about 9 feet from this chamber,

instead of about 15 feet, as stated by Sir Wm. Wilde. "Each of these crypts," he says, "is formed entirely of unhewn stones, arranged in the shape of a bee-hive dome, but without mortar or cement, the arch being formed by each tier of stones projecting somewhat within or beyond that beneath, and the summit completed by a large flag, the whole structure being preserved by the pressure and weight of the surrounding earth, for these chambers are quite below the surface. The first chamber is 9 feet broad, and the walls are not indented by either niches or minor crypts. From the floor to the summit measures upwards of 9 feet; but owing to the drifting of some fine sand into the interior of these chambers and passages their apparent altitude is at present much less. A small quadrangular passage, 9 feet in length, $2\frac{1}{2}$ high, and 3 broad, and roofed with large flag stones laid upon the flat, runs in a northerly direction to another chamber, exactly similar in every respect, but without any other passage leading from it. From the first chamber a second gallery branches off in a westerly direction, to a distance of about 15 feet, where its dimensions increase considerably; but from the roof having fallen in, it is not possible at present to investigate it much further" (No. 2).



No. 2.—Entrance to Passage D from Chamber E.

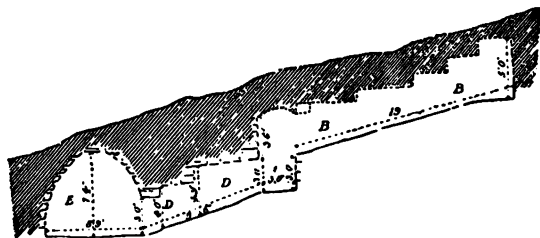


No. 3.—Rectangular Adit C, and Western Entrance to Passage D.

On examining the ground above I found that there was a considerable depression just beyond the point where the passage D was choked up and above the rectangle marked C on the plan, so I commenced operations by digging down to this point. In this way I met the lintel stone of the western entrance to passage D about 8 feet below the general surface of the ground (No. 3). This lintel stone was in its place, and we found a vertical wall built up above it for about 3 feet. Having cleared out the loose stones and earth from the rectangular hole C, we found that it was carefully walled round on three sides to a depth of about 3 feet, the fourth side being the entrance to the covered passage D, which slopes down from this point to the round chamber E. Both on the north and on the south side of this rectangular adit, set back about 6 inches, we found the remains of a wall, and following on in the directions indicated thereby we found that the continuations of these walls slightly converge and form a passage B, 19 feet long, which gradually rises towards the surface

of the ground. Here we found our way barred by another wall nearly at right angles to the north wall of passage B. Not having leisure to pursue these explorations at the time, I had most of the loose stones and earth cleared out of chamber E, and having carefully replaced the top stones as I had found them, I closed up that obviously illegitimate entrance. These top stones, I may observe, do not appear to be the original covering of the chamber. They consist of three or four long-shaped stones, and they lie in the damp between the chinks, whereas the other chamber is closed by one large flag, and is perfectly dry.

Next summer I followed up the wall leading at a right angle from the end of passage B and cleared out passage A, which is 15 feet long, and terminates with a built up step about 2 feet 6 inches from the present surface of the ground. These passages, which, with the exception of the vertical drop of 3 feet into the rectangular adit C, slope gradually down to the floor of chamber E, evidently formed the original entrance to the underground chambers. There can be little doubt that the adit C and, at any rate, the passage B were originally roofed. Projecting over the S. E. angle of the adit C may still be seen drooping down a large flat stone, which I take to have formed part of one of the lower tiers of a dome roof,



No. 4.—Vertical Section.

and on the floor immediately below was found a slab, forming a rough hexagonal figure about a foot and a half in the diagonal, which may well have been the original top stone. It has been replaced on the floor where it was found. The side walls of passage B slope inwards or overhang slightly as if to receive a roof, and from the height of the adjoining ground it would have been impossible to keep the passage clear unless it was roofed. In the plan showing the vertical section the dotted line indicates this conjectural roof (No. 4). How much of passage A was originally roofed is doubtful, but it is probable that there was little more than a square hole left open.

It is a remarkable fact that the passages I have described leading down to chamber E ran from the highest part of the surface at this place. Had the entrance been from the south or from the east the same depth might have been gained by a much shorter passage running at a level, or with a much slighter dip. Why the more laborious plan involving much longer passages at a considerable incline was adopted is not very obvious. Could the object have been to protect refugees in the caves from the liability of being "smoked out" by their enemies? The smoke from a fire kindled at the entrance, or, indeed, anywhere in passage A or B,

could hardly be forced down into the chambers. That this method of attack was sometimes resorted to would appear from an entry in "The Wars of the Gaedhil with the Gaill," p. 23, when, under date A.D. 853, we are told that in one of Amlaff's raids "Muchdaighren, son of Reachtabrat, was suffocated in a cave," meaning no doubt one of these artificial caves. (See our *Journal*, 1870, p. 208, n.)

Another point seems worth noticing. A large flag about 3 feet 6 inches by 2 feet 6 inches would rest on the ledges at either side of the shaft C, and on the top of the step towards passage B, and might thus effectually conceal the existence of any further underground structure. No such flag, at least unbroken was however found. Somewhat similar contrivances for hiding the entrance to inner chambers from those who had discovered the outer ones have been described in the first volume of this *Journal*, p. 294.

All the earth excavated was examined, but the only "extraneous objects" found were a few small pieces of charcoal, a number of bones mostly in a fragmentary condition, and two objects of iron. Dr. Frazer kindly examined these bones for me, and found among them the jaw and portions of the long bones and foot of a cow, and a small portion of the jaw of a sheep.

One of the iron objects is a thin leaf-shaped plate of uncertain use. The other is a slightly curved blade, 5 inches long, with a hole at each end, apparently for riveting it to a handle. Dr. Frazer suggests, with much probability, that this may have been an implement, similar to a spokeshave, for scraping down arrow-shafts. Almost on the surface of the ground, in a shallow depression about 100 yards from the caves, I found a small whetstone $3\frac{1}{2}$ inches long, hollowed out in the usual way at the sides from use, and grooved in several places at the ends from sharpening some pointed instrument. Those peasants to whom I showed it said they had never seen one like it in use.

In the ditch of a field situate in Mr. Connell's farm, about half a mile higher up the Clady river, I found the entrance to what I suppose to be a similar subterranean structure. This had also been open many years ago, but I could not learn that anything beyond a passage was then accessible. As described to me it was one of portentous length, and I was informed that it was closed because a young heifer had strayed into it and had never come out again! With some difficulty I re-discovered the entrance, and found that the heifer must have been a very small one, as the passage was no roomier than those I have already described. It went in a straight line for about 12 feet. Then, there was a step up of about 2 feet (perhaps the better to enable the entrance to be defended), and then the passage curved round to the left, and after about another 10 or 12 feet ended in a collapse of the roof. I dug down to this point from the surface of the field, but in the limited time at my disposal I was unable to find any continuation of the passage in a perfect condition, and as the hole I made was in a field of pasture the farmer had to close it up again.

Besides those mentioned in Sir Wm. Wilde's book I have heard of a similar underground dwelling having been recently discovered at Donaghpatrick, when the avenue was being made to the new glebe house. This unfortunately was not preserved. Also of another, no longer open, at Castletown, near Tara. I have heard more vaguely of others in different

parts of the country. Indeed they do not appear to have been rare in Meath, but it is, unfortunately, rare to find one preserved and open to inspection, and the entrance to the structure at Clady is, so far as I know, unique.

I shall not venture to add to the speculations as to the date of these rath caves, as they are sometimes called (there is no sign of a rath at Clady), nor as to the uses to which they were put. I wish, however, to add one more to the numerous queries which they suggest. Sir Wm. Wilde justly points out the difference between the rath caves and the chambered tumuli, such as New Grange and Dowth. Indeed the differences are more obvious than the resemblances. They resemble each other mainly in being covered with earth (though the one type is constructed above, the other below, the natural surface of the ground), in the absence of mortar, and in the method of roofing, showing an ignorance of the principle of the arch. These two latter points, however, are common to all primitive buildings in stone. They differ from each other totally in form and position, in apparent purpose, and in the fact that the chambers and passages in the tumuli are megalithic structures, whereas the rath caves, at any rate in Meath, are microlithic.

All the evidence hitherto has pointed to a very remote date for the chambered tumuli, to a period, indeed, before the use of metals was known—or perhaps in the case of New Grange, Dowth, and similar examples, having regard to their elaborate markings, we should say to the transition period which ushered in the age of bronze. Whereas, on the other hand, the objects of iron, &c., found in the rath caves, the fact that ogham-inscribed stones are frequently used for their building materials, and that they are repeatedly mentioned as being used within historic times in the Annals, all point to a comparatively recent date for them. Since Sir William Wilde wrote, however, there have been discovered within the circuit of the tumulus at Dowth, during the operations recently conducted there by Mr. Deane¹ under the Board of Works, two bee-hive cells joined together by a covered passage, and apparently connected by a flight of steps with the entrance to the great cruciform chamber. These bee-hive cells and connecting passages are of microlithic work, and are of an essentially similar type to the cells and passages at Clady and elsewhere. Are they coeval with the megalithic tomb with which they are connected, and were they built by the same race of builders? If so, and if we do not greatly reduce the general estimate of the antiquity of Dowth (which we can hardly do), we must conclude that for ages after the custom of sepulture in chambered tumuli was abandoned, this same type of subterranean microlithic building was persisted in without any essential alteration.

¹ See *Proceedings*, R.I.A., 3rd Ser., vol. i., No. 1.

**SOME REMARKS ON THE SUBJECT OF STONE CELTS, AS
FOUND IN IRELAND GENERALLY; AND ON TWO
EXAMPLES, FROM THE COUNTY OF ANTRIM, IN
PARTICULAR.**

By W. F. WAKEMAN, Hon. Fellow.

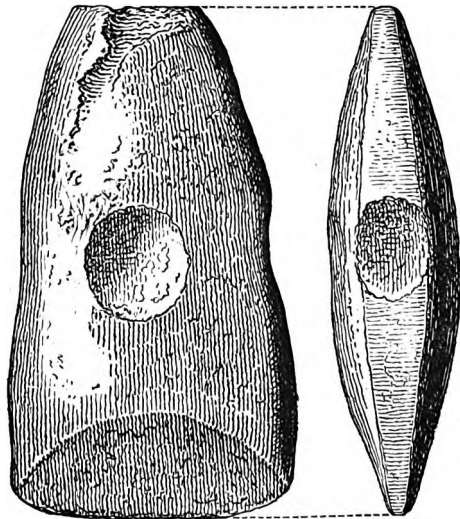
It would seem that very numerous implements of this description, preserved in our public and private museums, remain to be properly classified; and that, when critically examined, they would be found to present an interesting variety. Though often bearing a general resemblance to each other, it is evident that these curious remains, taken altogether, had been intended to serve purposes widely dissimilar. The great majority have been discovered on the sites of ancient river fords. These were, probably, in most instances, the heads of axes wielded by primitive tribesmen while engaged in defending or forcing a passage. At least one example has been found set in a wooden handle; but the probability is that celts of the larger class were unmounted, and simply grasped in the hand for close encounter. Some may have served as projectiles. We are told by O'Curry in one of his invaluable lectures of certain "champion stones" which were used by eminent warriors whose names and deeds are recorded in our most venerable chronicles. The implements in question are described by old writers, who, no doubt, had witnessed their use, as a "flat stone that will kill; a stone that will cut over well-secured shields; a stone that will spring over waves without stooping or curving." As we read of these champion hand-stones doing execution more than once in the same engagement, they would seem to have been recoverable after each cast. In several of the so-called "celts," preserved in our museums, are perforations by which a thong or string was, doubtlessly, attached. The collection of the Royal Irish Academy contains four examples of this interesting class. The largest measures three and a-half inches in length, by one and a-half in breadth at the cutting edge. Its narrower sides are crossed by an array of scorings which are admirably adapted for the purpose of securing a firm grasp to a combatant wishing to project it with force against an enemy. The other perforated hand-stones in our national collection are of a size somewhat smaller than that of the more elaborately finished example. All, however, shot from the hand of a strong man, would form very effective missiles. It is possible that in their flight the cutting edge, under the slightly retarding influence of a line attached to the opposite termination, would be kept forward, just as arrows in aerial transit are controlled by their feathering. Very fatal shots appear not unfrequently to have been made with implements of this description. Doubtlessly the warriors by whom they were used were well drilled in the practice of that particular method of shooting. O'Curry had no doubt that the "champion-stones" of the pagan Irish were a special variety of the so-called "celts;" and I, for one, thoroughly agree in the opinion of that high authority on all that relates to the manners and customs of our ancient people.

From their diminutive size very many of the stone celts found in Ireland could not have been used for any warlike purpose. The smallest

preserved in the Academy measures but one inch and three-quarters in length, by less than three-quarters of an inch in its extreme breadth. A good many still smaller may be seen in private collections. These tiny cutting tools were most likely set in the end of a stick and used as chisels for light work, such as the finishing of wooden bowls or drinking vessels, and so forth. A few present a gougelike termination. Both classes have their prototypes in copper or bronze, with which remains there is reason to believe they were often contemporaneous.

It is worthy of remark that from the smallest of our ordinary stone celts to the largest example preserved in the Academy (the latter is twenty-two inches in length), through all gradations of size, the general form is almost precisely identical. I speak of the general form only. Many stone celts, as might be expected in implements used for various purposes, and the manufacture of which must have extended over tens of centuries, exhibit certain peculiarities which may be taken to indicate the uses which they had served. For instance, in the medium-sized celt of ordinary kind discovered some years ago on the estate of Colonel Stewart in Tyrone, and figured from a drawing made from the original by the late G. V. Du Noyer, no mean authority in such matters, in Wilde's "Catalogue," we find a stone axe fitted to its original handle of oak. Concerning the nature of this instrument there can be no question. Then, as already noticed, we find celts with perforations in their narrower ends, and evidently intended to serve as projectiles, which, after a cast, successful or otherwise, might be recovered. We find, also, tool-like implements representing chisels or gouges. All, except the smallest, might well have served, on occasion, for purposes of offence or defence, or for every-day requirements, just as a Highlander's *skeam-dhu* was used as his carving-knife, whittle, or weapon of war.

I am happy to exhibit to the meeting an illustration of a celt or hand-



stone presenting in some respects unique features. The lithological

character of this relic, which was found some years ago on the common of Carrickfergus, is curious. Canon Grainger, in whose possession the original is, states to me that it seems to be white basalt, with crystals of hornblende bespeckling it.

The stone measures in extreme length five inches and three-eighths; it is two inches and three-quarters broad at the cutting edge, and one inch and a quarter at the narrower extremity. Its greatest thickness, which is near the centre, is slightly less than one and-a-half inch. The peculiarity of this example consists in the fact that upon its sides and larger surfaces are oval depressions, which were evidently intended for the reception of the thumb and fingers of anyone desirous of using it. We must presume that this object was never intended for insertion in a handle of any description. That it was not a projectile may be inferred from the appearance of the hollows just referred to. No man when about to hurl a stone takes it up daintily between finger and thumb; he grasps it. The implement, evidently formed with a considerable expenditure of time and care, will, I think, be considered as having served the purposes of knife, chopper, and hammer, in some primitive household. By the cutting edge animal food could have been at least rudely carved, or, at any rate, divided from integuments; and the flat end might have done good service as a hammer, when it was desired to smash marrow-bearing bones in order to get at their contents.

With regard to the period when remains of the stone celt kinds were in every-day requisition, at what time they were, with us, first introduced, and by what race, the period of their disuse, and other questions concerning them, are problems which, with our present amount of knowledge, it is impossible to solve. Some specimens have been found in cists, accompanied by sepulchral urns, and evidences of cremation; others in crannogs, apparently in connexion with beautifully-formed objects of bronze, glass, and iron. The Broughshane collection comprises one of ordinary shape and size, remarkable only inasmuch that it has manifestly been used as a sharpening stone for metallic implements or weapons. It was discovered in that treasury of high art antiquities, Lisnacrogghera. Possibly, as suggested to me by Canon Greenwell, the markings on this celt point to a secondary use. But day by day evidence is produced to indicate that, in Ireland at least, the contemporaneous adoption of flint, stone, bronze, and iron in the manufacture of weapons and implements of various descriptions had prevailed for a period to be counted by tens of centuries.

In the course of her industrial career, if I may be permitted to use the term, Ireland from time immemorial has presented many widely divergent contrasts. It is so at the present day. From Belfast, where several of the finest ocean steam liners in the world have of late been built and launched, a journey by rail of two hours or so will bring us to the historic Boyne, where, near Oldbridge, may be seen in every-day request the *curach*, or boat formed of wickerwork and skins, such as was probably in use amongst the constructors of the mystic chambered carsns of Dowth, Newgrange, and Knowth. Why, then, may not the stone celt, or even the flint arrow-head, scraper, or knife, have descended to a period when iron was plentiful, and in the hands of all classes of people?

IN PIAM MEMORIAM O'DONOVAN, M.A., J.P., D.L., SENIOR
VICE-PRESIDENT FOR MUNSTER.

By COL. T. A. LUNHAM, M.A.

"*Multis ille bonis flebilis occidit.*"—HOR.

THE unexpected death of O'Donovan of Liss Ard, on the 24th May, 1890, at his residence, Liss Ard, county Cork, has occasioned a widespread feeling of sorrow amongst all who were privileged with his acquaintance. Henry Winthrop O'Donovan, second son of the Rev. Morgan O'Donovan, Chief of the ancient Irish sept of O'Donovan of Clan Cathal, Rector of Dunderrow and his wife, Alicia, eldest daughter of William Jones, Esq., of Cork, was born January 1st, 1812, married July 15, 1848, Amelia, fifth daughter of De Courcy O'Grady (The O'Grady), of Killballyowen, county Limerick, by whom he had issue, a son, Morgan William, Captain 3rd Batt., Royal Munster Fusiliers, and a daughter, Anne Melian, who married Major Adams, King's Own Borderers. He succeeded to the Chieftainship on the death of his elder brother, Morgan William, in 1870. He was educated at Trinity College, Dublin, where he graduated B.A., *Vern.* 1835, and proceeded M.A., *Vern.* 1838. For many years O'Donovan was intimately connected with this Society, in which he evinced a deep interest, and was generally present at the Quarterly Meetings, when health and circumstances permitted. He presided at the General Meeting held in Cork, April 9, 1881, and exhibited a *Dadagh*, or Irish skeen, target, and large silver tankard, ancient heirlooms of his family. These are fully described, with illustrations, in the *Journal*, (Fourth Series, vol. v., pp. 443-4, *sq.*)

The curious particulars of how the *dadagh*, or dagger, came into the possession of The O'Donovans the writer has frequently heard from the lips of the late Chieftain. Clancarthy of Blarney having determined on a foray for the purpose of driving a prey of cattle, summoned O'Driscoll to his assistance; returning successful with a large booty, Clancarthy drove the cattle into the bawn of Blarney Castle, refusing to allow his ally any share of the spoil. Not long afterwards, when contemplating a similar expedition, he again required the presence of O'Driscoll, who, however, had, in the meantime, secured the aid of O'Donovan, who now accompanied him to see fair play. On the arrival of Clancarthy, M'Carthy Reagh, O'Driscoll, and O'Donovan at Blarney, with the cattle, Clancarthy endeavoured to repeat his former manœuvre, but being opposed by O'Donovan, a struggle ensued, when the latter, wresting the *dadagh* from his antagonist, slew him with his own weapon. This occurred *circa* 1559. The target above referred to was probably worn by O'Donovan on the same occasion.

At the Quarterly General Meeting of the Association held at Cashel, October 3rd, 1888, the Chair was occupied by O'Donovan, Senior Vice-President for Munster, who delivered the Opening Address, and took an

active part in the proceedings and excursions. His last appearance at any of our gatherings was at the Dublin Meeting in November last year ; failing health, and numerous important engagements, not permitting him thus to manifest that genuine sympathy he ever felt with the Society and all its concerns. A zealous and intelligent antiquary, he devoted his best efforts to further the objects of the Society—the preservation and elucidation of those monuments of antiquity with which our island is so thickly studded ; as well as those interesting and instructive researches into the history and condition of its former inhabitants, and the manners and customs of bygone ages.

Of his public and private character it seems superfluous to speak—to those, at least, who knew him.¹ Discharging with honour and dignity the various functions incumbent upon his position as High Sheriff, Deputy-Lieutenant, and Magistrate of his County, as well as “ Chief of his Nation,” his high principle, integrity, and impartiality, commanded respect and esteem, while his gentleness, courtesy, and unaffected kind-heartedness, endeared him to all. Strictly conscientious in the performance of every duty, he was ready at any moment to render an account of his stewardship. Warmly attached to the Church of which he was a member, O'Donovan constantly attended the meetings of the Diocesan Council, Local and General Synods, where his sound practical wisdom was much appreciated, and his generous and characteristic liberality can never be forgotten.

To the parish of Douglas (where he was possessed of considerable property) in particular, he was an eminent benefactor, and mainly instrumental in restoring the present sacred edifice, which he further adorned with the fine window of three bays (in the southern transept), of elaborate and chaste design, which bears his armorial coat—Arg. issuing from the sinister side of the shield, a cubit dexter arm, vested gu. ; cuffed, az., the hand, ppr. grasping an old Irish sword, the blade entwined with a serpent, ppr. *Crest*—on a Chapeau, gu. turned up, ermine, an eagle rising, ppr. *Supporters*—dexter a lion, sinister, a griffin, both ppr. *Motto*—Adjuvante Deo in hostes.

Naturally of a humane and beneficent disposition, O'Donovan was never happier than when contributing to the alleviation of suffering, or the relief of deserving poverty. Thus he was closely associated with the management and maintenance of various Hospitals and Public Institutions : while his private charities were as extensive as they were unostentatious. One of his last letters to the writer, dated but a few days before his death, enclosed a donation to a lending library for the Blind ; he probably did not anticipate how soon his own eyes should “ see the King in His beauty,” and “ behold the land that is very far off.”

“ No smile is like the smile of death
When, all good musings past,
Rise wafted with the parting breath
The sweetest thought the last.”

—KEBLE.

¹ Cf. Tac. Agric., c. 9. “ Integritatem atque abstinentiam in tanto viro referre, injuria virtutum fuerit.”

Miscellanea.

Report on Kilmallock Abbey.—"The scheme inaugurated at Kilkenny Meeting in April last year to arrest the destruction of the most interesting portions of the ruin has progressed satisfactorily so far as raising the necessary funds is concerned, but no expenditure has yet been incurred in preserving the structure.

"It was stated last year that a difficulty arose to prevent the vesting of the structure as a national monument owing to unwillingness on the part of the landlord; and on investigation it was found the real cause of the obstruction existed with the occupier who held the site as part of a holding with a judicial title under the Land Act, and the owner could not vest it without the consent of the tenant.

"Under these circumstances it was considered a fit case for the interference of the Society, and in July last year in connexion with the Limerick Meeting the place was visited by the President and Members, and a report was submitted by an eminent architect, Mr. Arthur Hill, F.R.I.B.A., Cork, which was adopted.

"Partly owing to the attention attracted by the visit of the Society and to other causes, the authorities under the National Monuments clause of The Irish Church Act, 1869, sect. 25, took steps with the intention of vesting the ruin as a national monument, but failed to succeed owing to some legal difficulty which appears to operate against the vesting of any structure not specially mentioned in the schedule under the Act.

"This necessarily delayed the Society's proposed operations during the past winter, and preparations were about to be made quite recently for securing the dangerous portions during the summer, when it again transpired that Government was about to introduce a measure to enable this ruin amongst others to be taken up and preserved.

"It is hoped this proposed measure will become law and the money subscribed saved to the Society and devoted to such purposes as the subscribers may desire. It would be manifestly unwise to spend private contributions now, when the whole work may before the end of the year become vested in Government, but at the same time it would be dangerous to incur the risk of leaving the south transept window and arches in the very critical condition they now are. It is therefore desirable that the Hon. Architect be requested to advise what steps should be taken to temporarily secure the defective window and arches by centering, shoring, or otherwise, so as to prevent the danger of collapse during the approaching winter, and to arrange that the work so done and money expended be part of the permanent work and expenditure whether completed by the Society or Government. A sum of £44 0s. 7d. has been paid in, and additional sums promised, including a generous offer of £25 from the landlord, Mr. Charles J. A. Coote, making in all £73 10s. 7d. available for the work."

The following subscriptions have been paid and lodged in Provincial Bank :—

	£	s.	d.
Rev. J. F. M. Ffrench,	1	0	0
Gerald Fitz Gibbon,	8	8	0
Mrs. Fitz Gibbon,	5	0	0
Right Hon. Gerald Fitz Gibbon,	5	0	0
Robert Fitz Gibbon,	5	2	7
Dean of Cashel,	0	10	0
The Misses Fitz Gibbon,	3	0	0
Mrs. Fitz Gibbon,	1	0	0
F. E. Currey, J.P.,	1	0	0
M. J. Clery, J.P.,	1	0	0
P. Davies Cooke,	1	0	0
O'Donovan, D.L.,	1	0	0
Maurice Fitz Gibbon,	2	0	0
Philip Fitz Gibbon,	8	0	0
James Frost, J.P.,	1	0	0
Robert Cochrane,	1	0	0
Dr. Patton,	1	0	0
The Royal Society of Antiquaries,	5	0	0
	40	15	7

Lodged in Provincial Bank (see account for year 1889) (Jan. 1st, 1890), £40 15s. 7d.

Since received :—

John J. O'Sullivan (Jan. 12),	1	0	0
Arthur A. Harris „	0	10	0
John S. Casey „	0	5	0
Mrs. Fairholme (April 14),	0	10	0
Total received (May 19),	48	0	7

William Gillespie (June 27), 1 0 0

Promised, but not yet paid :—

James Grene Barry, J.P.,	1	0	0
John Hill, C.E.,	1	0	0
Robert Vere O'Brien, J.P.,	1	0	0
P. J. Lynch, C.E.,	1	0	0
Surgeon-General King,	0	10	0
Charles J. A. Coote, J.P.,	25	0	0

£78 10 7

P.S.—Since the above Report was adopted it has transpired that the Government Bill dealing with National Monuments has been abandoned; and it now devolves on the Society to proceed with the preservation of the structure. The Honorary Architect, Arthur Hill, B.E., M.R.I.A., F.R.I.B.A., has taken the work in hands, and has reported as follows, and the work will be commenced forthwith :—

“22, GEORGE'S-STREET, CORK, July 2nd, 1890.

“DEAR SIR—I have seen Mr. T. A. Walsh, contractor (who, I am happy to say, is a Member of our Society), and asked him to have a scaffolding erected to the transept window, both inside and outside. When this is done I would be very glad if you could arrange to meet me there some day, so that we might have a consultation on the patient's health, and decide on whatever form of operation may then appear best.

“I need not say what an advantage it is to have on the spot a builder of experience like Mr. Walsh, and who, as a Member of our Society, will enter into the work *con amore*.

“Believe me, yours very faithfully,

“ARTHUR HILL.

“ROBERT COCHRANE, Esq., &c. &c., Hon. Sec.”

Kilmallock.—The following extracts from the State Papers relating to Ireland in the 13th century, calendared by Mr. Sweetman, may interest subscribers to the fund for restoring the abbey at Kilmallock. Mr. Sweetman makes the Kilmehal of the first extract to refer to Kilmallock, yet I am inclined to think the place really meant was Kilmihill, in the county of Limerick, where, in the 18th century, a branch of the Fitz Maurices, ancestors of Lord Muskerry, was settled.

“*April 3^d. 1306.*—The King commands Meyler FitzHenry, his Justiciary of Ireland, to cause an Inquisition to be made of liegemen of the Kingdom of Cork, and Kingdom of Limerick, whether the Castle of Kilmehal, the cantreds of Karebry (Carberry), Wuthrah (*uachdar* or *oirtheah*?), Slieveardah, Cumsie, and Heyghanacassel, and the cantred in which the castel of Hardfinan (Ardfinan) is situated belong to the kingdom of Cork or the kingdom of Limerick. And if they belong to the kingdom of Cork the Justiciary shall take them into the King's hands as demesne of the King.

“*May 1st, 1237.*—Geoffrey de Mariscis represents, that whereas William, his son, outlawed for the death of Henry Clement, held of Geoffrey the land of Kilmahallok, in Ireland, and Geoffrey himself held it of the Bishop of Limerick, the latter has caused the Justiciary to seize the land as the Bishop's escheat. But as this land cannot be the Bishop's escheat, unless William held it immediately of the Bishop, the King commands the Justiciary to cause Geoffrey or his messenger to have seisure of the land.”

Maurice Fitz Gerald, grandson (according to Archdall's Lodge and the old Geraldine pedigrees already printed in this *Journal*) of Maurice, the first of his name in Ireland, was then Justiciary of Ireland for Henry III. Two years previous to the date of the foregoing mandate, Hubert, Bishop of Limerick, had sent an appeal to the King against the oppressions and injuries brought on the Church of Limerick by Geoffrey de Mariscis and his son William, who had been excommunicated. Notwithstanding which the King received Geoffrey de Mariscis back into his favour for a time.

In 1287 the mayor and bailiffs of the city of Cork complained to the King that John Silvestre of Kilmallock, Alan Le Rede, John Pikard, Nigel Fitz Richard, John Clon, David Nel, John Husse, and James Minour “impeded” citizens of the said city in “freely buying and selling by wholesale or retail their merchandise in the said town of Kilmallock.” We have no record of how this ancient dispute about free trade ended. The next extract shows that the Dominicans had some difficulties to contend with from Church and State when they first settled in Kilmallock, and that their earliest possessions there were not wholly the gift of the White Knight, if indeed they were ever his at all:—

“*October 3^d, 1291.*—The King's Writ to William de Vesey, Justiciary of Ireland. He has been informed by the Dominican friars of Ireland that having by grant of the King, as far as he could grant, and by protection (*tuitiolaria*) of the Sheriff of

Limerick, entered a piece of land in the vill of Kilmallock, given them by a burgess of that vill to dwell in, they were ejected therefrom and their house destroyed by the clerks and servants of the Bishop of Limerick, chief lord of that vill, and by his orders. The King therefore commands the Justiciary to enquire by the oath of 12 men of that vill, and its neighbourhood, by whom and by whose authority the friars had been expelled, whether the land owes any rent or service to the lord of the fee, and whether the residence of the brother there would tend to the prejudice of the King, of the lord of the fee, or of any other person. The Justiciary shall certify the Inquisition to the King, under his seal, and the seals of those by whom it shall have been taken, together with this writ. Bristol.

“Inquisition taken at Cashel on Monday, the vigil of the Circumcision (Dec. 31, 1291) by the underwritten Henry Bayard, Ralph Picard, Walter Housse (Hussey?), Richard Mereston, William Bromfeld, Adam Fitz John, Robert Le Fleming, William Long, burgesses of Kilmallock. Thomas de Berkeleye, William the Liye, Walter Kemeys, John Mor, David Mutun, John Laurence, Hugh Cran (Crean?), Simon the Wyta.

“Who upon their oath, Say, that the friars had by grant of the King, so far as he could grant, *purchased in Kilmallock of John Bluet*, senior burgess of that vill, a piece of land, that having remained in seisin of it for seven weeks, they were by order of Gerald, Bishop of Limerick, ejected therefrom, and their houses levelled by Reymond, dean, Robert Blund, archdeacon, and Simon Fitz John, Canon of Limerick, Thomas Ketyng, Walter de Cahirhussoc, Walter de la Roche, chaplain, William Leynach, chaplain, Gregory Chaplain, Roger Young, chaplain, Walter Cook, seneschal of the Bishop of Limerick, John Dullard, John Caher, Geoffrey de Caher, Richard Le Blund, cousin of the Archdeacon aforesaid, Alan Gyllefides, Reymond Le Croutur, cousin of the dean aforesaid, Henry Baggheboscher, and Geoffrey the doctor. They further say that this piece of land owes no rent or service to the bishop, as lord of the fee, and that the residence there of the friars would not tend to the prejudice of the King, the lord of the fee, or any other person. (*Inq. P. M.* 20 *Edward I.* No. 114).”

We have no certain clue as yet to the name of the Bishop of Limerick in 1291, but it is probable he was a Fitz Gerald, because on February 16th, 1300, the dean and chapter of that diocese wrote to the King, announcing the death of Gerald, their late bishop, and sending “Maurice Fitz Maurice and Arnald de Burgess, their brother Canons,” praying his Majesty’s licence to elect a new bishop. In 1302, the King directs John de Langton, his Chancellor, to cause the Dean and Chapter to have licence to elect as desired, and on May 2nd, 1302, they signified to the King that they had elected Robert de Dundofnyld, canon of their church, a man “devout, fit to rule the diocese, useful to the King and to Ireland,” and

they prayed the King to "give his royal assent and to direct letters to the Archbishop of Cashel to confirm the election." Various entries in these old records show that the name of Dundofnyld, or as it is often spelt Dundonald and Dundonenyld, was in course of time abbreviated into Dundon, in which form it still exists in Limerick. The ecclesiastical taxation of the diocese in 1302 mentions, amongst the churches of the Deanery of Rathgel (Rathkeale) the church of the Castle of Robert de Dundonenyld, valued at 20s. The same taxation record has the following entry: "Deanery of Killoc, the Church of St. Mary de Killoc belongs to the maintenance of twelve vicars of the Cathedral Church, value nothing. Portion of the vicarage of the same vill value 100s." Mr. Handcock's Calendar makes the Killoc of this entry Kilmallock, in the diocese of Limerick. Another entry in the taxation, recording the goods of the Bishop of Limerick, includes, in the Deanery of Limerick, "the Church of Kylmahallok, value 20 marks." It is curious that in this taxation of 1302 the only "religious houses" of Limerick diocese mentioned are the houses of Magio, and those of St. Catherine in O'Conyll, St. Mary of Rathgel, St. James of Adare, and St. Mary of Limerick. No mention is made of a "religious house" at Kilmallock in 1302, but this may have been because the Dominicans in certain places were exempted from taxation. Frequent mention of their communities at Limerick, Cork, Drogheda, and Dublin, in the latter half of the thirteenth century, occur in the records of that time, but nothing is said of their houses at Tralee or Kilmallock if any such existed before 1291.—MARY HICKSON.

Discovery of an Ancient Sepulchre at the Giant's Ring, Belfast.—

The neighbourhood of the well known Giant's Ring has been the happy hunting ground for Irish antiquarian students for many years past, and the results of their labours have been faithfully recorded on the pages of the "Ulster Journal of Archaeology" up to the date of its last issue. Since then many new discoveries have been made, the latest being the finding of a very curious circular burial chamber on the fine farm of Mr. J. M'Connell at Hillhead or Ballynahatty, a little to the north of the Giant's Ring. This high land formed an excellent site, commanding an extensive prospect, including the valley of the River Lagan, winding in a north-easterly direction towards Belfast, and to the south and west overlooking the varied undulating ground fringing the valley in the direction of Lisburn and Moira, thus embracing environments so characteristic of the most important ancient settlements in the North of Ireland.

The very exceptional and interesting chamber just discovered was originally formed in a circular basin-shaped excavation about eight feet in diameter at the bottom (now about four feet from the surface). The sides were then carefully lined with rough flags, such as may be procured from the county Down Silurian beds. A series of small chambers or cists were then formed by partitions of upright flags converging to the centre, and extending from 15 to 18 inches from the sides, leaving a central space quite open. At one side of this there was a block of stone about 18 inches square, in the same relative position as one of the four chambers or cists formed on the north side of the main chamber, and a fifth or smaller chamber was formed at the opposite, so that there were four well-formed marginal chambers, with a smaller one at one end, and

a stone block at the other, the line from the block to the small chamber being roughly north and south. All the excavated space, including the marginal and central chambers, was covered over with rough flags, closely packed, and as the flags were too short to span the central space, vertical props were placed to take the bearing of the covering flags, and thus all was covered over at a height of about 20 inches from the bottom. The four side chambers were therefore about 24×15 inches on plan, and 20 inches high. In one of these side chambers a quantity of calcined human bones were found, but up to the present no stone or bronze implements. Such may yet be discovered upon closer examination.

Owing to the uncompromising exigencies of Mr. M'Connell's farming operations, the monument was rather rudely handled, and intelligent local observers had not the opportunity of making that careful investigation they desired. Another opportunity may however be afforded them, and their systematic investigation may probably lead to very interesting results.—WILLIAM GRAY.

The Hot-air Bath.—In the *Journal* of our Society, No. 81, vol. ix., Fourth Series, appears a Paper from the pen of Seaton F. Milligan, M.R.I.A., &c., in which that gentleman states with regard to the primitive "sweating-houses" of Ireland, that "he did not recollect seeing any references to them in the pages of our *Journal*, or in any work dealing with the social history of Ireland."

Now, it happens that in our *Journal* for October, 1885, I had illustrated and described a very ancient and interesting structure of that peculiar class, situated upon Inismurray, off the coast of Sligo. It is styled by the natives *Teach-an-alis*, or, in English, the "Sweat-house"; and, according to old people of the place, was formerly used as the so-called "Turkish" baths are, even now, with us. To my Paper a very suggestive note was appended by Professor Hennessy, F.R.S., who stated:—"It is remarkable that what are called Turkish baths in Ireland and Great Britain, have been designated Roman-Irish baths in Germany and Bohemia. I saw baths designated 'Römische-Irische Bäder,' at Prague and Nuremberg in 1879."

Curiously enough the sweat-house so interestingly described by Mr. Milligan and the Inismurray example are as nearly as possible of the same dimensions. In the immediate vicinity of the latter, occurs a large and deeply sunk well, covered by a bee-hive shaped dome; here, it is probable, patients after an experience of the hot-air bath enjoyed the customary refrigerating plunge.—W. F. WAKEMAN.

Bishop Leslie.—John Leslie (or Lesley) the fighting Bishop, successively, of Sodor and Man, of Raphoe, and of Clogher, whose Prayer before Battle is so well known, a careful Scot, acted up to the family motto, *Gripp Fast*, during his century of life, and transmitted a fine estate to the family of which he was the founder. He died at Glaslough, Co. Monaghan, and was buried in the parish church. About fifteen years ago, the present representative of the family, Sir John Leslie, the first Baronet, built a very graceful chancel to the church, in memory of the

Bishop and his descendants; and on the wall a brass plate is fixed, the inscription on which exhibits the Bishop in a new and eminently patriarchal light. It is as follows:—

IN GLORIAM DEI.

THIS CHANCEL WAS BUILT
TO THE MEMORY OF
JOHN LESLIE, BISHOP OF CLOGHER,
Born, 1571—Died, 1671;
HIS SONS
JOHN LESLIE, DEAN OF DROMORE,
Born, 1646—Died, ;
CHARLES LESLIE, CHANCELLOR OF DOWN & CONNOR,
Born, 1660—Died, 1720;
HIS SON
ROBERT LESLIE,
Born, 1690—Died, 1743;
HIS SON
CHARLES POWELL LESLIE,
Born, 1739—Died, 1800;
HIS SON
CHARLES POWELL LESLIE,
Born, 1766—Died, 1831;
HIS SON
CHARLES POWELL LESLIE,
Born, 1821—Died, 1871.

Whence it appears that the Bishop, born 1571, was 75 in 1646, when his son John was born, and 89 at the birth of his son Charles. According to Mr. Webb, in his *Compendium of Irish Biography*, Charles, the Bishop's second son, was as precocious as his father was late in ripening; for we read that, born, as we have seen, in 1660, he "was admitted a fellow-commoner of Trinity College in 1664." Having "entered the Temple and studied law," Mr. Webb tells us "in 1680 he took orders," being then, it would appear, 20 years of age. His death, according to the *Compendium* took place in 1722, according to the inscription in 1720. Turning to Wills, we find that Charles Leslie, the Bishop's second son, studied law for nine years from 1671, when his father died, being then a Master of Arts (though only 11 years old according to the Glaslough brass), and entered into holy orders in 1700; but in 1689, having been deprived of all his ecclesiastical preferments, "he went with his family to live in England." There is a muddle somewhere, perhaps more than one! *Non nostri tantas componere lites*: I am inclined to suggest that a Leslie has dropped out of the pedigree from between the fighting Bishop and the controversial Chancellor.—HENRY KING.

Inscription on the Parish Church of Churchtown, near Buttevant.—
On a slab placed above the entrance-door on the inside is the following inscription :—

CUMF . ET . S.P.S.

MAX : ET . SUPRE : DEO

HAEC . ORAT : DOM : SACRATA.

A.D. MDCLXIV.

Major Grove White asks could a translation be given. Rev. Denis Murphy, s.j., supplies it as follows :—

“ In the belief and hope of salvation
This house of prayer
Has been consecrated
To God, the greatest and Supreme ” :—

“ (Cum fide et spe salutis ?)
Maximo et supremo Deo
Hæc orationis domus sacrata
A.D. MDCLXIV.”

The Barbary Corsairs in Ireland.—The recent volume in the “Story of the Nations” Series on *The Barbary Corsairs*, by Mr. Stanley Lane-Poole, contains the following interesting reference (p. 233) to that well-known event in Irish history which gave rise to Davis’s stirring ballad, “The Sack of Baltimore” :—“In 1627 Murad—a German renegade—took three Algerine ships as far north as Denmark and Iceland, whence he carried off four hundred, some say eight hundred, captives; and, not to be outdone, his namesake, Murad Reis, a Fleming, in 1631, ravaged the English coasts, and passing over to Ireland, descended upon Baltimore, sacked the town, and bore away two hundred and thirty-seven prisoners, men, women, and children, even from the cradles. ‘It was a piteous sight to see them exposed for sale at Algiers,’ wrote Father Pierre Dan, in his *Histoire de Barbarie* (1649), ‘for then they parted the wife from the husband, and the father from the child; then, say I, they sell the husband here, and the wife there, tearing from her arms the daughter whom she cannot hope to see ever again.’ Many bystanders burst into tears as they saw the grief and despair of these poor Irish.” On p. 266, Mr. Lane-Poole tells us that “the Rev. Devereux Spratt was captured off Youghal as he was crossing only from Cork to Bristol; and so distressed was the good man at the miserable condition of many of the slaves at Algiers, that when he was ransomed he yielded to their entreaties, and stayed a year or two longer to comfort them with his holy offices”; and on p. 269, “that in 1659 the Earl of Inchiquin, notorious as ‘Morrough (*sic*) of the Burnings,’ from his manner of making war, and his son Lord O’Brien, were caught off the Tagus while engaged in one of those foreign services in which royalists were apt to enlist during the troubles at home, and it took the Earl seven or eight months’ captivity and 7500 crowns to obtain his release.” Further on, Mr. S. Lane-Poole

writes that, "in the following century the remnant of the brave Hibernian regiment on its way from Italy was surrounded, and overcome, to the number of about eighty, and was treated with peculiar barbarity"; but he makes no mention whatever of the visit, comparatively harmless as it so happened, which these "Corsairs" paid Cork Harbour in 1636. The chronicler of this visit was no other than the Earl of Strafford, who in a letter to Mr. Secretary Cooke, dated September 15, 1636, informs him that, "The Turks still annoy the coast; they came of late into Cork Harbour, took a boat with eight fishermen, and gave chase to two others, who saved themselves among the rocks, the townsmen (of Cove) looking on without power or means to assist them" (Smith's "Cork.") In a letter dated Dublin, 19th February, 1631, written by Lord Cork to Lord Dorchester, accompanied by a map of Baltimore, he says, "The Turks were to attempt the forts of Cork and Kinsale, the one being the fort of Hawlbolyn, at the mouth of the river of Cork, and the other the fort of Castle-park, near Kinsale, from both which forts the wards and ordnance were withdrawn before." But both these threatened ports escaped free; and the only real sufferer was the less important one, Baltimore, whose sack by the Algerines took place on the 20th of June, 1631 (Gibson's "Cork"). It is a curious, and but little known fact, that there should have been in our time a voluntary emigration of Irishmen to the former home of the *Barbary Corsairs*. Desirous of diverting some portion of the ever-increasing stream of emigration from the country of his forefathers to the rich and fertile fields of Algeria, which he had helped to conquer for France, the land of his birth, Marshal MacMahon despatched, in 1869, a confidential agent to Ireland (Colonel Scott, of the British army, a member of an old Scotch Catholic family), with the result that about 150 Irishmen of the farming class set sail for Algeria in the October of that year. The experiment, however, owing to their want of capital, inability to stand the heat of the climate, and attacks of fever, proved a complete failure; and in about half-a-dozen years they all had vanished from this most interesting and historic part of North Africa.—JAMES COLEMAN.

A Limerick Medal.—I have an engraved silver medal with loop, obv. the Arms of Limerick, upon a scroll "Limerick Union," in the exergue "1776" reverse, within a floreated shell work circle, two hands clasped. Motto, "Amicitia Iuneta."

Can any of our Limerick friends explain the origin and use of this badge?—ROBERT DAY.

The First Duke of Marlborough.—It is certain that the Duke of Marlborough returned to England soon after the taking of Kinsale in 1690, and it is *asserted* that he stayed in London only a very short time, and came back to Ireland for the winter. (1) Is there *proof*—and if there is, what is it, and where is it to be found—that he ever did come back to Ireland? And (2) if he did return to Ireland, what did he do here, and where did he command? I shall feel extremely obliged for any information on the subject.—C.C.W.

Kildare Cathedral.—At the last Council Meeting of the Society for Preserving Memorials of the Dead, the Secretary (Mr. Vincent) brought under its notice this report :—"Kildare Cathedral, two fine effigies were taken out into the churchyard a dozen years ago and still remain there. They are being injured by the damp, and a few shillings would put them into safety under cover of the nave, which is roofed in. One represents an Earl of Kildare, the other a Bishop." The Council wished for further information, and communicated with our Honorary Secretary, who obtained the following report :—

"I visited Kildare Cathedral (St. Brigid's), in company with Dr. Chaplin, of Kildare, who was principally instrumental in restoration (as far as it has gone) of this Cathedral according to plans by the late Mr. Street. I find that the two effigies referred to in Mr. Vincent's letter were removed into the nave, which is roofed in, about nine months ago. They have not been placed permanently in position, but will be, as soon as funds are forthcoming to complete the restoration. Meanwhile they are safe from wind, rain, and frost. The effigies are of a Bishop and a Knight of Kildare."—EDWARD GLOVER, *Hon. Local Secretary for County Kildare.*

Can any Member of the Society, or reader of this *Journal*, kindly inform me who are the present possessors of the following lands in fee or under leases for ever :—

Kynnaghe and Tomgrothe, in Carlow.
 Aghmacarte in Kilkenny.
 Athbове in same county.
 Ballyloge, in Kildare county.
 Halweston (*sic.*) and Nicholston in same county.
 The Red Mountain, in Tipperkevan, County Dublin.

Nicholston was, I believe, the old name for the present Athy.—
 MARY HICKSON.

Reviews of Books.

LIST OF BOOKS AND NEW EDITIONS OF WORKS RELATING TO IRELAND AND ARCHÆOLOGY.

[NOTE.—Those marked (*) are by present or former Members of the Association.]

- * *Ireland under the Tudors.* Vol. 3. By Richard Bagwell, M.A. (Longmans, London.) Price 18s.
- Dean Swift : a Monograph.* By Churlton Collins. (Chatto and Windus, London.) Price 8s.
- Thomas Davis.* By Sir C. G. Duffy. (Kegan Paul & Co., London.) Price 12s.
- Varieties and Synonyms of Surnames and Christian Names in Ireland.* By R. E. Matheson, General Register office. (A. Thom & Co., Dublin.) Price 1s.
- The Three Shafts of Death.* By Rev. Geoffrey Keating. Irish MS. Series. Edited by Dr. R. Atkinson. (Royal Irish Academy, Dublin.) Price 3s. 6d.
- Anecdota Oxoniensis.* Part V. Lives of Saints from the Book of Lismore. Edited by Whitley Stokes. (Oxford University Press, Amen-corner, London, E.C.) Price 31s. 6d.
- * *History of the Copingers or Coppingers of the City of Cork (including those of Ballyvolane and Barryscourt and Buzhall and Lavenham, in Suffolk.* Edited by Walter Arthur Copinger, of the Middle Temple, Esq., Barrister-at-Law. Author of *The Law of Copyright in Works of Literature and Art, &c.* Royal 8vo. 428 pages. (H. Sotheran & Co., Manchester and London.) Price 30s. Cloth. (See Advertisement on Cover of *Journal*, 3rd page.)
- * *The Testimony of Tradition.* By David Mac Ritchie. Author of *Ancient and Modern Britons.* 8vo. Cloth, 205 pages. With twenty illustrations. (Kegan Paul, Trench ; Trübner & Co., London.) 1890.
- * *The Poisoned Chalice : (a Historical Novel).* By W. Pryce Maunsell, Barrister-at-Law, B.A. (W. H. Beer & Co., London.) Price 10s. 6d.
- Gerald the Welshman (Giraldus Cambrensis).* By Henry Owen, B.C.L., Corpus Christi College, Oxford. (Whiting & Co., 30 & 32 Sardinia-street, London, W.C.) 1889.
- * *Insula Sanctorum et Doctorum ; or, Ireland's Ancient Schools and Scholars.* By The Most Rev. John Healy, D.D., LL.D., M.R.I.A., Coadjutor Bishop of Clonfert, &c. (Sealy, Bryers, & Walker ; M. H. Gill & Son, Dublin.)

A taste for antiquarian subjects is happily spreading among us, one indication of which is the rapidly increasing Membership of our own

Society. This taste requires to be strengthened and educated, and we therefore note with pleasure the publication of any new works upon Irish Archæology, especially if, like the one under consideration, they are at once learned and readable. A book such as this would be to a large extent a useful handbook for Members of our Society to furnish themselves with, as it throws so much light upon many places of interest, which, from time to time, will be visited during the annual Excursions. Though it is mainly a Hagiology, it contains so many local descriptions, and translates so many local names, it must prove a most useful guide-book—*e. g.* last summer during the Limerick Excursion of the Society, Iniscaltra was visited. In this work the reader will find all he requires to know of St. Caimin of Iniscaltra, and of the ruins on the island. It is proposed to visit Athlone in July, and from this centre, Clonmacnois will be the chief point of interest. In Bishop Healy's book the reader will find abundant information about St. Ciaran of Clonmacnois, about its ruined churches, its scholars, annalists, &c. Everyone knows how much the pleasure and profit of a visit to any celebrated place are increased by the possession of some previous knowledge concerning it. As Dr. Johnson well says you cannot bring away the wealth of the Indies without taking with you some of the wealth of the Indies.

We have put this practical aspect of the matter in the foreground of our notice of this work. It gives the lives of the early Irish saints, with descriptions of the various localities where they flourished, and their labours, literary and otherwise. In the preface the author says that "these pages have not been written in a controversial spirit"; and we believe that on the whole he has kept to this admirable ideal.

It is quite impossible within the limited space at our disposal to give more than a bare outline of some portions of this work; and we can only say that the general reader will find in it very interesting and instructive sketches, not only of such celebrated popular Irish saints as Patrick, Bridgid, Ciaran, Columba, Columbanus, &c.; but also of many others less known, such as St. Enda of Aran, St. Caimin, Carthog, Cronan, Cataldus, &c., &c. Many, too, will no doubt learn for the first time something of Dicuil, the Geographer of Clonmacnois, whose treatise "*De Mensura Orbis Terrarum*" is one of the most interesting monuments of ancient Irish scholarship. It is mentioned in this work that an Irish monk, Brother Fidelis, travelling in Egypt, wished "to examine the exact spot where Moses entered the Red Sea, in order to try if he could find any traces of the chariots of Pharaoh, or the wheel tracks. This last is inimitable. It is added that "The sailors were in a hurry, and would not let him go on this excursion"! The descriptions of the Book of Armagh, the Book of Kells, the Book of Durrow, the Book of Lismore, the Bobbio Missal, the Antiphonary of Bangor, will doubtless be serviceable to many readers, otherwise not in contact with any literature that would make them familiar with the contents of these remarkable mss. of the early Irish Church.

* *Ireland and the Celtic Church.* By Rev. G. T. Stokes, D.D. (Hodder & Stoughton, London.) Price 9s.

This work, which has now reached its second edition, supplies a long-felt want to the student of the ecclesiastical history of Ireland.

Originally delivered in a series of prelections in the Divinity School of Trinity College, when they received much public attention, they were subsequently published in book form, and greatly enriched by many valuable notes as to the sources from which the learned author drew much of his information. This book alone would establish the author's reputation as a ripe and painstaking scholar, for it is a masterly summary of the most recent investigations on many of the vexed questions of Irish history and archæology. It properly precedes the author's work on *Ireland and the Anglo-Norman Church*, which has already been reviewed in the October Number of this *Journal*. The history of the ancient Celtic Church is well summarized, and the first half of the book is devoted to an able epitome of the life histories of St. Patrick, St. Columba, and others, whose labours made Ireland the Island of Saints, and kept the light of Christianity blazing full and free when the greater part of Europe was shrouded in the darkness of paganism. It is most satisfactory to find such a work stamped by a broad catholic spirit, and free from the faults of other well-known works of the same school. The author need be under no apprehension that "any words of his would help to deepen the wounds of Ireland, or cause pain to any generous heart, no matter what his religion or politics." The work is in no sense controversial. Covering a period in which much has been written to "deepen wounds and cause pain," the author's sole desire has been to present a truthful picture of the early Church of Ireland, and has done much towards sweeping away the prejudice, doubt, and difficulty which exist in the popular mind over the "tangle and fabulous maze" of early Irish history. The book is remarkable for the extent of the ground covered. The influence of the East on the Celtic Church is well treated, an able summary of the "Round Tower" problem is given, and the Danish invasion and its influence is also excellently described.

Dr. Stokes does not attempt to finally solve the question—Did Saxon barbarism drive out Celtic light and learning? Of how far Ireland had light and learning in the early centuries the author makes abundantly clear, and shows how utterly valueless are the vapourings of the "Irlander" of whom he speaks, representing a large class with which we are only too familiar, who would plunge the Christian light of Ireland at this period under a bushel if they could. Of the political and social condition of Ireland in the 8th century, of which so little is known, Dr. Stokes treats; and the student can draw his own conclusions of how far internal and external forces contributed to help on the unmaking of Ireland, until she came under the Norman power and influence. The work of Dr. Stokes is a most valuable help to those who study history aright, and would derive from it a true insight into the growth and character of nations. Those who strive to find what were the true evolutionary forces at work in those early centuries to mould and fashion nations, and silently lay the foundation of the destiny of races, will find in this work much that is valuable, which was hitherto buried between the boards of many a dusty tome.

Early Christian Art in Ireland. By Margaret Stokes. (Chapman & Hall, London).

This well-known work has now been published in a cheap form as one of the South Kensington Museum Art Handbooks. No change whatever

has been made either in the matter or illustrations from the larger and more expensive edition. The work is illustrated by one hundred and six engravings, of great beauty and finish, in the very highest style of the wood engraver's art. The treasures of the Royal Irish Academy, and the exquisite lettering of the Book of Kells, the Book of Durrow, and other mss., are fully represented, and many a student will for the first time realize the patient devotion and delicate skill which were expended on ancient Irish metal work and manuscripts. The numerous illustrations of buildings, crosses, and monasteries are familiar to those who are acquainted with the author's admirable series of photographs lent to the National Museum, Dublin. The book is a fitting companion to Dr. Stokes' *Ireland and the Celtic Church*.

Ancient Cures, Charms, and Usages of Ireland. By Lady Wilde.
(Ward & Downey, London). Price 6s.

This book supplies a want, and is, as far as we are aware, the first attempt to put in a connected form the mass of matter that exists on Irish customs, which has been handed down from ancient times. The book is by no means complete, for scattered up and down in the literature of the last fifty years there is plenty of material which has not been utilized. Many superstitious customs and beliefs—some of which are still held—in connexion with the sea have not been touched upon. Ireland has now come under the spell of the modern spirit, so eminently calculated to drive out superstition, and many old customs and usages will soon become things of the past. Ireland is a rich mine of folk-lore—few countries richer—and it is discreditable to us, that while other countries have their Societies and Journals for the study and dissemination of folklore literature, we are left to an occasional note in the pages of this *Journal*. It is to be hoped, now that the book before us shows the neglect into which the study of this subject has fallen, that more attention will be given to it, and the pages of this *Journal* enriched with notices of old customs now passing away and soon to be sunk in oblivion. A considerable portion of Lady Wilde's book is devoted to subjects which have no connexion with the title of the book. Nearly one hundred pages are given to minstrelsy and the Young Ireland party, gold in Ireland, Primitive Man and the Stone Age, and the Irish in America, all written in the charming style of the accomplished author. We hope in the next edition to see most of this replaced with matter as interesting as that in the earlier portion of the book. We have enough and to spare of politics, and but too little of the Cures, Charms, and Usages of Ireland. Among many omissions we may mention the following:—Water in a hollow of a rock was a cure for warts, and it is interesting to compare the Irish treatment with those mentioned by Mark Twain in *Tom Sawyer*, or that practised by Lord Bacon. A cure for those stricken with the evil was to be rubbed with the spittle of the person who smote them. A cure for ring-worm was fasting spittle, or crossing with a gold ring in the name of the Trinity. A woman in childbirth would have an easy delivery if the trousers of her husband most recently used was put on her. It was unlucky to dig potatoes until after Garland Sunday. It was unlucky to burn or throw away human hair, and it was usually stuck between the stones in a wall outside the house. Pounded snails was a cure for bruises. These have been common beliefs and practices

up to the present time. Quite recently the writer knew a clergyman to carry a potato in his pocket as a cure for rheumatism. Many of the practices common in England, mentioned by Brandt, Chambers, Strutt, and others, were common in Ireland, and there exists a curious mixture of Celtic and Anglo-Saxon customs difficult to discriminate between, but no attempt is made by Lady Wilde to treat them comparatively. A paragraph on the Dead-Coach, which, as children, we were often made to believe we heard, would not be out of place. No mention is made of the folk-lore on the cricket, lady-bird, will-o'-the-wisp, the wren, magpie, marriage, &c. Of the customs common at wakes is one omitted by Lady Wilde, the Mock Trial. The whole practice of the Court was gone through, usually for a capital offence, and the criminal condemned to death. The final scene was enacted to the adjusting of the rope, which was tied out of a rafter or cross-beam of the room, the victim standing on a stool. The writer knows of an instance where the stool was in wild sport kicked from under the unfortunate victim, and the man was being actually strangled, all present having gone into roars of laughter, when fortunately a man entered who, seeing the horrid tragedy, cut the rope with a clasp-knife, and saved the young man's life. It put an end to the custom in the neighbourhood ever afterwards.

Ireland in the Days of Dean Swift. By J. Bowles Daly, LL.D. (Chapman & Hall, London.)

This book contains the chief Irish tracts written by Dean Swift between the years 1720-34, and presents in a handy form matter not easily accessible to those who are not possessed of Swift's collected works. The chief feature of the collection is *Drapier's Letters*, upon which we seem not to have heard the last words yet. So much has been written on the political life of Swift, it is not our wish to enter on the subject, even were it within the province of this *Journal*. Dr. Daly takes on the whole a fairly just view of Swift in his interesting introduction. The book is dedicated to Mr. John Morley.

PROCEEDINGS AND PAPERS.

A GENERAL MEETING of the Society was held (by permission) in the Town Hall, Athlone, on Tuesday, 8th July, 1890, at 2 o'clock, P.M.

LORD JAMES WANDESFORD BUTLER, J.P., D.L., President,
in the Chair.

The following Fellows and Members were present:—

Robert Cochrane, M.R.I.A., Archt., Hon. Sec.; W. R. J. Molloy, M.R.I.A.; Ed. Perceval Wright, M.D., M.R.I.A.; Michael Shanley, M.D.; Deputy Surgeon-General King, M.R.I.A.; Rev. Humphrey Davy, Crumlin; Rev. James F. M. Ffrench; Joseph H. Moore, C.E.; Rev. H. Kingsmill Moore, M.A.; James Mills, Public Record Office; Thomas J. Westropp, M.A.; Dr. George Norman, Bath; Patrick Bardan, Killucan; E. Reginald M'C. Dix; William Gray, M.R.I.A., Vice-President, Ulster; Joseph Glynn, Mullingar; Rev. J. Crowe, St. Patrick's, Thurles; Seaton F. Milligan, M.R.I.A., Belfast; Rev. George H. A. Coulter, M.A.; Rev. Denis Murphy, S.J., M.R.I.A.; Rev. John T. Ryan, The Cathedral, Thurles; Richard Langrishe, Vice-President for Connaught; S. K. Kirker, Cavan; P. J. Lynch, Tralee; N. A. Brophy, Limerick; E. M. Conway, Limerick; Rev. Canon Grainger, D.D., Vice-President, Ulster; Julian G. Butler, Dublin; Rev. R. S. D. Campbell, M.A.; Robert Baile, M.A., Ranelagh; W. H. Patterson, M.R.I.A., Belfast; M. J. M'Enery, B.A., Public Record Office; Surgeon-Major Charlton; Rev. Thomas Langan, D.D., P.P.; Arthur F. Dobbs, M.D.; Rev. J. J. Kelly, P.P., St. Peter's, Athlone; Robert English, J.P.; J. H. MacManus; Rev. Professor Stokes, D.D.; Rev. H. W. Burgess, M.A., LL.D.; W. P. Kelly, Hon. Local Secretary, county Roscommon; Captain Preston, R.M.; Michael Geoghegan, T.C., Athlone; Robert Day, F.S.A., J.P., Cork, Vice-President for Munster; Rev. David Mullan; Rev. Canon Smith, D.D., St. Bartholomew's; Henry F. Berry, M.A., B.L., Public Record Office; Rev. Dr. Stubbs, S.F.T.C.D.; Rev. Dr. Walsh, St. Stephen's; B. S. Longworth-Dames, B.L.; Rev. T. Lee, C.C., Limerick; Rev. J. B. Keane, M.A., Navan; Rev. J. A. Galbraith, S.F.T.C.D.; Joseph Vaughan; John Burgess, T.C., Athlone; Dr. W. H. Playfair Vickers, Dartmouth-road; Tenison F. Levinge, Killucan; Miss Mary Banim; R. J. O'Mulrenin, Trinity College, Dublin; &c. &c.

The Minutes of last Meeting were read and confirmed.

The following Candidates, recommended by the Council, were duly elected :—

FELLOWS.

Sir John Maclean, F.S.A., &c. (*Member*, 1856), Glasbury House, Richmond Hill, Clifton; Most Rev. John Healy, D.D., LL.D., M.R.I.A., Coadjutor-Bishop of Clonfert (*Member*, 1886), Palmerston House, Portumna; The O'Donovan, M.A. (Oxon.), J.P. (*Member*, 1887), Lissard, Skibbereen; Walter Arthur Copinger, F.S.A. (*Member*, 1889), The Priory, Greenheys, Manchester; Rev. Samuel Martin Mayhew, F.S.A. (Scotl.), &c., St. Paul's Vicarage, 33, New Kent-road, London: proposed by Robert Cochrane, *Fellow*, *Hon. Secretary*.

George Norman, M.D., F.R.M.S. (*Member*, 1888), Bath: proposed by Rev. Canon Grainger, *Vice-President*.

Robert Barklie, M.R.I.A., F.G.S. (*Member*, 1889), Plevna Villas, Bloomfield, Belfast: proposed by S. F. Milligan, *Fellow*.

Captain Edward C. Hamilton, J.P. (*Member*, 1890), Inistioge, Co Kilkenny: proposed by Rev. E. F. Hewson.

George O'Neill O'Neill, Lisbon, Portugal: proposed by Thomas O'Gorman.

MEMBERS.

Captain John Preston, R.M., The Moorings, Athlone; Robert Baile, M.A., Ranelagh School, Athlone; Robert English, J.P., Athlone; John Burgess, Gore House, Athlone; Michael Geoghegan, P. W. Hotel, Athlone; Rev. R. S. D. Campbell, M.A., St. Mary's Rectory, Athlone; J. H. MacManus, Church-st., Athlone; Very Rev. William C. Townsend, D.D., Dean of Tuam, The Deanery, Tuam; Arthur F. Dobbs, M.B. (Dubl.), Northgate-street, Athlone; Surgeon-Major Charlton, Strand-street, Athlone; John Harris, Architect, Galway: proposed by Richard Langrishe, *Vice-President*.

Captain Thomas Ronayne Sarsfield, J.P., Doughcloyne, Cork; Miss Reeves, Tramore, Douglas, Cork: proposed by The (late) O'Donovan, *Vice-President*.

Mark Francis Wilson, J.P., Drumalla, Carnlough; Rev. J. Tanner, LL.B., Whitehouse, county Antrim; Rev. R. J. Merrin, B.A., Castle Caulfield, county Tyrone; Alexander Tate, C.E., Longwood, Whitehouse, Belfast; Joseph P. Molloy, Kilkenny: proposed by Rev. Canon Grainger, *Vice-President*.

J. Robertson Corner, Junior Army and Navy Stores, D'Olier-street, Dublin; Charles H. Brien, 64, Grafton-street, Dublin: proposed by Thomas Drew, *Vice-President*.

Rev. John Madden, Cashel; Horace W. Whayman, Member of Suffolk Institute of Archæology, and of Norfolk do., Castle-terrace, Orford, Wickham Market, Suffolk; Frederick N. Le Poer Trench, Q.C., 7, Hatch-street, Dublin: proposed by Robert Cochrane, *Fellow*, *Hon. Secretary*.

Rev. Michael Higgins, C.C., Queenstown, Cork: proposed by Rev. Denis Murphy, *Fellow*.

George M. Moore, 3, Lansdowne-terrace, Cork : proposed by G. D. Burtchaell, *Fellow*.

Lucas White King, LL.B., M.R.I.A., Bengal Civil Service, 52, Lansdowne-road, Dublin : proposed by H. King, *Fellow*.

M. J. M'Enery, B.A., Public Record Office, Dublin ; Austin Damer Cooper, J.P., Drumnigh, St. Doulough's : proposed by J. J. Digges La Touche, *Fellow*.

Alexander Williams, A.R.H.A., 58, Harcourt-street, Dublin : proposed by W. Frazer, F.R.C.S.I.

Rev. Canon Smith, D.D., Vicarage, Clyde-road, Dublin ; Jonathan Hogg, 12, Cope-street, Dublin ; Joseph Bewley, 17, Cope-street, Dublin ; George Fottrell, Solicitor, 46, Fleet-street, Dublin : Laurence A. Waldron, 24, Anglesea-street, Dublin ; Rev. Hugh Gelston, M.A., Enniskeen Rectory, Kingscourt ; Miss Ada Cowper, 29, Fitzwilliam-place, Dublin ; Rev. Henry W. Burgess, M.A., LL.D., Queen's Park, Monkstown : proposed by Rev. Prof. Stokes, D.D.

James Murdock, 31, Eglinton-street, Belfast ; Thomas Mathews, 44, Elmwood-avenue, Belfast ; Charles E. Macgillivray, 9, Lower Sackville-street, Dublin : proposed by S. F. Milligan, *Fellow*.

Very Rev. James J. Kelly, P.P., St. Peter's, Athlone ; Michael Shanley, M.D., Athlone ; Daniel Mahony, M.A., Barrister-at-Law, 8, Mount-street Crescent, Dublin : proposed by W. P. Kelly, *Fellow*.

Francis Guilbride, Newtownbarry ; Thomas Laffan, M.D., Cashel : proposed by Rev. J. F. M. Ffrench, *Fellow*.

Rev. E. Dupre Atkinson, LL.B., Donagheloney, Waringstown : proposed by Rev. R. B. Stoney, *Fellow*.

Rev. Martin Ryan, c.c., Mullinahone ; Rev. John Roe, c.c., Urlingford : proposed by Rev. William Healy, P.P.

James J. Laffan, 126, Quay, Waterford : proposed by James Budd.

Rev. Charles Arthur Maginn, M.A., Killanully, Ballygarvan, Cork : proposed by W. H. Hill, c.e.

Henry Samuel Purdon, M.D., 60, Pakenham-place, Belfast : proposed by Rev. Charles Scott, M.A.

Captain Charles George O'Callaghan, J.P., D.L., Ballinahinch, Tulla : proposed by Thomas J. Westropp, M.A.

William Downes Webber, J.P., Mitchelstown Castle, county Cork ; Samuel C. M'Elroy, Ballymoney : proposed by Rev. Canon Moore, M.A.

Rev. Edward Goff, B.A., The Rectory, Kentstown, Navan : proposed by Rev. George M'Cutchan, M.A.

Very Rev. Michael Barry, D.D., President, St. Kieran's College, Kilkenny : proposed by Rev. W. Carrigan, c.o.

Thomas Hunter, Post Office, Glenarm : proposed by R. Welch.

Very Rev. Arthur Ryan, President, St. Patrick's College, Thurles ; Rev. John T. Ryan, The Cathedral, Thurles ; Rev. William Downey, c.c., Ballingarry, county Tipperary ; Richard J. Hewitt, M.D., Ballingarry, county Tipperary ; Rev. Daniel Ryan, P.P., Clonoulty, Cashel ; Rev. Michael Barry, c.c., Gurtinahoe, Thurles : proposed by Rev. J. Crowe, St. Patrick's College, Thurles.

Very Rev. Jerome Fahey, P.P., v.g., St. Colman's, Gort : proposed by Rev. Joseph Spelman, P.P.

William F. Budds, Courtstown, Tullaroan : proposed by John M'Creery.

Richard Bravin, 5, Sackville Garden, Dublin : proposed by Henry A. Cosgrave, M.A.

A deputation from the Town Commissioners of Athlone presented the following Address of welcome to the President and Members of the Society :—

“ TO THE PRESIDENT, FELLOWS, AND MEMBERS OF THE ROYAL SOCIETY OF ANTIQUARIES.

“ As the representatives of the ancient and historic town of Athlone we bid you hearty welcome to our town. Your Society is doing a good work in re-awakening an interest amongst the Irish people in those beautiful monuments of our past history with which the country is studded. Rath and ruin, Celtic cross and round tower, abbey, church, and convent cell, all come within the scope of your study, and all are illumined by your researches. What magnificent remains do we not possess of Ireland's former greatness and glory. Look at the ivied ruins in the island and along the shore of the charming Lough Ree ; visit the towers and churches of Clonmacnois ; see the elaborate doorway and lovely chancel window of famous Clonfert, where rest the remains of Brendan the Voyager. But, alas, how many of these interesting and valuable monuments are now suffering from neglect and decay ! You, gentlemen, will render a great service to Ireland by pointing out how these historic ruins may be best illustrated and preserved, and let us hope your labours will receive due recognition from those who are in a position to assist you. It is only right that the nation should take care of its monuments. We thank you for coming amongst us. We believe our town is honoured by your visit. May your Society increase in numbers and grow in importance ; and may you soon receive from whatever Government is in power the fullest authority to take charge of those ancient ruins which, unfortunately, were not included amongst the number of historic monuments that were by Parliament scheduled for improvement or restoration.

“ Signed and sealed by the Athlone Town Commissioners, in public meeting assembled, this 7th day of July, 1890.



“ DENIS O'CONNELL, *Chairman.*

“ JOHN C. KELLY, *Town Clerk.*”

The President suitably replied.

The following letter was read by Hon. Secretary :—

“ REQUISITION FROM PROVINCE OF MUNSTER FOR SUMMER MEETING, 1891.

30th June, 1890.

“ DEAR SIR,

“ We, the undersigned Fellows and Members of the Society in Munster, respectfully request you to lay before the Council and General Meeting our desire that the Summer Meeting of 1891 be held in this province. We would suggest as the most interesting districts, West Kerry, particularly the neighbourhood of Dingle, to which, by that time, a railway from Tralee will be completed.

“ Yours faithfully,

“ ROBERT DAY, F.S.A., V.P.

“ MAURICE LENIHAN, M.R.I.A., *Vice-President, Munster.*

“ P. J. LYNCH, Archt., M.R.I.A., Ireland.

“ JAMES FROST, M.R.I.A., Limerick.

“ JAMES G. BARRY, M.R.I.A., Limerick.

“ DENIS O'DONOGHUE, P.P., *Hon. Local Sec., North Kerry.*

“ ST. J. H. DONOVAN, J.P., Co. Kerry.

“ ARTHUR HILL, M.R.I.A.

“ To ROBERT COCHRANE, Esq., C.E., M.R.I.A.,

“ *Hon. General Secretary.*”

It was unanimously resolved to accede to the above request, and the signatories to the Requisition were appointed a Local Committee, with power to add to their number, to make the necessary local arrangements for the reception of Members and Visitors.

The Hon. Secretary having laid before the Meeting some correspondence with Mr. J. Romilly Allen, F.S.A. (Scot.), Editor of "Archæologia Cambrensis," relative to a proposed visit of the Cambrian Archæological Association to Ireland, it was proposed by Rev. Denis Murphy, S.J., M.R.I.A., and seconded by Dr. Edward Perceval Wright, M.A., Secretary, Royal Irish Academy, and passed unanimously, that a cordial invitation be sent to the Cambrian Archæological Association to visit Ireland, and join the Royal Society of Antiquaries at its Meetings and Excursions in the summer of 1891.

A vote of thanks was passed to the Chairman of the Town Commissioners of Athlone for his kindness in granting the use of the Town Hall to meet in.

Mr. Richard Langrishe, v.p., read his Paper on the "Walls of Athlone," after which the Meeting adjourned.

The afternoon was devoted to visiting the antiquities of the town, the castle and walls, the ruins of St. Peter's Abbey and of the Franciscan Abbey, the fortifications on the Connaught side of the town, De Ginkell's house, and the historic monuments in St. Mary's Church.

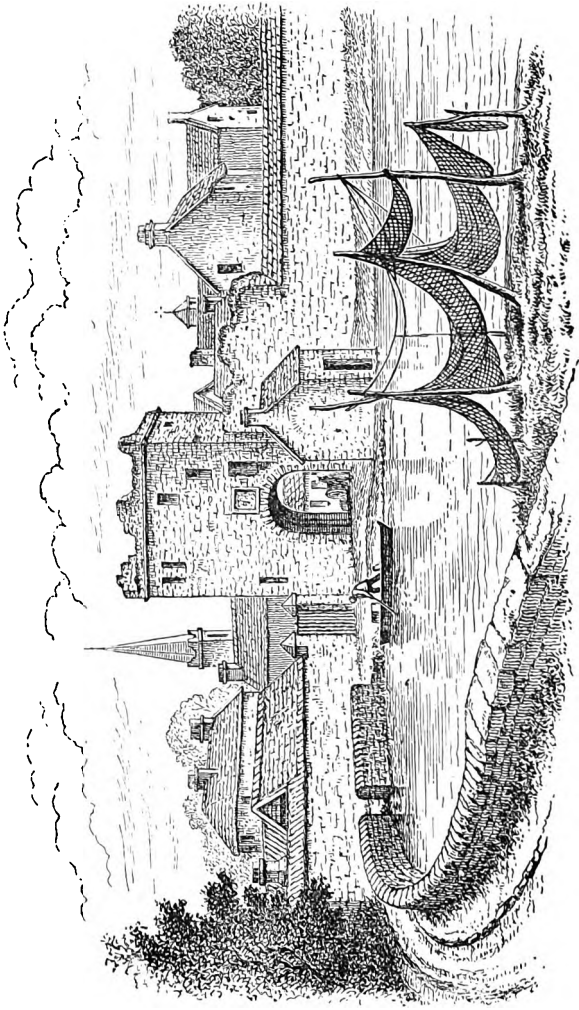
The Rev. R. S. D. Campbell entertained the party to tea in St. Mary's Rectory.

THE CASTLE was built by John de Grey, Bishop of Norwich, Lord Justiciary of Ireland from 1210 to 1218. There was previously a Celtic fortress on the same spot. The "Annals of Lough Cé," edited by the late W. M. Hennessy, tell us that in 1140, the O'Conors had a Bo-dun (Anglice, Bawn) at Athlone, *i. e.* a castle for cows, like the raths which stud the whole country. They erected also a bridge of hurdles over the Shannon at Athlone, and there a conference was held and treaty signed between Turlough O'Connor, King of Connaught, and Melaghlin, King of Meath, in that same year 1140. Athlone Castle is thus an interesting specimen illustrating Mr. G. T. Clark's argument in his *Medieval Military Architecture of England*, where he teaches that the Normans utilised old Celtic and Saxon fortresses or duns in England, Wales, and Ireland for their own purposes; and that the early earthworks largely conditioned the shape and form of the stone erections. During the building of Athlone Castle, under Bishop de Grey, a tower fell which killed Lord Richard Tuit, the founder of Granard Cistercian Abbey, in the Co. Longford. This Abbey afterwards absorbed all the endowments of the parishes of Athlone, Clonmacnois, Ballyloughloe, and other parishes bordering on the Shannon. Athlone Castle was built simultaneously with those of Randown, or St. John's, and Clonmacnois. It was built on ecclesiastical land, the site being a portion of the lands or riverside meadows belonging to the ancient Abbey of St. Peter,

situated a few hundred yards below the Castle. The Lord Deputy was ordered by King John to recompense St. Peter's Abbey for the loss of its land by a liberal grant in the Co. Westmeath (see "Sweetman's Calendars" for many references to Athlone Castle in the thirteenth century). This Castle saw many changes in Ireland. It was sometimes held by the Irish, or by rebellious noblemen like the Clanricardes, specially during the Wars of the Roses, when Ireland was left to mind itself. In Queen Elizabeth's time the Castle was made the seat of the Presidency of Connaught, with a Chief Justice and Attorney-General for Connaught. In her reign, about A.D. 1570, The O'Connor Don of that day once lay immured in Athlone Castle as a security for all his clan. Sir E. Fitton was then Constable of the Castle. Some of O'Connor's followers brought a "cot" under the Castle walls, into which the captive lightly stepped, and soon left captivity behind, as Mr. Bagwell tells. The last President of Connaught was Lord Ranelagh, who left the property which is now the endowment of the Ranelagh School—hence the name. Under Cromwell, the Castle was the seat of the Court of Claims, which regulated the lands assigned to the proprietors transported into Connaught. In 1690-91 the Castle was held by Colonel Grace for James II. He was killed in the Siege, June 20th, 1691, and was buried in St. Mary's Church, where a monument used formerly to stand to his memory. It disappeared, however, with many others during the building of the present church in 1825-26. On October 30th, 1697, the Castle and Town of Athlone were visited by a terrible storm of wind, rain, and lightning, whereby sixty-four houses were entirely destroyed, the whole town ruined, seven persons killed, more than thirty wounded; the storekeeper at the Castle, Henry Dodwell, was preserved, while his wife and child were killed, as told at some length in a contemporary broadside in the Thorp-collection in the National Library. The Castle has been adapted to modern warfare; but still the ancient keep, curtain walls, and water-gate can plainly be traced. Sir H. Piers, in his History of Westmeath, written in 1682, describes the Castle thus, "In the centre of the Castle is a high raised tower which overlooketh the walls and country round about. On the side that faceth the river are the rooms and apartments which served always for the habitation of the Lord President of Connaught and Governor of the Castle; the middle Castle being the storehouse for ammunition and warlike provisions of all sorts." The Castle was well placed at the point where the Shannon bursts through the range of drift-gravel hills extending across the whole island from Dublin to Galway. Athlone itself is built along the summit of this ridge; hence it is a long rambling town some two miles long, and never exceeding a quarter of a mile in breadth. Much interesting information concerning the Castle, Old Bridge, and Church of Athlone can be found in the works of the late Rev. J. S. Joly.

THE WALLS.

The earliest notice of Athlone as a walled town is contained in "Sweetman's Calendar," vol. i., No. 8159, where we find a decree of King Henry III., June 21st, 1251, ordering 80 marks to be spent in



The North Gate, Athlone.

building the Walls of the towns of Athlone and Randown, and in repairing their Castles. The Walls, as they stand at present, were built in 1576 by Sir Nicholas Malby, in return for a grant of the local Abbeys and their lands, though they were, to a large extent, rebuilt by Sir C. Wilmot in 1623 (Cal. State Papers, 1615-25). The Walls extend from the bank of the Shannon near the gas-works and woollen factory (Boswell's Brewery of a century ago), of which they form the boundary, to St. Mary's Church, which they used to enclose; thence to St. Mary's Dyke, where a bastion still remains, and where Dublin Gate stood; thence to the river Shannon again. The ancient moat can still be traced near Court Devenish and the glebe lands. On the Connaught side the Walls have entirely disappeared owing to the erection of the modern barracks. The new fortifications date from about A.D. 1800, when these works were carried out under Government direction by the late Robert Walker, Esq., a well-known Athlone builder and contractor, who died some forty years ago. There was a tower called Connaught Tower standing a century ago about the Connaught end of the present bridge, but it has long since disappeared. The Connaught Tower is often mentioned in the *Histories of the Civil Wars of Ireland, 1640-50*, published by Mr. J. T. Gilbert. The name Bastion-street, where St. Peter's Roman Catholic Church now stands, indicates where the Connaught line of defence ran. The North Gate on the Leinster side was in existence till 1840 (see Illustration). It is depicted in "Newenham's Irish Views," and in "Cromwell's Tour in Ireland." Piers, in 1682, describes the Walls thus: "This town of Athlone was, in the time of the late usurpers, very well fortified on both sides of the river. The part on the Westmeath side hath very strong walls with large flankers of lime and stone, according to the rules of modern fortification. The inside of these walls and bulwarks was lined with a large rampart of stone and earth; the outside was made not easily accessible by a large deep graff; round about on the flankers were mounted several great guns. The town on the Connaught side is also fortified with great ramparts of earth flanked, and a large deep graff. The works here were set with a quick-set hedge, which was well kept and neatly shorn, and had attained a considerable growth at the time of his Majesty's happy restoration. But all this beauty, all this strength, is of late vanished, especially that on the farther side; and the Castle only, after the old fashion, is upheld. At whose door to leave this neglect I know not." Mr. Langrishe's Paper gives a minute account of the Walls.

ST. PETER'S ABBEY, otherwise THE ABBEY DE INNOCENTIA.

This was a very ancient Celtic Abbey, on the Connaught side of the town, but very few remains of it are now extant. In Queen Elizabeth's time it seems to have been used as a store. It had then a steeple. We find in the "Calendar of State Papers," edited by H. C. Hamilton, A.D. 1509-78, the following in a letter from John Crofton to the Lord Deputy, dated July 16th, 1572: "The rebels burnt the whole town. The steeple of the Abbey where the store is was well defended. The body of the Church, where was all the malt, biscuits, beer, all the brewing and baking vessels, was consumed by the rebels, who numbered

2000 foot and 60 horse." The steeple of St. Peter's Abbey, long since removed, is shown on a medal of William III., commemorating the taking of Athlone, in Harris's Life of that monarch. The street leading to it is called St. Peter's Port, and contains the house formerly called the Governor's House, with curious staircases conducting to view-points on the roof, whence the Governor could note the approach of an enemy. The wall of the Abbey contains a figure called Sheela-na-gig, used to ward off the evil eye, found also in the Nuns' Church at Clonmacnois, Kilkea Castle, and many other places in Ireland. There is an inscription in this street of a more modern type erected in the last century. It runs thus:—

"Let not Satan's agents enter—
Will o' Wisp and Jacky the Printer."

It was erected by a man named Booth. He had a quarrel with two of his fellow-townsmen—a Mr. William Sproule and a Mr. John Potts, the owner of the *Saunders' Newspaper*. He avenged himself by this couplet, which he so much valued that he and his successors left it in their wills that if, at any time, their heirs permitted its removal, they should lose the property. Weld, in his *Survey of Roscommon*, p. 546, describes it thus, "Here, for a while, I was puzzled with an inscription on a circular arch leading into a large yard, the key-stone of which bore a sculptured head with the initials I. B.—one letter on each side. Above this was another head, with the words St. Peter's Port. After several inquiries I learned that the words had been carved by order of a former proprietor upon having established his right at law to the premises against certain parties designated by the nicknames of Will o' Wisp and Jacky the Printer, who had endeavoured to evict his interest." There is another wall inscription in King's-street which testifies to the keen interest taken in European politics by the townspeople of the last century. This inscription runs thus, "Paoli, Lucas, Wilkes, and Liberty, R. S., 1770." Paoli being the celebrated Corsican patriot, Lucas the Dublin, and Wilkes the London patriot of that day. But who was R. S.? He was evidently an enthusiastic Liberal. He possibly may have been a Robert Sherwood who left a small fund for the poor of St. Peter's Parish, referred to in Dr. Strean's *Memoir on Athlone* in "Mason's Parochial Survey." In Mr. Joly's MSS. I find that Robert Sherwood died in 1786. There is a tombstone in memory of him in St. Mary's Churchyard. St. Peter's Abbey, after its dissolution, was first granted to Sir Richard Bingham, Commissioner of Connaught. The monks used to serve the three chapels of Cam, Kiltoom, and Drum, as well as St. Peter's Parish. The mills on the old bridge used to belong to this Abbey. They were granted by Queen Elizabeth, in 1578, to Edmund O'Fallon of Athlone. The O'Fallons were a branch of the O'Kellys who ruled the whole barony of Athlone in Celtic times. The O'Fallons ruled the district comprising the parishes of Cam and Dysert, outside Athlone, in the Co. Roscommon. The O'Fallon had his chief castle at Milltown, a townland in Dysert, in the year 1585 (see "Irish Topographical Poems," p. xxxv., and "Tribes and Customs of Hymany," p. 19, published by the Irish Archæological Society). The first Sovereign of

Athlone, by the Charter of 1606, was Richard Fallon, Merchant. In 1685, we find Edmund Fallon Sovereign (see "Clarendon's Correspondence," vol. i., pp. 188-190, and "J. O'Donovan's Hymany," pp. 18-25).

THE FRANCISCAN ABBEY.

This building stands on the Leinster side of the town, just outside the Walls, on the low swampy ground beside the Shannon. The Franciscans came to Ireland in the first half of the thirteenth century, and built their churches here, as they did in England, in the lowest and poorest parts of the towns. This Abbey was built by Cathal O'Connor, King of Connaught, finished by Sir H. Dillon, and consecrated by the Primate of Armagh, Albert of Cologne, in the year 1241, the last time when an Irish Primate is recorded to have visited the town of Athlone. We have documentary proof of its existence in 1245, as a mandate still exists, dated October 15th, 1245, ordering the Treasurer of Ireland to pay £20 yearly for 100 tunics for the use of the Franciscans at Dublin and Athlone (see "Sweetman's Calendar," vol. i., No. 2776). This Abbey was nominally dissolved by Henry VIII.; but though situated beside one of the chief seats of English dominion it continued to flourish for a century later at least. In "Gilbert's History of Irish Affairs, 1640-1650," p. 288, there is a full list of the officials of this Abbey, as it was flourishing in 1648. Anthony Dullaghan was Guardian; John Coghlan, Vicar; Francis Shiel, Preacher. Its final dissolution was, therefore, due to Cromwell. It was a famous place for burials till twenty years ago. The custom of keening at funerals was duly kept up here till about 1860. As soon as the funeral turned the corner from Victoria-place into Northgate-street, three or four old women, in advance of the coffin, raised this weird cry.

DE GINCKELL'S HOUSE.

This house will be found at the corner of Northgate-street and Victoria-place. It is now occupied by Mr. Campbell as a general provision shop. It was till forty years ago in its original shape, and even still retains over its hall-door the date of its erection, 1626. It was till modernised a good specimen of the town architecture of James I.'s time, under whose charter it was erected. It had a small circular shop-window, with a shop-door elevated by some five or six steps from the pathway, with a hall-door ornamented with stone mullions at a similar height, while the roof was very steep, with sky-light windows. The date and occasion of its erection can easily be determined by a reference to the "Calendar of State Papers," 1615-1625, pp. 100, 351, 352, 436, 487, and Patent Rolls of James I., p. 555; *cf.* pp. 421, 435, where a grant of forty-two acres of land belonging to the Castle, on the Leinster side of the town was made, in 1619, to Protestants, on condition of their building houses in that part of the town. The houses, as we learn from a letter of Sir Ch. Wilmot in reply to Sir C. Coote, were in process of building in 1623. A similar grant was made to encourage house-building on the Roscommon side of the town in 1622. A considerable number of these houses then built remain in Victoria-place, Bridge-street, and Church-street, though greatly altered and modernised within the last forty years. A few also may survive

on the Connaught side. De Ginkell's House is so-called because tradition states that General De Ginkell lived there at or after the last siege of the town in 1691. He was created the first Earl of Athlone, a title extinct in 1844, and now revived in the person of Prince Albert Victor of Wales. Sir H. Piers, in his account of Westmeath, written in 1682, says these Athlone houses had "all their beauty without doors, for within they are ill-shaped and ill-contrived."—Vallancey's *Collectanea*, i. 87.

ST. MARY'S CHURCH.

The body of this Church is very modern, the present Church having been opened for service February, 1827. It contains, however, several historical monuments, and has many interesting associations connected with it. The tower of the Church belongs to the ancient structure, and contains the celebrated bell to which Macaulay refers as having given the signal for the final attack on the Castle July 1st, 1691. It is said by tradition to have been one of the bells belonging to Clonmacnois (see "Our Bell," by Rev. J. S. Joly, Rector of St. Mary's). It is now cracked, but well deserves to be recast. The other and smaller bell belonged formerly to the Tholsel, or Market-house, situated at the Leinster end of the present bridge. The passage into the old Church was through this tower. The old Church was connected with several members of the Goldsmith family about the middle of the last century. Inside the tower was buried Mrs. Goldsmith, wife of Dean Goldsmith, on October 1st, 1769, while one of the poet's brothers seems to have been curate about 1767. The old Church was built by Oliver St. John, Lord Grandison, the President of Connaught, about the year 1620, replacing a still older and pre-Reformation edifice, which used to be served by a vicar appointed by the monastery of Granard, which possessed the great tithes of the parish. The tower which contains the bells was doubtless built about the same date, 1620. The first incumbent of the Jacobean Church was the Rev. John Ankers, appointed in 1608, after whom, some think, the hill called Ankers' Bower was so named. Many of the monuments which adorned the old Church were removed to the present one, though some were lost, including that erected to the gallant Colonel Grace, the commander at the period of the last siege. The oldest are the De Renzi and the St. George monuments. Both are quaint in their spelling. The De Renzi monument is the oldest, being dated 1635. It runs thus, bringing us back right into the Middle Ages: "This monument was erected for the Right Worshipfull Mathew de Renzi, Knight, who departed this life the 29th of August, 1634: beinge of the age of: 57: years: Borne at Cullen in Germany and disceded from that famous and renowned warrior, George Castriott, als Scanderbege (who in the Christian Warr fought 52: battailes with great conquest and honnor against the Great Turke). He was a great traveler and generall linguist: and kept correspondency with most nations in many weighty affaires; and in three years gave great perfection to this nation by composeinge a grammer, dictionary and chronicle in the Irish tongue: In accompts most expert and exceedinge all others to his great applause. This worke was accomplished by his sonn Mathew de Renzi, Esq., August: 29: 1635." Scanderbeg, alias George Castriott, was Prince of Albania about 1480. He made the

first successful resistance to the Turks even before the taking of Constantinople. Gibbon bestows several pages on his career in chap. lxvii. of his great history. It is curious to find the great grandson of an Eastern hero buried in the centre of Ireland. De Renzi seems to have been a connexion of the Lestrange family, and a settler in the barony of Garrycastle, in the King's County. His Irish Dictionary would be useful to scholars if it could be now discovered. The next in age is the St. George Monument, dated 1643: "Neer this place lyeth the bodyes of Captain Richard St. George and his pious wife, Ann, eldest daughter of Michael Pennock of Turroc, in the County of Roscommon, Esq. He was for several years Governor of Athlone; third son of Sir Richard St. George, Knight, Clarenceux King of Arms, by Izabel, his wife, daughter of Nicholas St. John of Lidiard Tregoz, in Wiltshire, Esq., brother to Henry St. George, Knight, Garter principall King of Arms and to George St. George of Carrick Drumroosk, in the County of Leitrim, Knight. Born at Hatley St. George, in Cambridgeshire, the 27th of March, 1590, and departed this life in Athlone, the 24th of April, 1667. The said Ann, his wife, was born at Turrock, the 18th of November, 1606, and dyed in Athlone the 4th of October, 1643, to whose memorys their sons, Arthur and Henry, erected this monument Anno Domini 1686." The descendants of Captain St. George lived at Mount Equity, near Ballinasloe. The St. Georges were joint patrons and owners of the borough with the Handcock family till Lord Castlemaine purchased the St. George interest early in the present century. The only other monument belonging to the 17th century in the Church is one to Abigail Handcock, daughter of the Rev. Thomas Stanley, and wife of William Handcock, Esq., of Twyford, who died 21st November, 1680, in her 58rd year. She was the wife of the founder of the Handcock family. Upon a tablet in front of the gallery is a record of a grant made by the Dodwell family in the 17th century. Among the Church plate is a silver chalice with an inscription testifying that it was given by Maria, wife of Henry Dodwell. The Dodwells were old Elizabethan settlers at Clonown, on the Connaught side of the town. They sold their property to the Glass family, whose name is retained in Glass's-lane, leading from the Mary Dyke to the Shannon. Henry Dodwell was possibly the celebrated Camden Professor of History at Oxford, previously F.R.C.D. He resigned sooner than take the oaths of allegiance to William III. This tablet on the gallery records 17th century grants to a Latin School at Athlone. This Latin School was famous from 1660 to 1790 under the Thewles family, who were masters of it (see *Trinity College Matriculation Books*). Among the inscriptions on the tombstones in the churchyard, as industriously copied by the late Rev. J. S. Joly, none go back beyond the year 1700, but many of them commemorate persons present in Athlone at the time of the siege, or mentioned in old records of the time of Cromwell, Charles II., and James II.; as George Smart; Bartholomew Emery, clothier, Sovereign of the town in 1698; Jacob Jacques, innkeeper on the Connaught side of the town in 1690. All these names appear attached to an address to James II. in 1684, now in the Record Office. Jacob Jacques was apparently a French refugee. His name appears in the *Hearth Money Returns* for Athlone in 1665, in the address to James II., and in the list of persons attainted by King James's Parliament. He died April 22nd, 1722, aged 95.

There are several other points of antiquarian interest about the town. Court Devenish, now the residence of Mr. Smith, the proprietor of the celebrated woollen mills, was built 250 years ago by a Mr. George Devenish. It saw a hard fight in 1648, when the town was attacked by the Dillons of Kilkenny West, as told in "Gilbert's History of Irish Affairs, A.D. 1640-1650," vol. i., p. 238. The Sir James Dillon, who led the assault on this occasion and turned a portion of the Franciscans out of the Abbey, was the great-grandson of the last Prior of St. Peter's Abbey who surrendered it to Henry VIII. and married. Sir H. Piers, in his "History of Westmeath," notes that the people of Athlone were very proud of their chimneys, and then instances Court Devenish as an example. Piers' exact words are (see Vallancey's *Collectanea*, t. i. p. 87): "The town was before this war (of 1641-1650) fairly built as to outward appearance, most houses boasting of their neatly hewn coyns and arches; but most especially the curious workmanship of the funnels of the chimnies; and one house built backward from the street by one Devenish exceeded all the rest for politeness of architecture." The position and lines of King William's army in 1691 may be traced with the help of Storey's History and the Ordnance Map. They planted a battery on Moran's Hill (anciently called Mullaghmore or the Great Hill), encamping the soldiers in the fields between that hill and Anker's Bower, below which they had another battery. Their cooking house is marked on the Ordnance Map of 1840 as existing in a field opposite the farm of Arcadia, on the Coosan road. It used to be marked in later years by a heap of stones which had lost all semblance of a house. At Garrycastle racecourse, a mile and a-half outside the town, on the Dublin road, two ruins stand side by side. An old castle, overhanging the Al river, was once a castle of the O'Breen's, the Celtic chief of this district. The more modern ruin, of late years used as a stand-house, was about 1660-1700 the residence of the Golborne family. Athlone itself was in the territory of the O'Breens, whose principal residence seems to have been in Coosan. Hence the name of the Barony of Brawney, in which it is situated. Views of Athlone, at the beginning of the present century, are to be found in various works—the North Gate is depicted in "Newenham's Views in Ireland," and in "Cromwell's Tour" in Marsh's Library; Mardyke-street, or the Market Place as it is there called, is depicted in "Cromwell's Tour," vol. iii., in Marsh's Library; it shows the Royal Hotel with a sign-board as Garty's Hotel. Other views are contained in the "Irish Penny Magazine," showing the Bridge and Castle as they were in 1830, and in the "Irish Penny Journal" of 1840.

FIRST EVENING SESSION.

An evening meeting was held in the Town Hall at 8 o'clock, the President in the Chair. Rev. Dr. Stokes read a Paper on "Athlone in the Seventeenth Century" (see p. 198), after which Rev. Denis Murphy, *Fellow*, read a Paper on "Roscommon Castle," both of which were referred to Council for publication. There was a large attendance of non-members, including both the local gentry and the artisan class—the latter exhibiting the greatest interest in the proceedings and Papers.

WEDNESDAY, 9th July.

The Members, joined by about 150 of the townspeople, started on an excursion on Lough Ree to St. John's or Rindun, Inis-Claraun or Quaker Island, Inis-bofin, All Saints' Island, and Hare Island, at 9 o'clock, a.m., in a steamer from the Quay. At Quaker Island the Members lunched. The remainder of the places mentioned were visited on the way home. The scenery on the lake was very beautiful, and the ruins at the various places most interesting.

LOUGH REE.

This Lough of the Kings, as it is called in Irish, lies in the centre of Ireland, and divided the kingdom of Meath, which lies on the right bank as the excursionists ascend the river, from the kingdom of Connaught, which lies on the left bank. The Melaghlins ruled Meath. Sir Bernard Burke tells the story of the last days of this family in his "Vicissitudes of Great Families," showing how the last heir of the house died in Athlone, just fifty years ago. He was a schoolmaster, named Mulloy, and lived in Irishtown. The representative of the Kings of Connaught is The O'Connor Don, one of our Vice-Presidents. Lough Ree formed another boundary. The great kingdoms of Ireland were subdivided into minor principalities; and so on the Leinster bank we have the principality of Teffia ruled by the O'Kearney Foxes and the O'Breens, and on the Connaught bank that of Hymany, reaching from Athlone to Roscommon, the country of O'Kelly. After leaving Athlone, and passing under the railway bridge, erected in 1850, we note the Ranelagh Institution, and the fortifications and the townland of Monksland, a memorial of St. Peter's Abbey. The plantation on the Hill of Berries (more properly the hill of Barrys, Barrymore and Barrybeg being the names of the adjacent townlands) may have marked the one and a-half mile limit from the centre of the bridge, within which the ancient corporation's authority was restrained by charter of James I. This plantation is a prominent landmark on the left as the steamer enters the lake. The steamer now keeps the Connaught side of the lake, passing Hudson's Bay, with a tower called Hudson's Folly on a hill. Next comes Yew Point, a long point running out into the lake, often mentioned in the Irish annals. The view of the lake is now very fine. The mountain away in the north, apparently overhanging the river and lake, is Slieve Bawn, near Strokestown. To the north-east, if the day be fine, Slieve Anierin (Sliabh-an-larainn), or the Iron Mountain, in Leitrim, and the Curlew Range, near Boyle, can also be seen, while the Slieve Bloom Mountains bound the prospect on the south. The prospect of the lake itself is very beautiful. The Leinster bank raised up in rolling hills, well wooded, the numerous islands of all sizes covered with trees and brushwood, clad in the most verdant green, and the water glistening under the summer sun, present a view peculiarly striking and lovely. Advancing northwards, after passing Yew Point, we see away on the Roscommon or left shore, a vast pile of ruins of a somewhat modern appearance. These are called Kilmore House, and are

the remains of the mansion of Sir Arthur Shaen, a great Celtic chieftain, whose family has now died out in the male line, though still represented by the Shaen Carters in the female line. The first head of the family to distinguish himself was Sir Francis Shaen. He was really a Farrell, or of that tribe in the county Longford; but he took, in Queen Elizabeth's day, the name of Shaen, and was duly knighted. His son and grandson were active officials all through the reign of Charles I. and Charles II. His great-grandson died about the year 1730, and anyone who takes up "Pue's Occurrences" for the year 1731, will find an advertisement of these ruins, which then formed a splendid mansion. The advertisement describes them as "the house and lands of Kilmore, containing 620 acres, near Athlone, on the Shannon, deemed the best market town in the kingdom. There are 12 acres of gardens and orchards, stabling for forty horses, with large malt house, brew house, and barns, to be let during the minority of the Miss Shaens." The ruins will still give a vivid impression of what the mansion of a great Celtic chieftain was in the seventeenth century. It is significant that the stables and the cellars are specially fine, intimating that the drinking, entertainment, and sport were well looked after.

The Castle of St. John's was next visited, where the party disembarked, and afterwards proceeded to Quaker Island.

INIS-CLERAUN, OR INIS-CLOTHRANN,

commonly called Quaker Island, or the Seven Churches Island. This island is a few miles north-east of St. John's. In sailing to it we can see Galey Castle, on the Connaught shore, erected by William Boy O'Kelly about 1340, as one of the castles with which to rule his territory. We are told in ancient Irish song that O'Kelly invited all the Irish poets, bards, harpers, gamesters, jesters, and others of their kind, to his house at Galley, at Christmas, 1351, and entertained them all (O'Donovan's "Hymany," p. 104). Inis-Cleraun is an island of considerable size. It is celebrated since ancient pagan times. About the year of the world 3900 Queen Mab, or Meave, is said to have lived here. She was Queen of Connaught, and was slain when bathing just near the present landing-place by an Ulster chieftain, who had a blood feud with her. He measured the distance from the bathing place to the opposite Leinster shore at Cashel, returned to Ulster, and practised with a sling till he felt he could hit an apple at a mile distance. "Shortly after this there was a meeting of the people of Ulster and Connaught on both sides of the Shannon at Inis-Clothrann. One morning the murderer saw Queen Mab bathing as usual. He thereupon placed a stone in the sling, and killed her." This story of Queen Meave, her loves, adventures, and wars has been called the Irish Iliad. In it appear all the heroes of Fenian romance, from which the modern society has derived its name. See, for its lengthened details, Lady Ferguson's "Ireland before the Conquest," chap. ii.; Sir S. Ferguson's "Lays of the Western Gael;" *Irish Penny Magazine*, 1838, p. 26; "O'Curry's MSS. Materials," chap. ii.; and "Keating's History of Ireland," concerning the murder of the Sons of Usnach, and the death of Queen Meave or Mab.)

The Greenan or residence of Queen Mab is still pointed out, being the highest point of the island. The island is celebrated in Christian times as being the residence of St. Diarmid, or Dermot, the teacher of St. Kieran, founder of Clonmacnois, who lived about the year 500 A.D. It is first mentioned in the "Annals of the Four Masters," in A.D. 719, in connexion with St. Sinach, who died abbot of it on April 20th of that year. It was repeatedly plundered and burned between A.D. 800 and 1300. It contains seven churches. The most remarkable is called the clogas, or square belfry. It will be found on the north side of the island. It is remarkable as an ancient Irish church with a square tower, joined or bonded to the main building. The ancient Celtic churches had no towers except those that were round, and they are in every case, except in one case at Clonmacnois, separate from the main buildings. The tower was here probably the priest's residence. There are six other churches within a cashel, or stone and earth fortification. The very small church is Templedermot, evidently the primitive oratory of the founder. Then there is Templemurry, the largest church, into which ancient tradition said no woman could enter and live more than twelve months. There is a deartheach, or penitential prison in this church. Tradition does not hand down any names for the other churches. The marks of the wattle centering can be traced in places. There seems to have been a small cloister erected subsequently to the year 1200 under the influence of Cistercian ideas, but this was of course no portion of the original building. J. O'Donovan, who visited the island in 1837, thought that the field-marks outside the cashel indicated the sites of the ancient huts of the monks. The ancient Irish monks lived as Eremites, and not in a community. Miss Stokes discovered in 1869 a tombstone with an incised cross and the name Armeda in Irish characters. It is figured as No. 177 in her book on Irish Inscriptions. The design of the cross is that of the ninth or tenth century. The island is called Inis-Clothrann, after Clothra, sister to Queen Mab; and Quaker Island, after a Mr. Fairbrother, who lived here sixty years ago. He tried to pull down the square belfry to erect a cottage now in ruins, next the churches; but O'Donovan tells how he was punished for his iconoclasm. The people said his horses and cattle were all driven mad by St. Dermot. O'Donovan's Longford and Roscommon Ordnance Survey Letters, now in the Royal Irish Academy, are full of information and traditions about this island. He gives in his Roscommon Letters a poem on the Shannon, which he found in 1839 among Mr. Hardiman's Papers. That poem, treating of Lough Ree, states that there are twenty-seven islands in it, of which six were the residence of early saints.

Leaving Inis-Cleraun and turning homewards, we left Cashel Hill, on the left. It is a notable landmark all over the lake, and is so called because the site of a cashel, or fortified enclosure.

INISBOFIN AND ALL SAINTS' ISLAND.

We now made for Inisbofin, or the Island of the White Cow, passing Nun's Island, which is uninhabited, but the site of a primitive Celtic church. A sail of six miles brought us to Inisbofin, situated in an arm of the lake, which stretches up into the county Longford to receive the

Inny. Here are the ruins of a church and monastery, with the remains of some Celtic crosses. There is a good specimen of a decorated window in the western gable of the church. This was evidently Anglo-Norman. The remainder of the buildings are Celtic in style. The Monastery of Inisbofin is, in some respects, the most interesting of any upon Lough Ree, because its foundation is attributed to St. Rioch, the nephew of St. Patrick, and brother of St. Mel, Bishop of Ardagh. He was the son of Darerca, sister of St. Patrick, and was a Briton or Welshman by birth. He was one of St. Patrick's immediate disciples, and is said to have had charge of St. Patrick's books and writings. He was his librarian in fact (see Ussher's "Antiquities," Works, vol. vi. pp. 382, 568, and the account given of St. Rioch in Whitley Stokes' edition of the "Tripartite Life of St. Patrick," in the Rolls series). The Monastery of Inisbofin is older, therefore, by fifty years at least, than that of Inis-Claraun, and dates from about 450 A.D. A Celtic inscription was found on this island by the Rev. James Graves in 1869. It ran thus, "Oroit Do Cormacan—Pray for Cormacan." There was a poet called by this name, Cormacan, who wrote a poem on the Circuit of Ireland, which was edited by O'Donovan. He lived about A.D. 942. This poem is published in "Tracts relating to Ireland," vol. i. (Irish Archæological Society.) A mile still further to the east is All Saints' Island, separated by a narrow channel from the mainland of Longford. The church and monastic buildings on this island are in very good preservation, and well worth inspection. There was, from ancient times, a monastery on All Saints' Island, where the Annals of All Saints were written by Augustine MacGraidin, the Abbot, in the fifteenth century, an abstract of which is amongst the manuscripts of Trinity College. This monastery is in good preservation. In the seventeenth century it was occupied by the Poor Clares. About 1642 it was the scene of a tragedy. It was then called the Convent of Bethlehem. A number of soldiers attacked and burned the nunnery and dispersed the nuns, who fled for refuge to one of the distant islands, perhaps that now called Nun's Island; whereupon the country people, headed by one of the Dillons of Kilkenny West, killed every one of the soldiers (see Gilbert's "History of Affairs in Ireland," i. 58). Between Inisbofin and Hare Island lies Inchmore, where St. Lioban is said to have erected a monastery. The ruins of a church are still visible.

HARE ISLAND, OR INIS AINGHIN.

Returning from Inisbofin we passed the largest island in the lake, Hare Island, or as it is called in Irish Inis Ainghin, or Island of the Hares, though, by the way, there is not a single hare there now. They are said to have unanimously left it one winter when the lake was frozen, and they thus got the chance of enlarging their bounds. On the way we pass Portliek Castle, one of the ancient castles of the Dillons, when lords of Kilkenny West. It still retains some marks of its ancient grandeur. There are the ruins of an ancient church, with a burial ground attached, in the southern end of Hare Island, just at the harbour. Dr. O'Donovan deciphered a tombstone, which he found here in 1837, reading the Irish inscription as "A prayer for Tuathal Hua Hurain." Dr. Petrie, in 1822, read it as "Pray for Tuathcharan," the name of a

Bishop of Clonmacnois who died in 889, as recorded by the *Chronicon Scotorum*. What a pity this ancient tombstone cannot now be found (see Margaret Stokes' "Christian Inscriptions in the Irish Language," p. 45). This church is said to have been the original residence and foundation of St. Kieran, before he built Clonmacnois, when St. Kieran was the pupil of St. Dermot of Inislcleraun, about A.D. 540. Hare Island was violated in 894 by the men of Connaught. Cairbre Crom, Bishop of Clonmacnois, was holding a Synod there when the Connaught men came and slew some men in the presence of the ecclesiastics. The profane soldiers were all slain the same day by the men of Coosan at the town of Athlone (see "Annals of Four Masters" and Colgan's *Acta Sanctorum*, p. 509). Hare Island was in ancient times owned by the Dillons, many of whom were buried in the churchyard. About 1650 it was purchased, after the confiscation of Cromwell's time, by Ridgeley Hatfield, Esq., a merchant of Dublin, and afterwards M.P. for Athlone. From him it descended, in the last century, to a family name Hackett, who in turn sold it to Lord Castlemaine. A sail of four miles past Coosan, the ancient residence of the O'Breens, and Carbery Island, brought us to the quay of Athlone.

SECOND EVENING SESSION.

The meeting was resumed at 9 o'clock, p.m., in the Town Hall, when the following Papers were read:—"The Siege of Athlone," by R. Langrishe, *Vice-President*; "The Normans in Thomond," by T. J. Westropp, M.A.; and on "Some recent cases of remarkable Longevity," by Seaton F. Milligan, M.R.I.A., *Fellow* (see p. 292)—all of which were referred to Council for publication.

The following were taken as read, and referred to Council for publication:—

"Clonmacnois," by Surgeon-Major Charlton.

"Notes on Kerry Topography" (concluding Notice), by Miss Hickson, *Hon. Local Secretary, South Kerry*.

"Ancient Underground Wooden Structure at Campsie, near Londonderry," by Thomas Watson, *Hon. Local Sec., Londonderry*.

"Two hitherto undescribed Inscriptions in Irish on Stone Slabs at Clonmacnois," by W. F. Wakeman, *Hon. Fellow*.

"Antrim Folk Lore," by Rev. S. Arthur Brennan, M.A., *Hon. Local Secretary, North Antrim*.

"Notes on Inislcleraun, Rindown, and other Antiquities on the Shannon," by R. Cochrane, *Hon. Secretary*.

"An account of the Anglo-Norman family of Devereux, of Balmagir, Co. Wexford," by Gabriel O'C. Redmond, M.D., *Hon. Local Secretary, West Waterford*.

"Will of Sir Christopher Plunkett—1st Baron Dunsany," by J. M. Thunder, *Hon. Local Secretary, county Dublin*.

The Most Rev. John Healy, D.D., LL.D., M.R.I.A., Coadjutor-Bishop of Clonfert, was elected a Vice-President for Connaught.

The O'Donovan, J.P., of Liss Ard, was elected a Vice-President for Munster.

THURSDAY, 10th July, 1890.

CLONMACNOIS EXCURSION.

This day the Excursion was down the Shannon to Clonfert Cathedral, taking the Seven Churches of Clonmacnois on the return, where luncheon was prepared; and Surgeon-Major Charlton entertained the party to tea, returning to Athlone in time for the night train to Dublin.

We had, on this Excursion, two principal objective points. Our work was, therefore, more concentrated, and more time could be devoted to the study of details, as in turn there were more abundant art details to be studied, and fewer objects of natural interest to be surveyed. The Excursion, on this occasion, was through flat "callows," as the meadows are locally called, which border the Shannon or else through vast stretches of the great central Bog of Allen, which occupies so much of the central plain of Ireland. After leaving Athlone we passed, on the Leinster bank, a gentle eminence which still retains in its name, Carrick-o'-Breen or Breen's Hill, a reminiscence of those old Celtic chiefs, descendants of Niall of the Nine Hostages, who ruled this district from the days of St. Patrick, when their great ancestor lived, down to the sixteenth century, during the whole of which period the O'Breens, Chiefs of Brawney, often appear as playing a leading part in the "Annals of the Four Masters" and other Irish historians. Here we saw specimens of the "Cots" or primitive boats impelled by a pole, which are often mentioned in the Annalists, and which have remained unchanged like the curraclie of the Western Islands for 2000 years. The Danes used them. They were used in Queen Elizabeth's day, and are often noticed in State documents, just as the bog-men now use them. They are only used in the river, not on Lough Ree, as the water is there too deep for a pole. They were specially useful in ancient warfare, because they are comparatively noiseless in movement, and yet very swift, and capable of containing a large and heavy burden of turf, milk, pigs, and human beings. On the Connaught bank we passed Clonown, or in Irish Cluain Emain—the meadow of Emain, the property and residence of the Dodwells about the year 1600. That family played a considerable part in local history till the year 1700, during which time they produced one of the greatest scholars that Ireland, or for that matter Europe, has ever seen—the learned Henry Dodwell, F.R.S.E., before referred to, and Camden Professor of History in the University of Oxford. The river Shannon winds about in the most extraordinary manner, rendering the journey to Clonfert nearly twice as long as if it was direct. We passed Clonmacnois when more than half way on our journey, and then, after Shannon bridge, arrived at Clonfert. The Cathedral is the one point of interest here. It is a great pity that more attention has not been bestowed upon excavations and explorations connected with it. In the last two hundred years much might have been done to rescue from oblivion valuable monuments of antiquity. But those entrusted with these treasures

cared nothing for them. However, we must be thankful they did not destroy them, as has often happened elsewhere, but have preserved them for us intact. Now a few words concerning the history of Clonfert, or Cluan Feartha—the meadow of the grave, as it runs in Irish. St. Brendan was the founder of Clonfert. He was a native of Kerry, and holds a celebrated position among the great Christian heroes who preached the Gospel in this and neighbouring lands during the sixth century—the age next after St. Patrick. It was the century of Columba of Scotland, Columbanus of Burgundy, Finnian of Clonard, Kieran of Clonmacnois, Finnian of Moville, Comgall of Bangor, and last, though not least, of Brendan the Navigator, whose fame is celebrated wherever Irish Christianity became known. He founded Clonfert Abbey about 560. He was born about 480, and studied, like St. Columba, at Clonard in the county Meath under St. Finnian, and in Wales under St. Gildas at Llancarven in Glamorganshire. He is specially famous as a sailor, having spent seven years in search of the Fortunate Islands in the Western Ocean, whence some have believed that he first discovered America. He is, therefore, the Celtic patron of sailors; and as such a small chapel dedicated to St. Brendan often crowns the hills overlooking the sea, as at Bannow in Wexford, and on the cliffs overlooking the Avon near Bristol. He died at Annaghdown, near Galway, in 577. His monastery was an humble one, doubtless; yet it was six times burned between its foundation and the year 1100 A.D., suffering much at the hands of the Danes of Limerick, who could sail up the Shannon to its attack.

THE CATHEDRAL OF CLONFERT.

The present Cathedral is thus described by Mr. Brash in his "Ecclesiastical Architecture of Ireland," p. 42:—"The Cathedral of Clonfert, like others of its class in Ireland, is of very moderate dimensions and of simple arrangements. It consisted of a nave, with a western tower in the centre, a chancel and transepts branching nearly in the centre of the nave, with a sacristy at the north side of the chancel." He then devotes his attention to the porch, "which in point of design and execution, I have not seen excelled by any similar feature in these islands. Romanesque and Norman porches and doorways of course exist of grander proportions, but not exhibiting the fertility of invention and beauty of design that this does." The leading points to be noticed about the porch are these—

1. The dimensions originally were 5 feet 3 inches wide, clear of inside jambs at bottom, and 4 feet 8 inches at opening of arch. Height being 7 feet to top of capitals; width from out to out of external piers 18 feet 4 inches at base. By these dimensions it will be seen that in its construction the old tradition of inclining jambs was preserved.

2. The door-head has six orders of arches resting upon a similar number of jambs, shafts, and piers at each side. Three of the shafts are circular, and two semi-octagonal; these with external and internal rectangular piers have richly sculptured capitals with square abaci

having dogs' heads in the hollow under, the bells showing grotesque heads—human and animal—with a variety of interlaced work. The entire surfaces of the piers and jamb-shafts are covered with an amazing variety of ornament, showing a marvellous fertility of invention. In fact there is not a square inch of any portion of this beautiful doorway without the mark of the sculptor's tool, every bit of the work being finished with the greatest accuracy. The chamber shows two ecclesiastics holding pastoral staves, wearing round, flat caps. These figures are 21 inches in height. These Mr. Brash regards as fifteenth century work.

3. The Tower is rectangular with an embattled parapet, divided into three stages by two chamfered string-corners. The nave measures 54 feet in length, and 27 feet 6 inches in breadth clear of walls. The chancel is 27 feet 6 inches in length, and 22 feet in breadth. Mr. Brash thinks it the oldest part of the church. It is remarkable for its beautiful east window which has a splay of jambs 7 feet 6 inches wide, while they are only 12½ inches wide externally. He says "the design of this window is exceedingly chaste and beautiful, the mouldings simple and effective, and the workmanship superior to anything I have ever seen of ancient or modern times. The mouldings are finely wrought, and the pointing of the stonework so close that I cannot believe they were worked by tools. There is no appearance of mortar joints, the ashlar must have been rubbed on these joints to make such close work. There is an aumbry in south wall 18 inches by 16 inches, and 12 inches deep; there is no piscina." He dates the chancel and east window about the year 1000, same as that of the church called Temple Righ at Clonmacnois. The porch he assigns to the twelfth century, and thinks it might be the work of Peter O'Mordai or O'Moore, a Cistercian monk who became Bishop of Clonfert, A. D. 1161-1171. All the Cistercian Abbeys partook of this Romanesque style. There are many interesting monuments in and around the cathedral, and many more might be discovered if judicious investigations were undertaken.

CLONMACNOIS—HISTORY.

Clonmacnois was founded by St. Kieran, surnamed the Son of the Carpenter. He was born in A. D. 516, and died of the great plague of yellow jaundice in 549, aged thirty-three years. St. Kieran is no mythical person. We have still a letter from Cumminian to Segienus written in 640, where St. Kieran is called one of the Seniors and first Fathers of Ireland, and ranked with St. Brendan. He is called in that letter Queranus Coloniensis (see Ussher's *Sylogæ Epist. Hibernic.* in his works, vol. iv., p. 442). This monastery became famous from its earliest years. Dr. Reeves, in his edition of Adamnam's "Life of St. Columba," bk. i., ch. 3, tells us of a visit paid to Clonmacnois by that saint in the year 580, and of the honours with which St. Kieran's disciples received the great Scottish missionary. Adamnam describes the monks leaving their huts and their little patches of ground where they were working, assembling round their abbot, Ailithir, who was fourth from St. Kieran, and then

carrying St. Columba under a canopy of branches inside the cashel or monastic rampart, which can still be traced. In the time of Charlemagne, A. D. 800, Clonmacnois was well known in France and Germany as a great seat of learning, and we have still an epistle written to Colcu, Senior Lecturer of the College of Clonmacnois, by the celebrated English scholar, Alcuin of York, one of the great Conqueror's officials, sending Colcu pecuniary assistance for his scholars. The Danes and opposing Celtic tribes often plundered Clonmacnois, which, however, continued to flourish as an abbey till the reign of Henry VIII. The bishopric survived the dissolution for some time, the last bishop being Peter Wall, who died in 1568. We have several accounts of Clonmacnois since that time. In Marsh's Library there is a Meath Visitation Book, giving Bishop Dopping's account of it about 1680. He describes the possessions of the dean, the archdeacon, and the twelve prebendaries, thus giving us the full particulars of the Cathedral Establishment. Harris gives us his own account in his edition of Ware; and Cæsar Otway, in the "Christian Examiner" of 1832, describes the ruins as they appeared sixty years ago.

The chief points to be observed at Clonmacnois are these, viz. :—

1. THE CASTLE.

This is a building erected at the same time as Athlone and Randown Castles, about 1210–1214, by order of John de Gray, Bishop of Norwich, within a primitive earthwork or rath and distant a few hundred yards west of the churchyard by the side of the Shannon which used to supply its fosse with water. We have in Ware's Works, vol. i., Ed. Harris, a picture of it as it existed in 1738, when an artist named Blaymires spent several weeks sketching the ruins. (The letter of Blaymires describing his visit to Clonmacnois was published by Sir W. Wilde in the *Journal* of our Association for 1870, pp. 256–258). It does not seem to have materially altered since that date. A royal writ in "Sweetman's Calendars," vol. i., p. 106, dated May 30th, 1216, determines the date of its erection. The King orders the Bishop of Clonmacnois to be compensated for his lands occupied in fortifying the Castle, for the fruit-trees cut down, and for the cows, horses, oxen, and household utensils taken away. At some period, either in 1552 or again about 1650, a vain attempt seems to have been made to blow up the building.

2. THE CEMETERY.

The cemetery contains two Irish acres, and was formerly covered with ancient Irish monuments and inscribed gravestones. Upwards of one hundred inscribed stones have been found there. They are preserved in the Sacristy of the Cathedral under the care of Mr. Kieran Molloy. The inscriptions are all in the Irish language and character, while the incised ornamentation, generally crosses, is of the most beautiful and varied design. The most remarkable of them have been published by Miss Stokes in her work on "Irish Christian Inscriptions." Some of them are more than 1000 years old.

3. THE ROUND TOWERS.

O'Rourke's Tower stands by itself outside the cemetery, on the west side, barely touching the cashel, or enclosing wall. It is built of the limestone of the district, and is 62 feet in height, 58 feet 6 inches round, the top of the doorway being 11 feet 3 inches from the ground. Dr. Petrie fixes upon 908 A.D. as the period when the lower part of the tower was built by Melaghlin, King of Meath. The lower portion is much better built than the upper. It is fine jointed ashlar masonry. The upper part is rubble walling of undressed limestone. The upper part was built by Turlogh O'Connor, King of Connaught, and Gilchrist Malone, Abbot of Clonmacnois in 1120. It is called O'Rourke's Tower because the registry of Clonmacnois (printed in vol. i., new series, A.D. 1857, of this *Journal*) says it was built in 957-964 by O'Ruairk, King of Connaught.

There is another round tower on the northern boundary attached to the church, called Temple Finghin. It is 56 feet in height to the eave of the conical roof. There is a great controversy whether this tower forms an integral and coeval portion of the church, or whether they were erected at different times. Dr. Petrie takes the former view. Mr. Brash upholds the latter, maintaining that the tower was erected by pagans before the monastery existed.

4. THE SCULPTURED CROSSES.

The inscribed crosses of Ireland are valuable historical monuments, illustrating the dresses, arms, and utensils of one thousand years ago. The general idea common to them all is this—one side represents our Lord crucified and in suffering, the other side represents our Lord triumphant and in glory. There are formerly several sculptured crosses at Clonmacnois; now there are only two *in situ*; one stands opposite the west end of the cathedral. This cross is 18 feet in height, and 4 feet 8 inches across the arms. It is called the Cross of the Scriptures, and was erected prior to 924. It depicts on the west our Lord in Judgment; the soldiers visiting the sepulchre, the Crucifixion, &c. On the east side of the cross we see a procession of armed horsemen with chariots drawn by two horses abreast, the driver standing and holding the reins; two figures engaged in swearing on a staff like the Staff of Jesus long preserved in Christ Church for that purpose. One of these figures is probably a brehon or ecclesiastic, the other has long flowing hair with beard and moustache, a tunic reaching to the knees, with a belt and sword, which latter has a broad blade and heavy knobbed pommel. Both parties grasp the staff with both hands, alternately placed. This shows us how the ceremony of swearing was carried out, of which we often read in the "Four Masters." The staff here represented was probably that of St. Kieran himself. Another cross stands opposite Temple Doulin. It is 12 feet in height, and 3 feet 9 inches across the arms.

5. THE CHURCHES WITHIN THE CEMETERY.

Clonmacnois is called the Seven Churches, but there are now only six churches existing inside the cashel or boundary wall. Formerly there were eleven or twelve. The churches now existing are thus named :—1. Temple Ciaran or Kiaran, the founder's primitive oratory, like St. Diarmid's at Inis-Cleraun, measuring 12 feet 6 inches by 9 feet. 2. Temple Dermot, or the Cathedral. This contains a tablet certifying that it had been restored in 1647 by MacCoghlan, or the Maw as he was locally called, the lord of the neighbouring country. 3. Temple Righ, or Melaghlin's Church, south-east of the cathedral. 4. Temple Doulin, due south of the cathedral. 5. Temple Connor, the church now used. 6. Temple Finghin, the church with the round tower attached.

6. THE NUN'S CHURCH.

This beautiful church lies eastward of the cemetery, and was joined to it by a togher or causeway. It was erected in 1167 by Dervorgil, who by her elopement with Dermot Mac Murrough led to the invasion of Strongbow. It was restored by the efforts of our Association in the spring of 1865, as reported in the *Journal* for that year, where an interesting letter will be found giving an account of the state of the ruins at that date from the accomplished pen of the late learned and lamented Rev. James Graves. Surgeon-Major Charlton's Paper will fully and critically describe these ruins.

The Midland Great Western Railway Company and the Great Southern and Western Railway Company kindly issued return tickets at single fares to members attending the meeting.

ATHLONE IN THE SEVENTEENTH CENTURY.

BY THE REV. PROFESSOR STOKES, D.D.

7

I HAVE undertaken to read a short Paper on the subject of Athlone three hundred years ago, and I do so in the hope that my example may be locally followed. The history of a country with a long and chequered history such as Ireland has, can only be properly known when the history of each town and each parish has been thoroughly investigated. In England the study of parochial antiquities has long been a favourite pursuit, and every place that is anyway important or historical has its own guide-book and local history. Very few places can compete with Athlone and its historical record. That record goes back to the most ancient times, and it comes down all through the strange scenes of the Middle Ages to the last great siege which Mr. Langrishe will describe for us to-night. Now, here is a fine subject for local societies. There are, I believe, in Athlone, two Young Men's Societies belonging to the two great religious divisions of the Irish people. Why should they not take up local antiquities and investigate them, forming local museums of such local antiquities as their members chance to discover? Sure I am that essays dealing with local topics will be of much more interest than the barren question which often engages such bodies, whether, for instance, early marriages are desirable or not—a question which every man will solve just as he pleases; or, whether the execution of Charles I. was justifiable—a point which was irrevocably settled upon the scaffold at Whitehall 250 years ago. There are local newspapers, too, which, I am sure, will gladly report such essays, and thus secure that immortality which the printing-press alone can confer. Thus, a firm, solid, historical basis will be formed out of which some local genius may hereafter construct a History of Athlone, which will take rank with Hardiman's "History of Galway," Harris's "History of Dublin," or Butler's "History of Trim." I hope this idea of mine may be taken up. You have materials on the spot for working out local history which can be found nowhere else. Old leases, for instance, old books, old letters, and old accounts often contain the very information which is wanting to a stranger working at a distance. Let me illustrate what I mean by an instance. It will be known to a good many here that it was my pen which produced the Notes illustrative of this meeting of the Royal Society of Antiquaries. On page 182 I give an account of the inscription in Peter's Port which has often puzzled inquirers. Sixty years ago Mr. Weld wrote his Statistical Survey of Roscommon, which gives a very full account of Athlone as it then existed. He does not, however, tell much concerning this inscription, which, as you know, runs thus:—

“ Let not Satan's agents enter—
Will-o'-the-Wisp and Jacky the Printer.”

with the letters appended J.B.¹ Some few years ago I was looking over

¹ The *Westmeath Independent Almanac* for 1889 is responsible for the following story about this inscription:—“ Before the Shannon was confined within proper limits, Peter's Port was the entrance for cots arriving from the southern side of the town.

some old leases and deeds, in the possession of a respected member of our local committee who is closely connected with myself, and to whom the property in question now belongs. I found there the name of the man who erected the inscription. He was one John Booth, who lived in this town in the last century. That was the first link. Then, again, the late Archdeacon Streane, of Delgany, was the son of Dr. Streane, first incumbent of St. Peter's, who wrote a long account of Athlone as it existed eighty years ago in Mason's "Parochial Survey."¹ Archdeacon Streane was born in Athlone in 1815; and he told me some years ago that this inscription, as his father had informed him, was erected to commemorate a lawsuit between Mr. Booth on one side and Messrs. Potts and Cooke on the

When the land became reclaimed a man, named Jack Booth, acquired the ownership. The Protestant parochial church was then where Bruton's coach-factory now exists, and Jack, being a character, erected a preaching-house at Peter's Port, from which he excluded two of his old friends with whom he quarrelled—Billy Sproule and John Potts. Mr. Potts was then, as his family had been up to a recent period, connected with *Saunders's News-Letter*, and so when the meeting-house was completed, the inscription appeared at the entrance:—

"Oh! may not Satan's servants enter,
Will-o'-the-Wisp and Jack the Printer."

A tradesman, named Jack Cuniff, celebrated then for his cleverness and sarcasm, composed the following:—

"The Apostle's Port would have done as well
Were you but content
To have called it so; and few would know
Which of the Twelve you meant.
St. Peter's Port this cannot be
While faith to Scripture's given;
Divines of every age agree
St. Peter's Port is Heaven.
Who owns it then? It can't be miss'd
By those who know thy need;
Not Peter blest: cursed Copper Fist,
'Tis Judas's indeed."

"Copper Fist" was a nickname applied to Jack Booth, who was an Anabaptist.

¹ Dr. Streane, first Incumbent of St. Peter's, deserves remembrance, because he was one of the few clergymen who at the beginning of this century seems to have devoted any time or study to antiquities (see his account of Athlone in Mason's "Parochial Survey"). He died in Athlone in 1837, after an incumbency of nearly forty years. There is a tombstone in joint memory of Dr. Streane and his wife, Catherine Streane, in St. Mary's Churchyard, Athlone. His wife was a Miss Lennan, of Kilkenny West, county Westmeath; and his son, the Archdeacon of Glendalough, has told me that her mother, when a young lady, rescued the Rev. Charles Wesley from a mob which attacked him at Kilmacoo, outside Athlone. Dr. Streane was Curate of Kilkenny West, in immediate succession to the Rev. Henry Goldsmith, the brother of the poet. A good deal of information concerning the poet has been derived from Dr. Streane: see Weld's "Statistical Survey of Roscommon," p. 365; John Foster's "Life of Goldsmith," Mangan's "Essay on Light Reading."

Dr. Streane evidently married his wife in consequence of his residence at Kilkenny West, where the Lennans held property since 1640 at least. In that year they are entered in the Civil Survey as owning a denomination of land called Quotenesse: see Lyons's "Book of Survey of Westmeath," p. 116, privately printed in 1852. William Lennan, Esq., died in Athlone, "a gentleman of the fairest character."—Pue's "Occurrences," December 14th, 1765. There are many persons still resident in Athlone who remember Dr. Streane.

other side, who are designated "Will'-o-the-Wisp" and "Jacky the Printer."¹ This example will show you what advantages a local inquirer has in gathering up local tradition, and securing in print local history which in a short time may be lost for ever.

I propose now, as briefly and rapidly as I can, to give you a short sketch of Athlone three hundred years ago; and in the course of it will show you how very closely Athlone is still connected with that period, and how many persons and families still tarry round this ancient Ford of Luan, whose ancestors were there at that time. I shall take as the connecting thread of my narrative the subject of the Athlone Corporation—a subject which seems a fitting one, met together, as we are, in the Town Hall or Tholsel of the present Corporation.

The year 1599 was the forty-first year of Queen Elizabeth's reign. At that period Athlone was simply a military colony or settlement, where the Constable or Governor of the Castle reigned supreme. Athlone was rapidly growing, however, and becoming a commercial centre. The New Bridge, as it was then called—old, inconvenient, narrow, as it was considered when swept away, fifty years ago—the New Bridge, built by Sir Henry Sidney in 1566, was a great improvement on the wretched temporary structure which had preceded it; and the people of Athlone wished to enjoy that municipal government which had made many of the towns of Ireland rich and flourishing.² So they applied to Queen Elizabeth for a charter of incorporation, which she granted through the Earl of Essex on August 24th, 1599.³ This charter has been hitherto unnoticed. King James I., as I shall hereafter show, incorporated the

¹ Dr. Streane was evidently mistaken, or else his son's memory was at fault on this point. Will-o'-the-Wisp referred to William Sproule, who owned a good deal of property, and was a well-known person in Athlone one hundred years ago. The Sproule family were originally Quakers. In 1726 a tombstone was erected to the memory of one of them in St. Mary's Churchyard, the epitaph on which runs as follows:—

"HERE LYETH A VIRGIN OF UNSPOTTED FAME,
DAUGHTER OF JOSEPH SPROULE, AND JOICE BY NAME,
HITHER LETT PIOUS MAIDENS OFT REPAIR,
AND AS THEY PASS LETT FALL A PIOUS TEAR.
OBIT. 23^d DIE AUGUST. ANN. DOM. 1726,
ET AETATIS SUAE 19^o."

John Potts, Esq., died December 16th, 1811, aged 82 years (Mr. Joly's MS. copy of inscriptions on tombstones in St. Mary's). His nephew died May 26th, 1862. Joseph Sproule, above mentioned, appears signing the Athlone Parliamentary Returns of 1731 and 1759, now in the Record Office, so that he must have been then a freeman of the borough. John Potts, John Trumperant, Samuel, Peter, and Adam Sproule appear in the Returns for 1763. William Sproule and George Sproule in that of 1783. The John Potts of 1763, and the William Sproule of 1783, are evidently the persons pointed at in this inscription. These Returns are to be found among the Irish Parliamentary Papers in the Record Office; they were made by the Sheriffs of the county Westmeath for the Irish House of Commons. In Pue's "Occurrences," September 10th, 1743, there appears an advertisement offering a reward for the discovery of the author of a false report about the failure of Sproule's Bank in Athlone.

² See "The old Bridge of Athlone," by the Rev. J. S. Joly, A.M., Rector (Dublin: G. Herbert, 1881), for an elaborate account of this bridge.

³ See Hon. E. Lawless's "Essex in Ireland," for an account of his administration. (London, 1890.)

town council in another shape a few years later. The municipal commissioners who came to Athlone some sixty years ago—in September, 1834—to inspect and report upon the old corporation of this place, purport in their report to give a complete history of the Athlone municipality; but they knew nothing and tell nothing of this the first corporation, which I discovered among the Fiants of Elizabeth in those valuable documents for historical research—the Annual Reports of the Deputy Keeper of the Records in Ireland.¹ I may perhaps say, in passing, that we are now delighted to number the learned Deputy-Keeper of the Records, Dr. La Touche, among the members of the Council of this Society, and glad am I to see to-night a large detachment of his able assistants present at this Athlone meeting. This original charter of Athlone incorporated the common council by the name of the Portgrave and burgesses of Athlone, and then presents us with a list of the first Portgrave and twenty-four burgesses, who must have been the most important merchants and traders of that time. You will naturally be interested to know who were the most important Athlone men of three hundred years ago. Here, then, are their names:—Henry Thawytes, merchant, who was appointed first Portgrave, and he had twenty-four burgesses as assistants, whose names are Edmund Fallon,² Richard Nolan, John Johnson, Henry Arnolle, Nicholas Fallon, Thomas Wapoll (or Walpoll),³ Daniel Fallon, Rowland Johnson,⁴ John Body, John Corr, John Abrey fitz-Thomas, Richard Hill, William Fallon, James Dillon fitz-William, Thomas Nolan, Robert Dillon, Darby Maguffe,⁵ Hugh O'Dowan, William Miller, James Williams, James Relie,⁶ John Dillon, Thomas Cumyne, John Kenninge. These are the names of the earliest corporation of Athlone; and I am sorely tempted to tarry and deal with some of the names, for they reveal to us much of the history of the sixteenth century in this place; but unless you are prepared to wait till midnight, I must pass on, just noting that many of the names are still represented in and around this town, and that others of them, like that of Thomas Walpole, appear in municipal lists of householders down to the close of the last century. This charter does not, however, seem to have come into very active operation, though it bestowed important privileges upon the corporation, making

¹ See "Fiants of Elizabeth," No. 6318, in "Report for 1885," p. 108.

² The Fallons were a most important tribe in the Barony of Athlone. In 1585 Covaghe O'Fallon possessed the Castle of Milltown, near Athlone, where his descendants long dwelt as the chiefs of the tribe. Its ruins are still to be seen. A considerable portion of landed property is still retained in the district by a Mr. John Fallon, and pays tithe to the Incorporated Society, as it did four centuries ago to the Abbey of St. Peter's: see "Tribes and Customs of Hymany," edited by J. O'Donovan, LL.D., p. 19; and Rev. E. Hogan, S.J., "State of Ireland in 1598," pp. 151, 154. The name of Fallon is still a common one enough in Athlone.

³ The name of Walpole appears in all the documents giving lists of the inhabitants of Athlone down to the Parliamentary Election Return of 1759, the first election in the reign of George III. Thomas Walpole, Gent., appears as a tenant to Sir Roger Jones in Athlone, in "Patents of James I.," p. 421.

⁴ The family of Johnson is still a very numerous one in and around Athlone.

⁵ This name is spelled Donell Magoof in "Patents of James I." He is described as tenant to Michael Fallon, Gent.

⁶ In the original will of Peter Longworth of Creggan, who died in 1698, it appears that his wife belonged to this family. Her name had been Elizabeth Ryley, or Relie. All the names of these original corporators can be traced in the "Patents of James I.," mentioned above, where is given a complete list of tenants and landlords, as far as the town is concerned, in the earliest years of the seventeenth century.

the Portgrave a justice of the peace within the bounds of the town, and empowering the council to settle all lawsuits concerning batteries and bloodshed arising therein. Seven years elapsed, and a new king was reigning. The year 1606 was the fourth year of James I., and he had a mind to summon a parliament in Dublin. But Irish Parliaments had been for some time past rather troublesome, and King James and his deputy, Sir Arthur Chichester, wished to secure a majority, so they proceeded to create some fifty new corporations, with power to return members to Parliament.¹ Among these new parliamentary corporations Athlone was included. A charter was granted to it, which I read through the other day. Its date is December 16th, 1606. By this charter² Athlone was incorporated, and the corporation was to consist of "one sovereign, two bailiffs, twelve burgesses, and as many freemen as the sovereign, bailiffs, and burgesses shall think fit to choose or admit, according as the number of inhabitants shall increase." The charter then proceeds to enact many particular rules as to the election, qualifications, and oaths of the officials of the corporation, sovereign, vice-sovereign, recorder, town clerk, burgesses, and freemen. It enacts the time and mode of election, directs the disposition of tolls and customs, orders the erection of a tholsel or town hall, the prototype of that in which we are now assembled,³ and then proceeds to lay down a law, evidently intended to develop the trade and commerce of Athlone, by enacting that no one is to be allowed to trade in the town unless he be a freeman, evidently intending that all the resident merchants and traders should be freemen of the corporation. Now, without trenching on the domain of party politics, or indeed of any politics at all, save the domain of political economy, I may say that the neglect of this just and fair rule proved terribly prejudicial to the progress and development of our common country. Nothing, I can boldly say—nothing in legislation or war or social discord has been half so injurious to Ireland as the want of internal trade and commerce. The intention of all those charters of James I. and of Elizabeth was to extend and develop trade and commerce by leading people to come and settle down in towns like Galway, Athlone, Wexford, and Kilkenny, and by offering the residents the privilege and right of managing their own local affairs.⁴ That was the intention and meaning of the charters—no one was to trade in the boroughs unless he were a freeman of the borough.

¹ See Gale's "Corporate System of Ireland," chap. II. (London, 1834), for an exposition of the reasons which induced King James I. to enlarge the number of the corporations of Ireland. This book is full of curious information.

² The main provisions of the charter are set forth in the Report of the Municipal Commissioners, printed in the Parliamentary Papers, to which I have already referred: cf. "Calendar of State Papers," 1606-1608, p. 45.

³ See "Calendar of State Papers," 1586-1588, p. 430, where we learn from a letter, dated Athlone, November 7, 1587, that John Rawson was petitioning for the tolls of Athlone market, in return for which he had bound himself to build a market-house, on which 14 carpenters were employed, yet the Constable of the Castle would not pay the tolls to him. This is explained on p. 246, where we learn that the bridge was falling to pieces for want of repairs. The tolls at that time were worth £100 per annum.

⁴ Gale, in "Corporate System," p. 33, points out that it was the ancient English principle that all the privileges of freemen or burgesses in any borough were based on the principle of inhabitation, occupation, or residence. "In charters to Dublin, Cork, and divers cities and towns the privileges conferred are expressly granted only *so long as, or while they, their heirs and successors, continue to reside or dwell in such places.*"

But when the Athlone corporation, thus established by James I., was abolished some fifty years ago, or more, not a single one of the twelve burgesses who were the ruling body of the corporation was in any way connected with the trade or commerce of the town, or had the slightest connexion with the commercial life of the place. But, mark this point—Athlone was not singular in this respect. It was just the same all over Ireland. The ancient corporate system was intended to benefit trade—as a matter of fact it was worked simply to the destruction of trade and commerce, and in favour of the political aggrandisement of a limited number of individuals.

The history of the ancient corporations of Ireland prove how little good and how much evil the best intentioned legislation can confer, unless there be a thoroughly honest disposition to labour for the greatest good of the greatest number. Political influence meant in those times political power. Votes in parliament meant political influence. It became, then, the object of all great landed proprietors to get the neighbouring boroughs under their thumbs, and then to fill up the common council or corporation with their own nominees, members of their own families if possible; because you must remember that it was the members of the corporations alone who elected the members of parliament, of which Athlone had then two. It is hard in these democratic times to get the younger generation to understand what I mean. A simple instance will, however, illustrate it. Athlone, down to ten years ago, used to return a single member to parliament. He was returned by the votes of all the householders; but, under the old system, the only persons who would have had a right to vote would have been the twenty-four town commissioners. I do not think we can at all wonder that the offices of the sovereign, two bailiffs, and twelve burgesses of the ancient corporation of Athlone were considered very valuable and lucrative positions indeed, and confined under these circumstances to persons in whom the patron of the borough could have full confidence.¹ Let me conclude this part of my Paper by saying—King James I. intended his Irish corporations to promote and develop trade, commerce, and civilization; they were so worked, however, as to depress and destroy trade and commerce, and to advance nothing save the political and parliamentary influence of a certain number of borough-mongers.²

Let us now return from this incursion into the region of social history and of political economy, and devote ourselves to the more interesting topic of municipal life in Athlone 284 years ago. King James I., in 1606, incorporated the town, and appointed a new common council. The following were their names:—He appointed as sovereign Richard Fallon, merchant. The Fallons in Elizabeth's and in James's charters alike occupied an important position. Edward Coisan and Peter Fallon were the first bailiffs; but you must understand that bailiffs were not what we understand by the term—subsidiary and humble legal

The whole of Gale's two first chapters are worthy careful reading on this point; they conclusively show that the abuse of the corporate system ruined the internal trade of Ireland.

¹ The original patrons of the borough of Athlone were the St. Georges of Mount Equity, near Ballinasloe. A monument, in St. Mary's Church, commemorates the founder of that family.

² This was not peculiar to Ireland. Exactly the same thing happened in most of the ancient corporations in England.

officials. The two bailiffs occupied a position analogous to that of sheriffs in other corporations; while the twelve free burgesses who constituted the body of the corporation were the following:—Richard Nolan, John Jones, Henry Arnold, Henry Thawytes, John Bodie, Nicholas Fallon, Thomas Wapoll, William Nugent, John Aubrey, James Dillon, William Alford, and Thomas Cumyne—nine out of twelve, at least, of whom appear in the Elizabethan charter of seven years before. Before I pass on I may remark that this charter enacts that the tolls of the bridge shall be divided into two parts—one-half was to go to the corporation and be expended in repairing half of the bridge, which had been built forty years before, and also in forming a ditch and erecting a palisado or fortification of earth round the Connaught side of the town, which, up to that time, depended for protection entirely upon the castle and a tower called the Connaught Tower, which stood on the river-side, just at the head of the present Eglington-road, near the corner of the barrack wall.¹

The next notable event in the history of Athlone was the grant of two charters by James I.—one in the year 1619, authorizing the rebuilding of the houses on the Leinster side of the town, and the distribution of forty-two acres of land adjoining the Leinster side among the inhabitants who should so rebuild their houses.² This charter was followed by

¹ Sir H. Piers, in his "History of Westmeath," tells us that this embankment or fortification of earthwork was duly maintained with a quickset hedge all along upon the top till the year 1660. It was fortified, in fact, quite like the ancient raths.

² These Charters and Letters Patent are well deserving the local historian's study. They are rich in details for various parts of Ireland. They are to be found in the "Patents of James I.," beginning on p. 421; and abstracts of them in "Calendar of State Papers," 1615–25, pp. 100, 361. The persons to whom property is granted as landlords are—W. Bowers, Gent.; Peter Fallon; Robt. Newcome; John King, Knt.; Roger Jones, Knt.; Michael Fallon, Gent.; Rev. John Ankers; Walt. Marshe, Gent.; Rich. Kelly, Gent.; Rob. Dillon, Knt.; Will. Hinds, Gent.; Mich. Savage, Gent.; James Williams, Gent.; John Awbrey, Gent.; Mich. Williams, Esq.; to whom were granted forty tenements at least. All these were on the Leinster side. The grantees on the Connaught side were John Trestian, Esq. (he had upwards of forty tenements); and John Coman, Merchant; while weirs on the river were granted to Barnaby Coman, John Waple, or Walpole, and Jane Coman; to Wm., John, and Edmund M'Gauly; to Jennett Missett and Edward and Oliver Jones, Knt.; to Thomas Rochford, tanner, who was to hold during lives of John and Thomas Walpole and John Rochford; to Thomas Dillon, Gent., during lives of Thomas Dillon, Jane, his wife, and Edmund Dillon fitzwilliam, Merchant; to Philip Elder, fisherman, during the lives of Philip and W. M'Gauly, fisherman, and John Elder; to Samuel Lovelock; to John Awbrey, Gent. (he got the weir of Carrahenry, wherever that was); to Thomas and John Waple, Thos. Rochford, Mercht., and Thomas Waple, Jr., Mercht.; to Thos. Athy, Mercht., his wife Elinor, his son Edmund; to Peter Fallon, Mercht., and his sons, Francis and Peter; John Cliff, Gent., during the lives of Michael Skinner, Christ. Jones, and Peter Fallon, Jr., Mercht. The charters then proceed to grant lands in the county Roscommon to John Glasse, Gent., lately held by Samuel Lovelock and Thomas Moldoon, and cartons of Aghavaun, lately held by John Glasse, Peter Fallon, Callough O'Kelly, and Henry Dodwell, Clk.; the mills of Clounkill, lately held by Peter Fallon; to Edward Povey, Esq., a number of rectories are granted, including those of Cam and St. John's; to the Sovereign and Corporation of Athlone a Saturday market, on the Roscommon side; while the Sovereign is made J. P. throughout the counties of Westmeath and Roscommon. The list of householders in Athlone is given under each grant, but I cannot give the list as it would swell my Paper to an undue size. The Rev. Henry Dodwell, mentioned above, was the grandfather of the great H. Dodwell, F.R.C.D., and Camden Professor of History at Oxford. He lived at Clonown. The Dodwells still appear on a tablet in St. Mary's as bestowing a grant to the parish; also in an inscription on the communion plate.

another the very next year, authorizing the rebuilding of the Connaught side, and the distribution among the inhabitants of the lands called Monksland, being the lands where the batteries now stand, which formerly were the possessions of the Monastery of St. Peter. At the same time St. Mary's church was rebuilt; the only relic of that structure now remaining being the tower, where the bells hang.¹ Under these circumstances Athlone rapidly developed in commercial life and importance. I find several proofs in the Record Office of this development. The reign of Charles I. was a time when Strafford ruled very despotically. His despotism, however, was specially aimed at the turbulent nobles who cared for nothing but fighting, while he vigorously strove to develop trade and commerce. That development showed itself in Athlone as well as elsewhere. The dealings of the Athlone merchants of that time were far more extensive than in later years. The Repertory of Decrees of the High Court, preserved in the Record Office in Dublin, offer abundant evidence of this. The Bridge of Athlone was for hundreds of years—in fact, from about the year 1200—a favourite site for mills, owing to the great fall of water at that spot. The mills were granted in Queen Elizabeth's time to a family named Jones, whose descendants continued to hold them till they were removed, in 1840. These mills and the Jones family often appear in the legal proceedings of those times. Thus, in the decrees of James I., dated 27th November, 1624, I find an action between Giles Stanley (*alias* Gauley), of Kilkenny West, *versus* Christopher Jones and Jannett Jones (*alias* Missett),² his wife, dealing with a mortgage on these mills. In 1623 I find an action between John Ridge, of Athlone, and Samuel Mercer, of Northampton; and still later in the century, between William Hill, of Athlone, and Gideon Haynes, of Waterford. We have, however, still clearer evidence of the inner social and commercial life of Athlone. During the first sixty years of the seventeenth century Athlone was a great legal centre.³ There was a president of Connaught resident in the castle; he was, in fact, lord lieutenant for Connaught. There was a chief justice for Connaught. He was a Sir Thomas Dillon, and he used to live in Killenure House, on the inner lake.⁴ There were judges of the high court, and there was an attorney-

¹ See Ussher's "Return for the Diocese of Meath."

² The Missetts often appear in the Letters Patent of 1619. Jennitt Missett, widow, was tenant to Sir Oliver Jones. She then seems to have married Christopher Jones, one of the family; doubtless she had money. The Stanleys still live at Bethlehem, on the borders of Lough Ree. Henry Gawly was proprietor of Ballydowgan, in Ballyloughloe, or Mount Temple Parish, in 1640: see Lyons's "Book of Surveys, &c., of Westmeath," p. 116; Ladiston, 1852 (privately printed). The Gawlys are often mentioned in the same book; they were evidently the remnants of the old Mac Gawly tribe.

³ In the reign of Elizabeth Athlone was the centre of a considerable naval organization. There was a regular service of boats maintained on the river and lakes, of which Athlone was the centre. In the "Calendar of State Papers," 1574-85, there is a petition of one Dudley Norton, servant of Mr. Waterhouse, who has charge of the Shannon navy. This petition deals with the boats. In 1574 the Archbishop of Tuam, and Rowland de Burgh, Bishop of Clonfert, asked for a ship from Athlone to convey them thither from Clonfert to pay their respects to Sir Edward Fyton, President of Connaught.

⁴ See Lodge's "Peerage," Ed. 1754, t. i., p. 149. Sir Thomas Dillon was made Chief Justice of Connaught in 1603. He married, about 1575, Elline, daughter of Sir James Shaen, the great Celtic chief, whose house of Kilmore, or rather its ruins, can still be seen on the banks of Lough Ree, near St. John's, in the county Roscommon:

general for Connaught, all of whom used to live in the town. You may be sure that Athlone at that period was at times a very lively place. Well, Cromwell came, and with him he brought a large settlement of new officials, agriculturists, merchants, and tradesmen. The courts at Athlone had then busy times, for upon them depended all the numerous details concerning the transportation into Connaught of the old inhabitants of Leinster and Munster. The Cromwellians drew up, among other documents, a careful and minute survey of Athlone as it existed in the year 1641. This survey is now in the Record Office.¹ It suffered much from fire in the early years of the last century; but it is still a most interesting document, as it gives the details of all the property and houses on the Leinster side of the town, stating all the mortgages upon them down to the very dowries given and received with the wives and daughters of the townsmen.² From that document we learn the progress which had

her direct descendant, Robert Dillon of Clonbrock, married, in 1725, Margaret, daughter to Morgan Magan of Togherstown, and widow of Sir Arthur Shaen, the last male chieftain of his race, who were the Farrell tribe of the county Longford. Sir Arthur Shaen left two daughters, co-heiresses (see Pue's "Occurrences," A.D. 1731); one married Kirwan of Castlehacket, the other, Wynne of Hazlewood, between whom the great estates of the Shaens were divided. The inner lake, as I may explain for those ignorant of the locality, is a branch of Lough Ree which runs in towards Kilkenny West and Goldsmith's country. Killenure appears to have passed from the Dillons to the Earls of Kildare in some way, for in the year 1640 it appears as the property of George, Earl of Kildare. Lord Dillon, however, got it back again in 1663: see Lyons's "Book of Survey," p. 104.

¹ This survey is important for old field names round Athlone. Among the glebe lands of St. Mary's is reckoned a field, Acraneclohy, containing three plantation acres, worth £1 10s. per acre. This name means "stone acre." Among the same glebe lands is Ascrabyll, or "slender acre," near Garvagh; a parcel of land between Loggan Dooneban (or the "Hollow of the White Fort") and Maghery Bryan (or "Bryan's Plain"); and a parcel of land near Garrycastle, called Acrenahiggias. All these were ancient glebe lands of St. Mary's Parish.

² The title of the survey is "Lands and Tenements of Athlone in the Year 1641, and also of all the dowries, fortunes, mortgages, church lands, &c." The extent is then given as containing 264 acres, viz. arable, 160; meadow, 20; pasture, 54; bog, 30. Its classing in the Record Office is I. e., 8. c., 186. This survey describes sales of property made in the time of James I. Thus it tells how Lord Grandison sold to Capt. Richard St. George "a gateway, called the North Gate, and a parcel of land adjoining the east part thereof, within the walls, containing a waste house; all the ground from the end of Ganly's house to the river at low water, containing 2 acres of plantation measure; Dillon's meadow and a parcel of upland ground, containing 16 acres of plantation measure, worth £4 per an." This survey is very useful for explaining names and identifying localities. In the "Repertory of Deeds," vol. v., p. 390, in the Record Office, I find a suit of Thomas Ahmuty against Sir Richard B. St. George, dated February 18, 1797, which mentions the meadow named in the above extract. The decree mentions Plummer's meadow, *alias* Dillon's, *alias* Begg's meadow, in or near Athlone. This meadow was held by the Beggs in Elizabeth's time; by the Dillons in 1622; and by the Plummers throughout the last century. The Plummers frequently occur in the corporation lists of bailiffs in the last century. John Plummer was an inn-keeper in 1746. The Begg family were in trade in Athlone from Elizabeth's time till the middle of the last century. In the seventeenth century, about 1640, John Begg was a gunsmith. In the last century Mark Begg, hotel-keeper in Athlone, started the first stage-road to Dublin on November 8th, 1736 (see Pue's "Occurrences," October 12-16, and November 8th, 1736). The meadow which Lord Grandison thus sold to Capt. St. George, his descendant, Sir A. St. George, leased to Rev. A. Averell in the end of the last century. It lay along the river side on the Leinster bank, from Norton's boat-building yard towards Lough Ree. This fact shows how unchanged topographical divisions into fields and meadows are since three centuries ago. This meadow is now precisely as it was in 1660. The country round Athlone must have been much better settled in the sixteenth century than is usually thought.

been made in rebuilding the town conformably to the charter of 1619. The houses which now exist as far as Mardyke-street appear to have been largely built during this period, that is, between 1620 and 1650. They have been modernized, indeed, as far as the fronts are concerned, but the backs of them, as anyone can see from the river side, are evidently the ancient structures. Two of those still existing are plainly the ancient structures. De Ginckell's house, in Victoria-place, has still its date (1626) upon it, and I remember it in the very shape in which James's charter saw it built. Court Devenish House, again, situated on the walls, was also built about 1620 by a Mr. Devenish.¹ It is mentioned in this Cromwellian survey, when it is called "Mr. Devenish, his great stone house," and appears to have been situated next a house where "Mr. William Handcock now lives, worth 10*l.* per annum," which gives us an idea of what the rents of the best town houses were in 1650.² This house of Mr. Devenish is again mentioned in the history of the wars of 1643-1649, published by Mr. Gilbert, where we are told of a fierce battle which raged round Court Devenish, in 1648, between General Preston, who commanded the garrison for the confederates of Kilkenny, and Sir James Dillon of Kilkenny West, who seems to have been fighting on his own account;³ and lastly, Sir Henry Piers, who wrote a very valuable history of Westmeath in the year 1682, describes Court Devenish as the best and finest house in Athlone, "exceeding all others in politeness of architecture," as he puts it. But we have other evidence of the flourishing condition of the town about the middle of the seventeenth century. Cromwell's followers seem to have settled in large numbers in Athlone. They turned the rector out of St. Mary's and the glebe house. His name was Richard Lingard. Lingard survived, however, Cromwell's reign; and upon the King's restoration was made vice-provost and senior fellow of Trinity College.⁴ Cromwell substituted for the rector a Puritan minister, named Samuel Cox, to

¹ The Court Devenish, built in 1620, was evidently a very handsome structure, as the ruins with two stone windows with mullions, quite of the Tudor type, plainly show.

² This survey describes the topography of the town in 1641. It mentions the sand-pit outside the east gate, evidently situated at the spot now called the Scotch Parade; tells of a ruinous chapel, with a Spittal-house (or Leper Hospital), in the same neighbourhood, belonging to Dillon, Earl of Roscommon; of the Stone-house and Garden in North-street, owned by John and Thomas Wapoll, and let to Mr. Hatfield. It tells of the various trades and traders of the period; of John Begg, the gunsmith; William Gavan, the cutter; of Richard and Oliver Ankers, sons of the old Vicar of 1628; sets forth how Lily Coman married Thomas Rochford, merchant, who left her a widow, but with houses in North Gate-street, which he purchased from Edmund Bowers.

³ See Gilbert's "History of Irish Affairs," i. 233. Sir James Dillon, who fought this battle, turned a number of the Franciscans out of the Franciscan Convent. He was great grandson of the last Prior of St. Peter's Abbey.

⁴ Richard Lingard was ordained by Thomas Ram, Bishop of Ferns and Leighlin, October 22nd, 1621. He was appointed Vicar of Athlone, Curate of Ballyloughloe, &c., 28th September, 1633. He was then M.A. of Cambridge, and was appointed Archdeacon of Clonmacnois in March, 1639, being the last person who held that dignity. He was made Senior Fellow and Regius Professor of Divinity in 1660. He was appointed Dean of Lismore in 1666, and died in 1670, being buried in the College Chapel. He published a sermon, preached before King Charles II., in defence of a Liturgy, which is now in the College Library. (See the "College Calendar" for 1873, p. 386; and Ware's "Writers," p. 348.) I gave a long account of Lingard in the *Meath Parochial Magazine* for 1887.

whom he paid a salary of £200 per annum—quite equal to £800 or £1000 per annum in the present time;¹ and with Cox came a large number of English settlers, many of whose descendants continue to the present time. These men were intensely busy and active. They were tanners and felt-hat makers, both of which trades continued to flourish in Athlone for nearly a century later.² But they confined their exertions to no one branch—they were brewers, clothiers, grocers, millers. We have an interesting and conclusive piece of evidence on this point. Boyne's "Tokens of Ireland" is a most important book for anyone wishing to investigate the social and commercial life of Ireland in the seventeenth century. He collected all the tokens which ever were issued in Ireland. These tokens were coins which the local merchants issued, to be used as small change, because copper money was so very scarce. It was always, indeed, a complaint among commercial men in Ireland since the days of Elizabeth, that their operations were hampered owing to the want of copper money. The Crown, indeed, when it troubled itself at all about sending coin to Ireland, seems to have thought that any kind of rubbish was good enough for Irish trade. James II. coined brass money, which no side in Ireland liked at all, and he gets great discredit for having done so; "brass money and wooden shoes" are two things for which the poor king is ever blamed; but it is a simple historical fact that Queen Elizabeth did just the same 100 years earlier, and her brass money often still comes to light. Some of you will remember that in the days of Dean Swift Ireland was driven almost into rebellion owing to the excitement concerning Wood's patent for coining copper money. Tokens have now vanished, because of the modern system of minting adopted by Government; but they did not vanish till our own memory, tokens having been last coined in Dublin by Messrs. Andrews, of Dame-street, and by Messrs. Todd &

¹ The Puritans paid their ministers well. Mr. William Handcock, the Receiver of the Revenue for Athlone and the five surrounding counties, received only £100 per annum. The Rev. S. Cox, the Puritan preacher, got £200; and Mr. John Challoner, the parochial schoolmaster, got £30 per annum. (See the "Commonwealth Account Book" in the Record Office, vol. xxi., fol. 13.) In 1657 Samuel Cox was sent to Thomas-street, in Dublin, and Ezekiel Webb was appointed temporarily to supply his place. Webb was paid at the rate of £160 per annum. These Commonwealth Account-books contain a vast quantity of material for the history of Athlone and other towns of Ireland. In vol. liv. there are lists of the householders who paid rent to the State for houses in the town. In vol. lv. there is a long list of the inhabitants of Athlone who signed Cromwell's "Engagement" on November 29, 1652, which was aimed against the Presbyterians. Among them I find Edward Povey, Esq., of St. John's; Oliver Jones, Esq., of Athlone; William and James Devenish; John Elder of Athlone, fisherman; William Taylor of Athlone, glover; John Lennan, merchant; Richard Denn, apothecary; Edward and Luke Dowdall, merchants; John Kendall, merchant; James Dillon, inn-keeper; John Sheile, surgeon. Among the persons who paid rent to the State were John Mills, John Hall, John Baker, Walter Dowdall, Thomas Mills, James Cromwell, William Handcock, Peter Stearne. The Stearnes or Sternes were the family who erected the tower on the hill near Kilkenny West. The Lennans obtained considerable property in the same district; they were originally merchants in Athlone. Marcus Lennan married a Celtic heiress of the O'Brien or Gawly family, and thus obtained a good deal of landed property, which was confirmed and increased in 1663: see Lyon's "Survey of Westmeath," pages 107, 108, 109, 116. Dr. Streane's mother-in-law, Mrs. Holmes, had been a Miss Lennan of Kilkenny West.

² The manufacture of felt hats lingered till about 1856. The last of the felt hat makers was alive five or six years ago.

Burns, of Mary-street; and in Athlone here by the Messrs. Burgess, about forty years ago. The great period, however, for coining Athlone tokens was about the years 1654-1660. Boyne gives a list of nineteen tokens issued at that time. You will be interested to hear the names of those traders who were then enterprising enough to coin money for the use of their customers. They were—W. Antrobus, Hugh Coffey—his sign was a swan and castle, Walter Dowdall, Richard Eaton (a chandler), William Fallon, William Hill—his sign was a stag and eagle, his date “Merchant, 1656,” William Idate, Richard Kelly—sign of the three fishes, Walter Kelly, James Lennan—stag at full speed, Nicholas Malone, John Moylies—1656, sign of sugar loaf, evidently a grocer, George Mills, William Morehead—sign of a bird on a tree, Martin Murphy, Alridge Sadler (a baker)—sign of a wheatsheaf, John Slattey—date, 1655. These are all the tokens reported by Boyne; there must have been many more, and perhaps the researches of local antiquaries will bring more to light. If any such turn up, I would suggest that they should be sent either to the Irish Academy or to our own Museum in Kilkenny, while a short description, giving the inscription in full, should be sent to our *Journal*, for insertion among the short notices at the end of each part. But we can gain even a more complete statistical account of Athlone in the time of the Commonwealth and of Charles II. There was a tax in former times, which came down to the time of George III. at least, called “hearth-money.” Each house was taxed according to the number of fire-places—a very effectual plan for the reduction of the consumption of fuel. The collectors of this tax used to make returns for the whole country—for every parish, town, and townland—and these returns, with the names of the householders, are preserved in the Record Office in Dublin. These hearth-money returns are most interesting, because they give the names of the country houses and townlands, as well as the names of the townspeople. I have used the Athlone hearth-money and subsidy rolls back to the year 1662. I find from the subsidy rolls that there was a large English settlement in all the principal localities round Athlone. Let me give you a few instances from the subsidy rolls.¹ Those of you who are acquainted with the localities round the town will see that the names have scarcely changed in the slightest degree. Thus, Coosan and Garrynafely were owned by a Mr. Eccles, and occupied as tenants by James Shorte, Thomas Harrish, Thomas Lowe, Thomas Price, Cornelius Ferrall, T. Noble, Ed. Wright, William Marshall, and John White; Cornamagh and Cornamaddy were owned by H. Marsh; Lissywollan, Bonavally, and Curraghboy by Ed. Grant; Clonbroosk by Oliver Jones; Killenure by Ridgely Hatfield, who had ten hearths—a very large house indeed; Bonnahinly by Thomas Collier and Thomas Acton; Creggan (or Craggan, as it is written), by Peter Longworth and John Starkey; Garrycastle by Messrs. Wilson, Claxton, H. Marsh, W. Hancock, and

¹ If one wishes to see what a sweeping change Cromwell made round about Athlone, the Hearth Money Returns of 1662 should be compared with Lyons's “Survey of Westmeath,” pp. 107-112. In 1640 the O'Breens, the ancient lords of Brawney, owned all the property north of Athlone from the Shannon to the border of Kilkenny West. All their Coosan property was bestowed on the Eccles family in 1660. The O'Breens were chiefs of Brawney in 1172.

Ridgely Hatfield; while, in the town of Athlone itself I find the following names in 1665:—Samuel Stoakes, churchwarden; Ann Charlton, 3 hearths: she owned a large house; William Slade, 5 hearths;¹ Thomas Howes, 2 hearths; Michael and Philip Elder;² Wm. Handcock, 5 hearths; Richard Eaton, 2 hearths; Joseph Jaques;³ John Kendall, 3 hearths; Oliver Jones, 2 hearths; Peter Stearne, 3 hearths; Nathaniel Stearne,⁴ 2 hearths; Wm. Floyd, Nathaniel Hall, John Pickering, John Thomas, and John Stephens, vicar of the parish. I have only given you a few names from the end of Cromwell's day and the beginning of Charles II., because I am hurrying on to notice another document which is full of interest, and which is lying hidden in the recesses of the Record Office. Athlone was, all through the reign of Charles II., what was then called a very whiggish place. Now this is a term—"whiggish"—which needs explanation to a modern mind. Now, the term "whig," in modern

¹ John Slade was a Quaker, and a very troublesome one. He was perpetually getting into rows with the rector about tithes. In an old volume in Marsh's Library (classed G4-4-6), printed about 1683, called "The Bitter Cry of Oppression," we find a list of his sufferings for twenty years. He would pay no church demands, whether tithes or vestry cess. On p. 213 we are informed in the account of his sufferings that he lost a pewter dish worth 8s., seized by Simon Sillick, Churchwarden, for 3s., Church rates due. There was at the same time another Quaker in Athlone named George Shoare, who seems to have given equal trouble. He was excommunicated, and lodged in Mullingar Gaol, by procurement of William Ash. There was a considerable Quaker settlement round Athlone, though there never seems to have been a settled meeting house nearer than Moate. The first Quakers near Athlone seem to have been Nicholas Starkey, who lived near Creggan, and Thomas English at Moate, in whose house the first Quaker meeting was established in 1659. The meeting was subsequently removed to the house of John Clibborn, where it has remained ever since. Anthony Robinson and John Millar settled about the same period in Ballyloughloe parish. The Robinsons had several farms. One branch was settled at Glyn in 1685, according to the "Correspondence of Henry, Earl of Clarendon," vol. ii. p. 73. Joseph Robinson is found at Walterstown in 1712. The Clibborns settled at Moate about 1660. In 1690-91, Captain John Clibborn, as he was called, exercised much influence in protecting his co-religionists against the raids of the rapparees, who plundered the whole country. He founded a well-known Quaker family, who were connected by marriage with the Leekys of Carlow: see Rutty's "History of the Quakers in Ireland," pp. 101, 107; and "Edmundson's Life" in Friends' Library; T.C.D. Library, Fag. w. 15. 4. This last-mentioned book is valuable, as affording a glimpse into life in Ireland under the rule of Tyrconnel and James II.

² The Elders were a family of fishermen settled in Athlone at least from Elizabeth's time, if not earlier. Their names appear in all patents, grants, &c., of the 17th century, down to the hearth money return of 1697, where Michael Elder appears.

³ Joseph Jaques (now Joseph James) was a French refugee. He was a hotelkeeper in Athlone, on the Roscommon side, and as such is mentioned among the attainted in the Great Act of Attainder, passed in 1689. See Appendix to "King's State of Irish Protestants," p. 15, where his name appears with Daniel Hudson, Gent., of St. John's, and Richard Glasse, Gent., of Cloneawme. He is there called Jacob Jaques. In the address to James II., of which I speak below, he signs as Jacob James. His tombstone is in St. Mary's Churchyard, inscribed "Jacob Jaques dep. this life, April 28th, 1722, in ye 95th year of his age." He lived from the reign of James I. to that of George I., and saw a vast number of changes in Athlone.

⁴ The Stearne family erected a tower on the top of a hill near Glasson to mark the centre of Ireland. They were connected with the Goulbournes of Garrycastle. Peter Stearne appears as the executor of Enoch Goulbourne's will in the year 1698: see the Prerogative Wills in the Record Office. The Stearnes were freemen of Athlone all through the eighteenth century; though they seem to have lived at Powerscourt, and occupied positions about the Irish House of Commons, they exercised much influence in Athlone.

phraseology, means a very moderate, easy-going politician, who did not wish to offend anyone, but wanted to keep things in a quiet, easy-going posture, and above all things was afraid of extreme and intemperate measures. In the time of Charles II. and of James II. the terms "whig" and "whiggish" meant quite the opposite. The term "whig" then meant exactly the same as "orangeman"; and if you called a man a "whig," or described his politics as "whiggish," you intimated that you considered his politics of a very extreme and pronounced kind. Now, Athlone was then considered a very whiggish place. There is a very curious book which gives us this information: it is called "Clarendon's Correspondence." Clarendon was lord lieutenant of Athlone in 1685; and we have in this correspondence a letter, describing what a whiggish place Athlone was then—that is, as we should say, what a centre of orange feeling Athlone then was, and mentioning as a proof, what is not likely again to happen, that the Pope was burned in effigy there on the previous 23rd of October. The worthy burgesses of Athlone may have been very intense in their politics, but still they were wise in their generation, and wished to keep in favour with the ruling powers. King James II. ascended the throne in succession to his brother Charles II. in the beginning of 1684. The burgesses of this "whiggish little town" did not like him one bit, and some six years later opposed him very vigorously; but still they followed the example of all the other corporations of Ireland, and directed a most flattering and humble address to the king, an address which indeed shows that politicians could tell falsehoods just as well and as rapidly two hundred years ago as at any other time. It is to be found bound up with the addresses of the other counties and boroughs of Ireland, and is now contained in the Record Office, where I have often consulted it. Let me read you the address before I tell you who signed it:—"To the King's Most Excellent Majestie, James II. The humble address of the sovereign, recorder, bailiffs, burgesses, and freemen of the borough of Athlone, in Ireland. Dread Sovereign,—We, your Majestie's most humble and obedient subjects, doe, with all seriousness and affectionate sorrow, condole with your Majestie the death of your most dear brother, our late gracious sovereign King Charles the Second, of blessed memory, under whose auspicious government wee have lived many years in peace and tranquillity. And we doe with all loyalty congratulate your Majestie's happy access to the crown and government of this kingdome, justly and rightfully descended unto you; and wee doe, with all gratitude and sincere thankfulness render unto your most excellent Majestie our humble, true, and unfayned thanks for your declaration, so full and explete of grace and clemency, wherein you are pleased soe freely and benignly to declare that you will preserve the government, both in Church and State, as it is now established by law. Therefore, as in duty bound, wee doe, in all loyalty, love, and true affection unto your sacred Majestie, cast ourselves at your feete, and sincerely and unfaynedly promise on our parts that, with our lives and estates, wee will support your Majestie in all your rights and prerogatives, that your raigne may be long and prosperous, and the succession thereof for ever continue in your royall line, shall be the prayer of Henry St. George, sovereign; William Sprigg, recorder; George West and Thomas Price, bayliffs." Then follow the names of eighty freemen, of whom I will select a few. The list begins and continues thus:—Wm.

Handcock,¹ Edward Wallen (vicar),² John Cooke,³ Randall Acton, Bartholomew Emery,⁴ John Robins, Richard Kendall, Arthur St. George, Walter Dowdall, Enoch Golborne,⁵ Edward Massie, Wm. Morehead, John Glass,⁶ Peter Sterne, Thomas Hall, Stephen Smith, Jacob James, Thomas Mills, Sylvester Devenish, Manus Lenan, John Aston, John Holton, Thomas Rielly, Wm. Cunningham, Wm. Slade, Richard Begg, Hugh Moran, Edward Farrell, Benjamin Chapman, Richard Magan, Wm. Smart,⁷ Eben Eaton,⁸ Lawrence Kelly, Peter Longworth,⁹ Jonathan Clarke.

¹ Mr. William Handcock, M.P., for Athlone, obtained on February 12, 1680, a patent creating the manor of Twogh, or Tweyford, *alias* Twoghballamgee, with 500 acres in demesne, with power to appoint seneschal, bailiffs, gaolers, to hold a Thursday market and two fairs on June 11th, St. Barnabas's Day, and September 21st, St. Matthew's Day, in the town of Moate. See "Report of Irish Records Commission" for 1825, p. 48.

² The succession of Vicar of Athlone in the seventeenth century was John Ankers, 1608-1629, Richard Price, 1629-1633, Richard Lingard, 1633-1660, John Steevens, 1660-1683 (whose son founded Steevens' Hospital), and Edward Wallen, 1683-1723. Wallen's name appeared on the rent roll of the Incorporated Society down to 1847, for the plot of ground now occupied by the Prince of Wales Hotel. His property is now held by the representatives of the Cooke family. The succession of the incumbents since Wallen has been—Messrs. Jackson, Grueber, Hancock, Stearne, Moffett, Berry, Joly, and Campbell. I have tried to ascertain the names of some of the P.P.'s during the seventeenth century; the earliest one, however, which I could find was Terence Melaghlin, P.P. of Athlone in 1714. He was ordained in 1684 by Patrick Tyrrell, Bishop of Clogher. His sureties were Robert Dillon of Ballyneccallan, and Thomas Bourke of Cappycouran.

³ The Cookes lived at Lissywillan. This John Cooke was ancestor of the Cookes who built Retreat. They exercised a very important influence in Athlone all through the last century. Their representatives still retain the property. The name of Thomas Cooke of Lissywillan, frequently appears as a witness to Athlone wills in the latter half of the last century.

⁴ Bartholomew Emery was a clothier. He was Sovereign of Athlone in 1703. His conduct as returning officer was impugned in a petition presented to the House of Commons by Henry St. George, Gent., against the return of William Jones and William Handcock, as M.P.'s. See "Journal of Irish House of Commons," vol. 11, p. 320. Emery died in 1721. His tombstone is in St. Mary's Churchyard with the following inscription: "Here lieth the body of Elizabeth Emery, who departed this life the 15th of August, 1710. Here also lyeth the body of Ann Teige, who departed this life, 9th October, 1717. Here also lyeth the body of Bartho. Emery, who departed this life . . . day of May anno Domini, 1721. (See Mr. Joly's MSS.)"

⁵ The Golbornes lived in Garrycastle in the reign of Charles II. They possessed a good deal of property about Athlone. The will of Peter Longworth, of Creggan, mentions the leases which he held from Mr. Golborne. Enoch Golbourne was probably a son of Golbourn, Bishop of Kildare, 1644-50.

⁶ The Glass family was seated at Clonown from the days of James I., where they succeeded the Dodwells. The Glass property was sold some forty years ago to Lady Johnston of Belfast. Their name is still preserved in the title of a lane leading to the Shannon from Mardyke-street.

⁷ Mr. Joly copied the tombstone of George Smart, who departed this life the 8th of January, 1707, aged 52. If all clergymen were as industrious and careful of their parochial antiquities as the late Mr. Joly, the work of our Society would be much advanced. I know of churchyards where most valuable records, tombstones, and monuments are rapidly going to destruction; yet the incumbents, though often with very little to do, will not copy them into a book while still legible.

⁸ Eben Eaton was a chandler. His will is in the Record Office, proved in 1694. He was evidently a son of Richard Eaton, chandler, who issued a token in 1656.

⁹ Peter Longworth, of Creggan, settled in Athlone about 1650. He died in 1698, leaving six sons, to five of whom he leaves legacies, viz. James, John, Ralph (to whom he leaves Bonnahunly and Creggan Mill), Henry, and Francis, to be paid after the death of his wife. But he left everything to his wife during her life. Her maiden name had been Elizabeth Relie. The will was witnessed by William Johnson, Robert Mechaum, and Rowland Henry.

These are a few specimens of the names attached to this address,¹ which show that 206 years ago a large and substantial body of townspeople were gathered round this place. They were all county people, too. They had houses out in the country. Mr. Wm. Handcock lived at Willbrook, now Moydrum; Mr. Peter Longworth had six stalwart sons, who held Creggan and its mill and surrounding farms; Mr. Enoch Golborne lived at Kilmackeogh, and then at Garrycastle; the Glass family lived at Clonown, out in the county Roscommon; the Starkeys and Slades were Quaker families, who held farms at Clonbroosk and Clonbonnagh; but they all had town houses as well, into which they could retire if necessity called for such a movement. Notwithstanding the loyal address presented by the corporation of Athlone, it got into trouble during the earlier years of James II. In 1687 James II. abolished the corporation instituted by his grandfather, and substituted a new one for it, which was composed of largely different elements. Fully half the new members were not residents in Athlone at all. The new sovereign chosen in November, 1687, was of course the inevitable Edmund Fallon, while Thomas Kelly and Richard Dillon were the bailiffs. The following were the names of the burgesses. It will be seen at once that Athlone was the same "whiggish little place" as ever, and that the corporation had to be largely recruited from the ranks of the country gentlemen in the neighbouring counties of Westmeath and Roscommon, if it was to be endued with proper Jacobite notions. The list ran thus:—Henry Dillon, Esq., Gerald Dillon, Esq., Sir Ulick Bourke, Bart., James Talbot, Esq., Edmund and John Malone, Esqrs.,² Col. Charles Kelly,³ Terence Coghlan, Esq.,⁴ Thomas Daly, Esq., John Oge O'Kelly, Esq., Christopher Andrews, Esq. These were the new names; while the following townspeople appear:—Wm. Handcock,

¹ The full list of signatories to this address is as follows:—Henry St. George, Sovereign; William Sprigg, Recorder; Thomas Price and George West, Bailiffs; William Handcock, Edward Wallen, Vicar; John Cook, Randall Acton, Barth. Emery, John Robins, Richard Rendall, Arthur St. George, James Pillar, W. Dowdall, Enoch Golborne, Edw. Massie, Wm. Moorhead, John Dowdall, John Glass, Peter Sterne, Richard Dillon, Thomas Hall, John Higgins, John Welsh, Stephen Smith, Michael Pickering, William Robins, Tady Scott, Jacob James, Thomas Mills, Wm. Browne, Peter Sterne, Jr., Daniel Corker, Silvester Devenish, Manus Lenan, Henry Stuart, Edw. Molegan, John Aston, Mich. Scott, John Holton, Roger Fyan, Ralph Gates, Thomas Reilly, Christopher Short, Wm. Cunningham, Wm. Gamble, Martin Harrington, Wm. Slade, Hugh Bryan, Hugh Flynn, Richard Begg, Richard Welsh, Edward Griffin, James Molvin, Philip Fox, Hugh Moran, Samuel Morison, Edward Farrell, Thomas Collier, Symon Ellam, John Mulry, Thomas Ignee, D. Flanagan, Benj. Chapman, Richard Morgan, Richard Burke, Barnabas Higgin, Wm. Smart, Edw. Kelly, Francis Lambert, Eben Eaton, Lawrence Kelly, Thomas Dillon, Peter Longworth, Thomas Aston, Daniel Golborne, Edward Proctor, George Mills, Gaff. Farrell, Edward Andrews, Farrell Moran, Jonathan Clarke, Wm. Moulton.

² The Malones were a powerful family in Westmeath. The Ballynahown branch doubtless furnished the members of the Jacobite corporation. In "Clarendon's Correspondence," vol. i., Mr. John Malone, J.P., figures in a story concerning a panic at Athlone in November of 1686. The other J.P.'s mentioned on that occasion are Messrs. W. Handcock, Charles Rochfort, Robert Choppyn, Ed. Nugent, and H. Parkington, for Westmeath; Edmund Donnellan, for Roscommon; and Edmund Fallon, Sovereign for Athlone.

³ Colonel Charles O'Kelly of Castle Kelly, Co. Galway, was the author of the "Excidium Macariae," or "The Story of the War of 1688-91," from a Jacobite point of view. It will be found in the Irish Archaeological Society's Series.

⁴ The Coghlanes were the dominant family in the neighbourhood of Clonmacnois. The Mac Coghlan, the last recognised head of the sept, died in the beginning of this century, when his property passed to Lord Dunsandle and the Daly family.

Esq., Wm. Moorehead, merchant, Marcus Harrington, inn-keeper, Barth. Emery, clothier, Randal Acton and George Shoare,¹ felt-makers, Edward Massy, merchant, Christopher Gawley, apothecary, Laurence Kelly, James Dillon, Thomas Dillon, and Edmund Kelly, merchants; Geoffrey Farrel, apothecary, and Wm. Jones, recorder and town clerk. This was the corporation which ruled the town all through the period of the siege; but as soon as the town was taken, in July, 1691, the old corporation revived, though I have been unable to trace much of its action. The siege does not seem, indeed, to have affected the character of the population, even in the slightest degree. The very same names which appear in the address to James II., in 1684, appear in the hearth-money returns of 1697. Trade and commerce resumed their usual course as soon as the din of arms ceased, and the last glimpse of the seventeenth century and its life in Athlone that I have seen is a petition addressed, in 1698, to the Irish Parliament by Randal Acton, one of King James II.'s corporation, praying the parliament to protect the Athlone trade in felt-making from the attempts which the English manufacturers were only too successfully making to crush and extirpate it.²

I have delayed you too long in my narrative; but it is rather hard to put one hundred years of the life of a community into half-an-hour. I might have dwelt on many other features, and treated of the Athlone schools in the last half of the seventeenth century, for they produced, between 1660 and 1700, some notable men.³ There was a Latin school kept here in Athlone about 1666 by a Mr. Thewles, which figures largely in the matriculation books of Trinity College. People were then quite contented with Irish schools for Irish boys. So we find that Mr. W. Handcock, M.P. for Athlone at that time, educated his two sons at that school, and entered them into Trinity College about 1670. Here was born and taught his first rudiments Mr. George Thewles,⁴ who became a

¹ Shoare was a Quaker, as I have mentioned above. James II. was always partial to that body. He was a great friend to William Penn.

² The Actons were makers of felt hats. The trade did not die out till living memory. I myself remember some few makers of felt hats and their shops. The Actons continued in Athlone till the close of last century at least. I have seen the will in the Record Office of Mrs. Mary Acton, merchant in Athlone, dated 1780, and witnessed by Jane Mitchell, John Gray, and John Longworth. Mrs. Acton was an ardent follower of John Wesley. She bequeathed all her goods to J. G. Thomas, and Bartholomew Whiskins, this latter being a curious old Methodist of the early type who lived into the present century. He lived in North Gate-street, and as Archdeacon Streane has told me was noted in the Athlone life of a hundred years ago for regularly every day driving his flock of geese to paddle in the Shannon. His name appears attached to the petition to the House of Commons in 1765, for money to repair Athlone Church. It was also signed by Dean Handcock, Vicar; Thomas Jameson and Robert Hill, Church-wardens.

³ The Reports of the various Government Commissioners on Endowed Schools in Ireland contain a good deal about Athlone Schools in the past.

⁴ The Thewles family seem to have conducted the Athlone Latin School from 1660 to 1725 at least. It maintained a lingering existence till the close of the last century. A tablet in St. Mary's Church gives the following list of seventeenth-century endowments more or less connected with this Latin School:—"Wm. Hancock of Willbrook, Esq., to John Thewles, B.A., Latin Schoolmaster of Athlone, and his successors, £20 per annum. Also to the poor for ever the lands of Ardkeen, worth £30 a-year. Mrs. Mary and Henry Dodwell to y^e same poor of Athlone, £8 a-year for ever. Mr. F. R. Lambert £25 to the same. Art. St. George, Esq., to an English schoolmaster, £5 a-year, and to do a schoolhouse in the town, for ever." (See more about this Latin School in the *Meath Parochial Magazine* for 1887.)

Fellow of Trinity College in 1684. This George Thewles had a sister, to whom he bequeathed his property, and this sister married a Mr. Kelly, of St. John; and Mr. Thewles' name and property often turned up in a celebrated case some forty years ago connected with the well-known Sarah Kelly, who was afterwards murdered near Moate. In this school, too, was educated, about 1675, a certain Bernard Doyle, who became a scholar of Trinity College. James II. tried to make him a Fellow of that body. Mr. Thewles knew the man to be a thoroughly bad fellow, and opposed him vigorously; and Bernard Doyle, the Athlone-man played no small part in the bitter struggle between James II. and Trinity College, about 1686.¹

But I have said enough to show you that the history of Athlone is a wide and extensive subject, which will often lead you off into new and unexpected avenues, rendering the place where you dwell thick with memories of the past, as well as fruitful in hopes and possibilities of the future. The study of history, your own local history, will thus make life more interesting. But it will do much more—it will broaden, it will strengthen, it will develop your minds; it will enlarge your sympathies; it will rub off the angles and the corners, the ideas and the prejudices which we are all so apt to contract from dwelling in our own petty circles, and will help us to make ourselves truer citizens of the world, braver sons and daughters of our common humanity, and will thus render us better and more enlightened children of Ireland, because better and wider and more enlightened citizens of that widest commonwealth—the commonwealth of mankind at large.

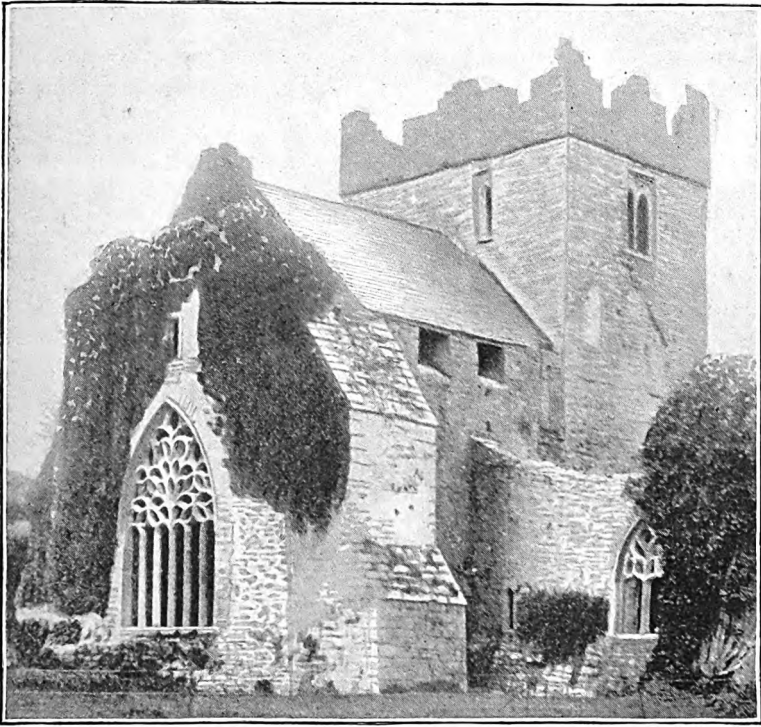
¹ See more about this Bernard Doyle in Dr. Barrett's "Essays on the Early Life of Dean Swift"; cf. Archdeacon Rowan's "Case and Conduct of Trinity College during the Revolution."

THE CISTERCIAN ABBEY OF KILCOOLEY, CO. TIPPERARY.

By REV. W. HEALY, P.P., HON. PROVINCIAL SECRETARY FOR LEINSTER.

THE confused notions regarding the real character of the "wonderful monks" of old will be my apology for a preliminary and brief notice of their origin in connexion with the notes I have been enabled to gather on the above Abbey. Egypt seems to have been the cradle of monasticism, as it was the retreat of the Divine Infant in His flight from the sword of Herod. The protective lonesomeness of her trackless deserts afforded an asylum as well to such of His faithful followers as fled from tyranny and persecution, as also to those who would purchase a blissful immortality *apart* from the world by habits of self-sacrifice and devotional exercises. Those who adopted such a life were classified, according to their mode of practising, as follows:—1. *Ascetics*, who were given mostly to prayer and ministering to the wants of the poor without shunning the concourse of the world. 2. *Anchorets*, who lived apart from the people in desert-solitudes, called also *Hermits*. St. Anthony, a native of Lower Thebais, first drew those devout solitaires into religious communities, albeit imperfectly, as he had given them no written rule for their training, but only example and verbal instruction. Antony's disciples are said to have erected fifty monasteries in the deserts of Nitria.

From the *Anchorets* sprung the *Monks*, or Cenobites, so called from "coenobium," a convent, under whose roof they lived together as communities, with a "written rule," for their guidance, and a superior called an abbot, to enforce it. St. Pachomius was the founder of the *Cenobites*, or monks, and had subject to him 1400 brethren in the waste wilderness of Tabenna in Upper Thebais. From Egypt the spirit of monasticism moved across the sands of Lybia, the wilds of Syria, and along the coast of the Euxine. The end of the fourth century witnessed the world-famed hermits of St. Austin, in Africa, whom he wedded to monasticism by a "written rule," which he penned for them. In Gaul, monasticism beamed forth from its two great centres of intellectual enlightenment at Tours and Lerins, and even in Britain it was early embraced by the foundation of Bangor in North Wales. Cassian, describing the life led by the solitaires of his day, says, "They were wholly occupied in prayer and manual labour; their daily food was bread and water; their bed, a rush mat; their pillow, a handful of leaves."—(Darras, "Church Hist.," vol. i., p. 626.—O'Shea). The most famous founder of monastic discipline in the West was St. Bennet, or Benedict, born in A.D. 480, at Norcia, a town of Umbria. His followers were called Benedictines, and he died about 543 in his famous monastery of Mount Cassino, in the kingdom of Naples. Robert, a monk of the order in the convent of Molesme, in Burgundy, having noticed with grief a relaxation of the ancient discipline amongst his brethren in the beginning of the 12th century, withdrew to Cistercium, or Citeaux, with twenty of his companions, where they built for themselves cells of wood. They practised the rule of St. Benedict in its original strictness, and were called Cistercians from the place where they settled, and where Robert



KILCOOLEY ABBEY.

EAST WINDOW AND TOWER.

From a Photograph by John L. Robinson, C.E., A.R.H.A.,

Hon. Provincial Secretary for Leinster.

their founder died in A.D. 1110. By the exertions of St. Malachy a branch of the order from the convent of St. Bernard, at Clairveaux, was established at Mellifont in 1142. From that period we may date the decay of the older monastic institutions which had existed in Ireland, and were based on rules of discipline introduced by St. Patrick from Tours and Lerins. These latter were of too "barbarous simplicity" for the religious refinement of the new invaders, and as King remarks, even "the Irish Princes themselves were so much seized with admiration of the foreign monastic orders that they vied or co-operated with the new settlers in founding and multiplying establishments for those orders in their native land." Consequently, by the zeal of both parties splendid Abbeys, some of the finest Ireland ever possessed, sprung up as if by magic, raised, says King, as a kind of "trespass offerings for their deeds of violence by the principal leaders of the invasion," which was, according to Dr. Lanigan, "the then fashionable mode of purchasing off sins and obtaining forgiveness from Heaven." It may fairly be said, I think, that the warlike excesses of the native kings and chieftains afforded equal ground for suspecting the purity of their motives in "co-operating" with the new settlers in the erection throughout Ireland of a "prodigious number of those foreign institutions, the grandeur of which must have formed a striking contrast with the shattered remains of many a time-worn fabric of earlier ages."

Having premised so much, I now proceed with the notes I have been able to collect on Kilcooley Abbey. Kilcooley means the church of the corner or angle, from the Irish *cill*, a church, and *cuil*, a corner or angle, because it is situate on a curve of the boundary between Kilkenny and Tipperary Counties, and so close to the former that it was sometimes called "Kilcooley of Kilkenny."

Ware, in his *Antiquities*, thus mentions it at County Tipperary:—"Kilcoul or de arvi campo, Abbey of the B. V. Mary—founder—Donat O'Brien, son to K—Donald, in 1200—Grantee at the suppression—Thomas, Earl of Ormonde." Dr. Lanigan says, "To said year, 1200, is assigned the foundation of two Cistercian monasteries by Donogh Carbruch O'Brien, the successor of Donald, King of North Munster. One was that of Kilcoul or Kilcooley, in the now county of Tipperary and barony of Slievearda and Compsy. It was otherwise called the Abbey of the B. V. Mary de 'arvi campo,' and was a daughter of the monastery of Jeripont, or Jerpoint, that is, it received its first monks from that establishment."—(Ecc. His., vol. iv., p. 334–5). The other was Corcomroe. The same writer, in a note, adds:—"In the 'Monasteria Anglicana,' vol. ii., p. 1029, there is a deed of King Henry the Third, confirming the grant made to this Abbey (Kilcooley), there called Kylecowil, by Donald O'Brian." And he further remarks, "Instead of Donald must be read Donogh, for, as Ware observes, according to the book of the statutes of

¹ *Arvi campo*—the corn plain—Kilcooley, at the base of the Slieveardagh Hills, may be considered the southern termination of the extensive flat country which stretches northward towards the Queen's County, and comprising the present barony of Galmoy. Galmoy, the northern portion, means the "Plain of the Strangers or Foreigners," either because it had received an early Danish settlement, or an early English one, as the Irish *gall*, a foreigner, was sometimes applied to the English as well as to the Danes. The south part of the plain, from Tubrid Britain to Kilcooley, was called *Magh Arbha*, i. e. the corn plain.

the Irish Cistercians it was founded in 1200, six years after Donald's death. He mentions the "Register of Richmond," which brings it down to 1209. This would not prevent its having been founded by Donogh; but in all probability the true date is 1200."

The following are the words of Ware alluded to by Dr. Lanigan:—"S. Mary Abbey of Kilcoul (*sic.*), daughter of Jeripont. A copy of a charter of Henry III., by which he confirmed the possessions of this Abbey, says that Donald O'Brien founded it for Cistercians. Perhaps he means that Donald above mentioned, who, according to the Irish Annals, died in the year 1194. On the other side, the above-mentioned book of 'Statutes of the Cistercians' says that it was founded in 1200, six years after the death of Donald, and the 'Register of Richmond' says in 1209. How to determine herein I know not. It may be suspected that by the neglect of the transcriber the name of Donald crept in for Donogh his son, who flourished in the year 1200 and 1209."

The "Notitia Abbatiarum Ordinis Cisterciensis per Orbem Universum" ("Coloniae," 1640, p. 27, book 8), says:—"Arvi campus Kilcowley in D. Casselensi in Momonia, Arvi campus sive Auri campus Hibernis Kilcowlense Caenobium vulgr. Kilcowly in agro Tipperariensi fundatum anno Domini 1209 (ut ex Registro Richmondiae didici) a Donaldo O'Brien Monioniae Rege, cujus modernus Abbas est R. D. Thomas Leamius antea Prior Sancti Andrae de Goserno in Normania, jacent hic tumulati praeter alios nobiles Vice-Comites de Ikerin ex familia Butlerorum. Haec ex relatione Jacobi Tobin ibidem professi." P. Leopoldus Jananschok, a doctor of the University of Tubingen, in his work, "Originum Cisterciensium," which notices every Cistercian House that existed, has "Arvicampus Kilcowly, otherwise Arvus campus; auri campus; Albicampus; Cari-campus Abbatia, &c." "The Abbey of Arvicampi, situated in Ireland, in the county of Tipperary and diocese of Cashel, and distant eleven miles from the town called Thurles, from a charter by which Henry III., King of England, confirmed the grant of the Monastery, had as founder Donald O'Brian, being invited by whom the monks of Jeripont (or Jerpoint), who were of the line of Clarevaux, came there in 1184—in 1199, according to Mageoghan; 1200—Grose, Ware, Archdall, Lanigan, Birch, &c., &c. Donatus Carbrach O'Brian so perfected the work of his father Donald, as sometimes to be called the founder. Thomas O'Rourke, an. 1341, is the first-mentioned Abbot of whom we are certain." Archdall's "Monasticon Hibernicum" has also the following notice of this Abbey:—"Kilcooly, in the barony of Slievarda and Compsy, eight miles east of Thurles, and bordering the county of Kilkenny. Donogh Carbragh O'Brien founded an Abbey here for Cistercian monks in the year 1200, and dedicated it to the Virgin Mary. Some writers place this foundation in 1209. This house was a daughter of the Abbey of Jerpoint. 1341 Thomas O'Rourke was Abbot, and the said Thomas by the assistance of Richard O'Brennan and Gerald O'Lycan with William de Lisnemuck, chaplain, did seize by distress at Drumlonam the chattels of James the son of Laurence Warner, to the amount and value of 40s. Thomas Shortall was the last Abbot, and April the 18th, 1539, an annual pension of £5 was granted to him. . . ."

From the foregoing extracts it is plain that there is difference of opinion both as to the real founder and the exact date of the foundation

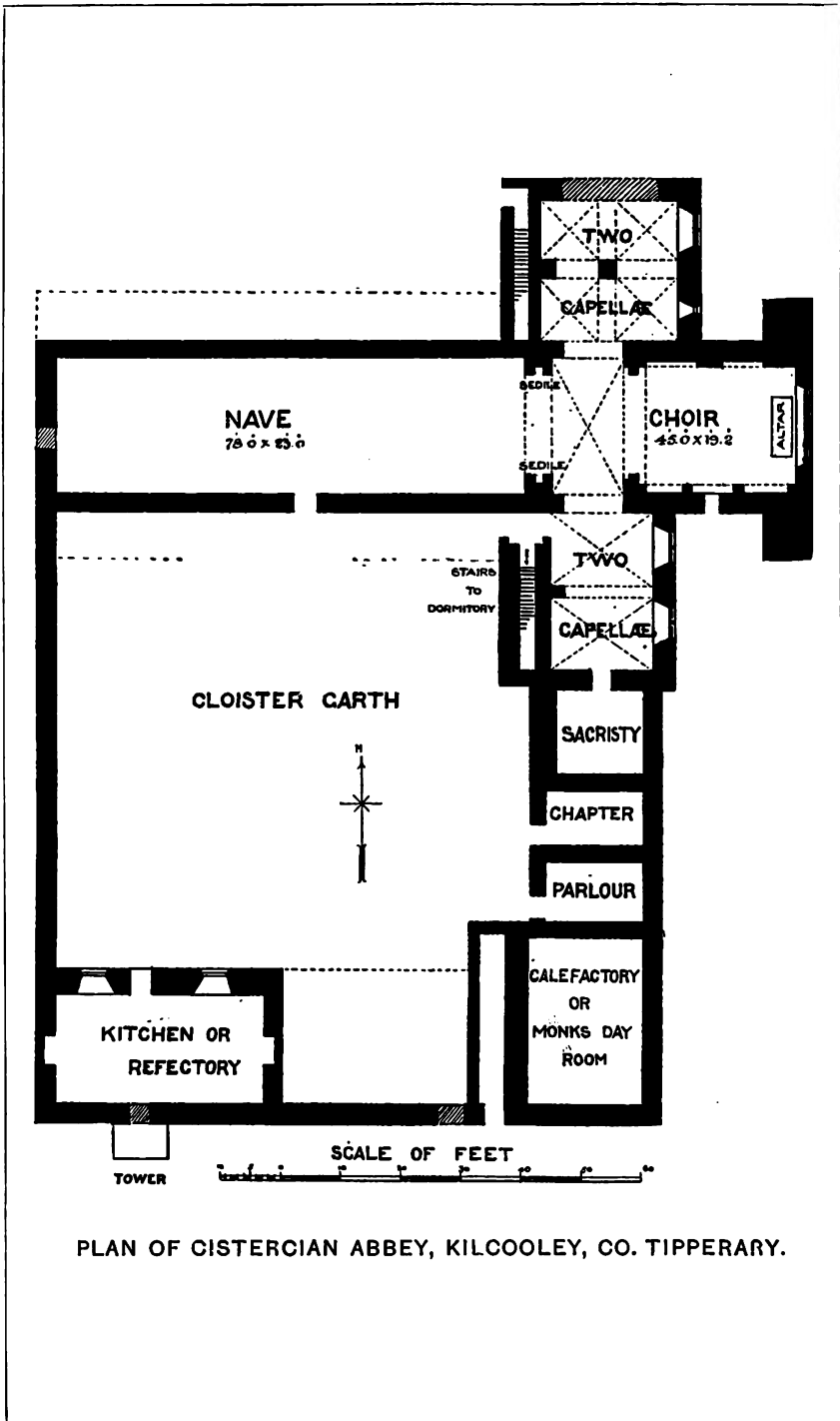
of Kilcooley Abbey. If it had been founded in 1200 Donnell More O'Brien could not have been the founder, as he died in 1194; and he was to the end of his life so deadly opposed to the English that likely he did not even relish their religious institutions. I am, therefore, inclined to think that it was his son, Donogh Carbrach, who was the real founder. He died in 1142, and was the first of his family who assumed the surname of *Carbrie*, or *Carbrieac*, *i.e.* Prince. The similarity of the names *Donnell*, *Donat*, *Donogh*, without the surname *Cairbreach*, led to confusion as to the real founder, and in fact both father and son were sometimes indiscriminately called *Donald*, or *Donat*. The grant of land whereon to build a monastery may have been made in 1200, but nine years may have elapsed before anything deserving the name was erected. In that case, 1209 would easily have been erroneously set down as the date of the foundation, whereas in reality it was the date of the noticeable advancement of the building.

The following Inquisition at the time of the suppression (1540) is translated from the original in the Record Office, Four Courts, Dublin:—

"Inquisition taken at Casshell, Co. Tipperary, on Whitmond, 31^o Henry VIII., before John Alen, Chancellor of Ireland, and his fellows assigned, to enquire in the Co. Tipperary by the oath of good and lawful men of the County by whom the truth of the matter can best be known what sites, manors, demesnes, messuages, lands, rents, reversions, services, meadows, feedings, pastures, woods, demesnes, stewponds, fisheries, annuities, rectories, pensions, portions and emoluments and views of frank pledge, courts leet, fairs, markets, free warren, knights' fees, chapels, advowsons of churches, chapels, chantries, hospitals and other benefices have come to the said lord the King in the Co. Tipperary, by reason of the dissolution and extinction of any late monastery, priory, hospital, or other religious house, and by reason of the gift or grant of any late monasteries or other religious houses, also of all and singular the possessions and hereditaments of the same and by virtue and authority of any ordinance, statute, or act of parliament of the said lord the King lately published, as also by reason of attainder or of any cause right or title whatsoever, as ought to belong and in the hands of the King now are or ought to be, what they are worth per annum in all issues above reprises, and of whom and by what services they are held, and who were the founder or founders of the said late monasteries, priories, hospitals, or religious houses. By the underwritten, viz.—Patrick Wale—William Sale—Richard Ceraghe—George Gregory—Thomas Ceraghe—John Yonge—John Sale—William Harte—Richard Hackett—William Kerney—Patrick Wale fitz James—Henry Walshe—James (. . . .)—Patrick (. . . .)—and James (. . . .), all of Cassell.

"Tipperary, Monastery of Killkuley. Who being sworn say upon their oath that Thomas Shortalls, late Abbot, of the Abbey, Monastery, or house of the Blessed Virgin Mary, of Kilcowley, in the Co. Tipperary, the eighth day of April in the (31st) year of the reign of King Henry VIII., by his deed sealed with the common seal of the said Abbey, Monastery, or house, and in the Court of Chancery of the said lord the King enrolled, and to the said Jurors above named (shown) in evidence upon the taking of this Inquisition hath rendered and confirmed to the said lord the King all the said Abbey, Monastery, or house of the Blessed Virgin Mary, and

the whole site, foundation, circuit, ambit, and precinct of the said Abbey, Monastery, or house of the Blessed Virgin Mary, the cemetery of the same Abbey, Monastery, or house; also all and singular manors, demesnes, messuages, gardens, curtilages, tofts, lands, tenements, meadows, feedings, pastures, woods, underwoods, rents, reversions, services, mills, natives, villeins, with their followers, commons, liberties, franchises, jurisdictions, offices, courts leet, hundreds, views of frank pledge, fairs, markets, parks, warren, stewponds, waters, fisheries, ways, roads, waste grounds, advowsons, presentations, and donations of chantries, hospitals, and other ecclesiastical benefices whatsoever, rectories, vicarages, chantries, pensions, portions, annuities, tithes, oblations and all and singular their emoluments, possessions, hereditaments, and rights whatsoever. With all and singular their (right, members and appurtenances) as well within the said County Tipperary as within the Cos. Kilkenny, Wexford, Waterford, and elsewhere, whosoever within the land or dominion of the said lord the King in Ireland to the said Abbey, Monastery, or house in any way appertaining, belonging (or) appendent. (To hold and) enjoy the said Abbey, monastery, or house of the Blessed Virgin Mary and the whole site, ground, circuit, ambit, precinct, church, belfry, and cemetery thereof. Also all and singular gardens, lands, tenements, rectories, vicarages, tithes, and the rest of the premises, with all and singular their appurtenances to the said lord the King his heirs and assigns for ever as in the said deed remaining of record amongst the Rolls of Chancery of the said lord the King more fully appears. And the said jurors further upon their oath say that the said Thomas, late Prior, on the said eighth day of April, 31^o Henry VIII., and at the present time was seised to the said lord the King in his demesne as of fee and right of the said Abbey, Monastery, or house of the site, sept, ambit and precinct of the said Abbey, Monastery, or house of the Blessed Virgin Mary of Kilcowley in (.) church, belfry, and cemetery, one hall, one dormitory, four chambers, one cellar, one kitchen, two stables, one orchard, two gardens and other enclosures containing eight acres, viz^t. within the precinct of the said Abbey ten messuages, twelve gardens, two hundred acres of arable land, ten acres of meadow, one hundred acres of pasture, one hundred acres of moor, one orchard, and one water mill, with the appurtenances in Kilcowley aforesaid in the Co. Tipperary, which are worth yearly (.) four pence, six messuages, six gardens, one hundred and sixty acres of arable land, and one hundred acres of moory pasture, with the appurtenances in Grangeheise in the said Co. which are worth yearly above reprises £3-5-6. Six messuages, six gardens, sixty acres of arable land and pasture, with the appurtenances in the Grange of Kilcowley in the said Co. which are worth per annum above reprises ten shillings, and also of the church, rectory or chapel of Kilcowley with the appurtenances in the said Co. to the said late abbot and his successors (belonging) which are worth yearly above reprises eight pounds, and of the church, rectory or chapel of Ballylackin with the appurtenances in the said Co. to the said late Abbot and his successors appropriated to their own use which are worth yearly above (.) or chapels of Ballylackyn and Grangeheishe aforesaid with the appurtenances which are worth per annum above reprises £3-13-4. And moreover they say that after the said eighth day of April, in the thirty-first year of the reign of the said lord the King (.) the house also the name of



PLAN OF CISTERCIAN ABBEY, KILCOOLEY, CO. TIPPERARY.

the said Abbey, Monastery, or house and the dignity of Abbot and convent thereof with their dependencies whatsoever, Thomas Shortall then being Abbot of the said Abbey, monastery, or house, were (.) and at present now are suppressed and extinguished (by authority) of the said lord the King under witness of his own hand sent from England, wherefore as well the said Thomas the late Abbot and all the canons and religious under the power of the said late Abbey or house then left and departed therefrom and never afterwards returned thereto nor any of them, but that monastery or house they left as a place profane and dissolved. So that that house was and is wholly extinct and dissolved. And they say also that Edmund, Archbishop of Cashell, and all his predecessors Archbishops of Casshell, as in right of the said Archbishoprick from a time whereof memory runs not to the contrary, had and enjoyed one procuration of 40s. lawful money of Ireland issuing from the said Abbey, Monastery, or house of Kilcowle aforesaid yearly payable at the Feasts of Easter and Saint Michael, of which procuration and of every parcel thereof the said Edmund, Archbishop, on the said eighth day of April was seised in his demesne as of fee as in right of his Archbishoprick, and they say also that the said Thomas (Shortalls, late Abbot) of the Abbey, Monastery, or house for a long time before the eighth day of April, viz^t. on the twentieth day of March, 1536, with the assent of the Convent of the said Abbey, Monastery, or house by his deed indented dated 1536, gave and to farm let to David Lawrowe and Isabella two parcels of land or two gardens in Kilcowle for the term of ten years fully to be completed rightly to pay yearly to the said Abbey and Convent and their successors thirteen shillings and four pence lawful money of Ireland at the feasts of Saint Michael the Archangel and Easter by equal portions as in the same deed more plainly appears. (The said jurors further) say that Thomas, lately Abbot, on the said eighth of April was seised in his demesne as of fee of the said thirteen shillings and four pence yearly rent reserved upon the demise of the said two parcels of land or gardens aforesaid and the reversions thereof so demised. (But) who was the founder or founders of the said monastery or house, and of whom the said monastery or house messuages lands tenements hereditaments and the rest of the premises with the appurtenances are held, and by what services the Jurors are ignorant. By virtue whereof the said Monastery, messuages, lands, tenements, and the rest of the premises with the appurtenances are taken and seised into the hands of the said Lord the King, and to the hands of the said Lord the King have now come and of clear right (have devolved). In witness whereof as well the said Commissioners as the said Jurors to this part of this Inquisition have affixed their seals the day and year aforesaid."

Kilcooley ruins may be taken as comprising a church, monastery, and fortress. The two former are moated on the east and south sides, having a deep fosse terminated at the south-east angle by a quadrangular building called the stables, but which is in reality nothing less than a very strong keep. The dimensions may be gathered from the accompanying ground plan which I have prepared on the scale as shown. The piers of the nave-arch contain recesses or *sedilia*, which may also have answered the purpose of confessionals. The one on the north pier is of plain chamfered stone, but that on the south pier is very ornamental, and its arch nicely moulded. Above the arch are two shields—the one on the right charged with a *chief indented in base three spear-heads*

points upwards—that on the left is charged with a *chief indented* only for the name of Butler. On the side facing the altar or east window there is also a shield charged with the various emblems of the Passion of our Lord. The holy-water stone of two Gothic arched opes to admit the hand is inserted in the inside of the west doorway to the left as you enter. The beautiful east window of the chancel consists of six lights with strong stone mullions between; plainly chamfered. The tracery is exquisite, and appears like a blend of various patterns. The larger window in the north transept and both windows in the south transept are in the flamboyant style with the peculiar feature of the Tudor within a Norman, and both within the Gothic arch.

The butment of masonry under the east window marks where the high altar was erected. On the Gospel side are two arched recesses, the one next the altar having an effigial monument of the Ikerrin Butlers. Its front side is ornamented with carvings of the Apostles.

Peter has the keys of the Kingdom of Heaven—the symbol of his supremacy; Andrew has two oars saltire-wise. He was a fisherman and engaged in fishing when our Lord, walking by the Sea of Galilee, met him with Simon his brother, and called them to the apostleship: "Come after me and I will make you to be fishers of men" (S. Matt. iv. 19). James, the brother of our Lord, has long flowing beard which he is said never to have clipped off; a book of the Gospels to signify his preaching, and a fuller's club with which they despatched him after having thrown him from the height of the Temple at Jerusalem. John holds the cup or chalice of his sufferings of which Christ foretold him he should drink: "Of my chalice indeed you shall drink" (Matt. xx. 23)—words which were verified when he was cast into boiling oil. Also an eagle to signify the great sublimity of his Gospel. He has no beard because he was the youngest of the Apostles, and only a boy when called. Thomas has the spear with which he was transfixed by the Indians. James the son of Zebedee has a book of the Gospels to signify his preaching, and a saw with which he was beheaded under Herod Agrippa. Philip has the basket of five loaves which fed the multitude; Bartholomew has a book of the Gospels, and the knife with which he was flayed alive by order of Astyages; and Thaddeus is represented as holding a sword.

The armour of the effigy is nearly identical with that of the 8th Earl of Ormonde in St. Canice's Cathedral, Kilkenny. The head rests on a cushion, but the face unfortunately was broken completely away by a rowdy half-drunken soldier, as I have heard, who found his way into the Abbey. This shows the necessity of keeping such places locked against the indiscriminate intrusion of all sorts of visitors. The body has a *haubergeon* or shirt of chain-mail reaching the thighs and extending from underneath a coat of plates riveted together and fitting close to the body. Over all is a tippet or "camail" of chain-mail covering the chest, shoulders, and neck. The arms are protected by plate-brassarts having coudes or elbow-pieces with roundlets on shoulders and elbows. The gauntlets show the tops of the fingers exposed except the thumbs, and are of plate; protected with steel "gadlings" or knobs for the knuckles. Planché, in his "History of British Costume," p. 150, says: "In a trial of combat adjudged between John de Visconti and Sir Thomas de la Marche, fought before Edward III. in close lists at Westminster, Sir Thomas de la Marche gained the advantage by striking the 'gadlings' of his gauntlets into the face of his adversary." The greaves or steel boots and the cuis-

sarts of the thighs are overlapped at the knees with *genouilleres*. The feet resting on a Keyton are cased in plate *sollerets*, but the toes are broken and disfigured. The sword-belt is buckled obliquely across the body, and attached to the upper part of the scabbard. The fingers of the left hand rest extended across the sword, which in turn rests obliquely on the left hip. The following is the inscription round the edges:—"Hic jacet Petrus filius Joannis Buthler cum suis Pařetibus q̄ obiit 1 die Sci Bādī Abbīs A.D.—mccccxxvi q̄f āiab' p̄piciet Dē.- Pat.- fir et ave Maria." Also "Hic jacet Jacobus filius Petri Butler q̄. obiit —."

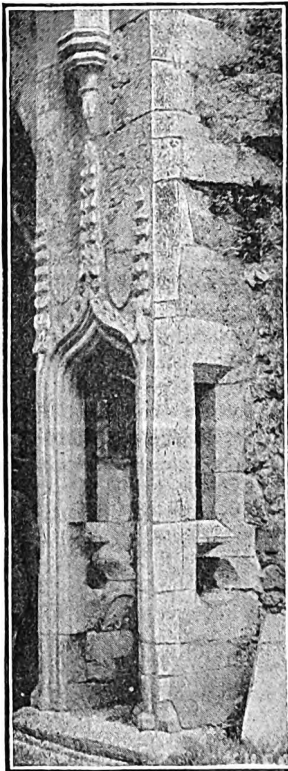
This is commonly called the tomb of Lord Ikerrin, but erroneously so. It is more likely the tomb of James *Oge* Butler, the sixth in descent from John, younger son of Edmond, first Earl of Carrick. John settled at Clonmilchon, about two miles from Kilcooley, where he died in 1330. James Oge's grandson, Sir Pierce Butler, was not created Viscount Ikerrin till 1629, and he sunk into a grave of perhaps absolute want some time previous to 1674, when his will was proved, in which he directed that his body should be buried in Kilcooley Abbey. He was outlawed and his estate confiscated for his part in the civil war of 1642; and in various battles and sieges of that memorable period he upheld the eventful struggle as Lieutenant-General of the Confederate Army, and displayed the proud spirit and traditional bravery of his race. About 1656 Cromwell recommended him to the mercy of the Lord Deputy and Council in Ireland, as "a miserable object of pity," and miserable he must have been, for Cromwell is said not to have been easily moved. Nothing, however, is known to have come of his intercession, and it is therefore most probable Lord Ikerrin died in want, as I have mentioned.

There are three recesses on the Epistle side. The one next the altar is perforated by a quatrefoil ope, broadly splayed and circular on the inside. Under the splay are the *piscina* and *aumbry*, both square and without any ornamental carving. The first carried the ablutions of the chalice by a hole through the thickness of the wall into the earth, and the second secured the chalice from lay contact when not actually used in offering the most Holy Sacrifice. In this recess is also an elegant tomb with floriated cross, of the Cantwell family, and the following inscription around the margins:—"Hic jacent Willm̄s Cantwell q̄nda Dñs. de Ballytobur et Cloghecordly qui obiit xxii luce Aprilis A. D. . . . Et Margareta Butler uxor ejus quae obiit xxi die mensis Novembris A. D. m°cccc°xxviii. p̄ q̄r aīabus dicētibz Pat' et ave m̄rentur cxx dies indulgentiā Lectis his in Christo qd non jāc̄r hic lapis corpus ut ornētur sed spiritus ut memoriētur quisq̄s eris qui transieris sta p̄lege plora, sumq̄d eris fueram qd. es p̄ me precor ora." "Here lie William Cantwell, late lord of Ballytobur and Cloghecordly, who died the 22nd day of April, A.D. . . . and Margaret Butler, his wife, who died the 21st day of November, A.D. 1528, for whose souls 120 days' indulgence are gained by those who say a Pater and Ave. These words being read in Christ that this stone is not here placed to ornate the body but to commemorate the soul. Whoso passest by, stand, read attentively, and mourn. I am what thou shalt be. I had been what thou art. Pray for me I entreat thee."

The Tipperary branch of the Cantwell family was seated at Moycarkey Castle, county Tipperary, and were benefactors of this church. The inscription on the floor-slab shows that one of the name also lived at

Melison Castle, on the side of the Slievardagh hills not far from Kilcooley. It reads thus:—"Hic jacet Johannes Cantwell quōda. Dñs de Moulassam q̄ obiit 1 vigilie sc̄i Patricii A. Di m.c.c.c.c.c.xxxii. Et Leticia ejus uxor." "Here lies John Cantwell, late lord of Moulassam (Melison), who died 1st of the Vigil of St Patrick, A. D. 1532, and Leticia his wife." Beside this slab there is also bedded in the floor under the high altar a slab with an abbot holding a crozier in his right hand, and in his left a Book of the Gospels. The inscription, which is greatly effaced from the friction of visitors' feet, reads, as well as I could decipher it, as follows:—"Hic jacet Philopp O'Mourigan quondam Abas huius loci cum suis parentibus qui p̄bica bona mirabilia et remunerabilia fecerunt quorum animabus p̄picietur Deus Anno Domini m.c.c.c.c.c.c.xiii."

The second recess on the Epistle side is ornamented with a moulding, and on the outside shows a Gothic door jambed and arched with plain chiselled blocks. This doorway must have afforded a short-cut into the choir or chancel. It is worthy of remark that the distance from the east window to the chancel arch on the Epistle side is seven inches longer than on the Gospel side.



South Sedile.

In the north transept are two capellae. The first gives entrance to the Abbey by a modern iron gate, this north side having completely collapsed. It has an east window of two lights, in the flamboyant style, and on the Epistle side is a piscina with cusped arch. The second capella next the choir is lighted by a small ope, widely splayed, and here may be seen the old baptismal font, which indicates that the monks formerly discharged parochial functions. The bell-tower rests on the nave and chancel arches. It is perforated underneath in four places for bell-ropes. The capellas in the opposite south transept are very neat. The ceilings, like the north ones, are groined, and the intersections start from corbels of clustered ribs. Each capella has a *piscina*; that of the first is plain, but the one southmost has a Gothic arch surmounted with carvings of vine-leaves. Here we find an elaborately-moulded doorway in the pointed style, 6 ft. 4 in. high by 2 ft. 10 in. wide. It opens to the sacristy. Above this doorway are several quaint carvings. There is one of the Crucifixion, with Mary and John in attitudes of silent agony, under the Cross of the dead Saviour. To the right of this Crucifixion, or left as you look on it, there is a Butler shield *charged with a*

chief indented within a bordure of eight roses. Underneath are two

pelicans adorsed and tails united, with beaks in breast—emblematic in their unbroken union and in themselves of the undivided eternity which awaits those who are nurtured on the most precious blood. Christ is called, in that beautiful profound hymn of St. Thomas, commencing “Adoro te devote latens Deitas,” the “pious pelican,” one drop of whose blood is sufficient for the salvation of the entire sinful world:—

“Pie Pellicane Jesu Domine
Me immundum munda tuo sanguine
Cujus una stilla saluum facere
Totum mundum quit ab omni scelere.”

To the left of this Crucifixion there is a representation of a large man pressing his foot against a rude staff which he holds grasped with both his hands. At his right shoulder is a figure of a child, its left hand placed on the head and forehead of the man, and the right with the two forefingers opened assumes a vertical position, as if imparting a blessing. A lady writes as follows regarding this sculpture:—“About the *bas-relief* in the Abbey, I always attributed it to a very beautiful one about St. Christopher. St. Christopher was a man of gigantic strength, and once when about to cross a deep and dangerous river by the aid of his staff, a small beggar-child asked him to carry him over. St. Christopher raised the child upon his shoulder, and to his surprise found him to be heavier than any full-grown man. When at last, after a great effort, he brought the child to shore, he found him to be the Lord Jesus, who blessed him and departed. The staff, and the fishes in the water, and the sort of crown on the child's head, would carry out my interpretation—the fishes being, of course, an old-fashioned way of showing that it was water.” St. Christopher, in Jerpoint Abbey, has the child on his shoulder, and his staff is upright in his hand, as if walking the road. It was from Jerpoint Kilcooley received the monks, and there is no doubt but those carved the emblems which existed in their mother House on the walls of their new abode. Between St. Christopher's feet is a crown of thorns, for, like our Divine Lord, he is believed to have endured great sufferings; and on the same ground is a fish devouring a serpent, emblematic of Christ destroying the Evil One.

There is also a *relievo* carving of an angel with wings displayed, casting from his censer the fire of the altar, causing thunders and lightnings and earthquakes (Apoc. viii. 5). There is an Abbot with calotte; in his right hand a crozier, crook outwards, and in his left a Book of the Gospels. He is vested in maniple, stole, and chasuble. Also a pelican streaming her blood into a chalice: its signification has been already remarked. Finally, there are carvings of a mermaid and two fishes. A fish represents our Saviour, as the capital letters of the following make the Greek word *ΙΧΘΥς*, a fish. *Ιησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ*, i. e. *Jesus Christ, Son of God, Saviour*.

Above all those carvings there is an elegant tier of small Gothic arches, showing little ribbed ceilings underneath, and giving the appearance of a quaint canopy. The ceilings overhead are groined after the manner of those already described in the capellae of the north transept. From this part of the church you ascend by a stone stairs to the dormitory and what is called the Abbot's room, which measures 21 ft. by 18 ft., with a double-lighted window looking west into the cloister,

and in the east wall two windows of less pretending dimensions. Here a modern doorway opens into a narrow apartment shaped like the letter L—probably the little bedroom of the Abbot. The dormitory is adjoining to the south. About sixty-five yards north-east of the Abbey is a stone-roofed circular house, commonly called the columbarium or dovecot. By some also it is considered that the accountant of the monastery kept his books here. It is about 14 feet in diameter within, and on the outside it is about 9 feet to the eave course. The apex of the roof is open. It is built of limestone, with a mixture of green flags. I take this to have been originally a kind of stone oratory of the ancient Irish saint who frequented the locality centuries before the monks built their Abbey. At all events I see no traces of pigeon-holes about it; and even if I did it could have easily been utilized for that purpose, though not originally intended for such. There is a tradition that a subterranean passage connects it with the Abbey, but I have found no trace of it. The monks' walk and three fish-ponds are a short distance south of the ruins. The garden adjoins the west wall of them.

In Morrin's "Calendar of Pat. & Close Rolls," April 8, 31 Hen. VIII. (1539-40), I find the following entries:—

"Surrender by Thos. Shortall, Abbot, with the consent of the Convent of the Abbey of the B. V. M. of Kilcowle in the Co. Kilkenny." Kilkenny is a mistake for Tipperary, the Abbey being so close to its border.

April 18, 31 Hen. VIII.—"Pension of £5 to Thomas Shortall, late Abbot of Kilcull, payable out of all his possessions there."

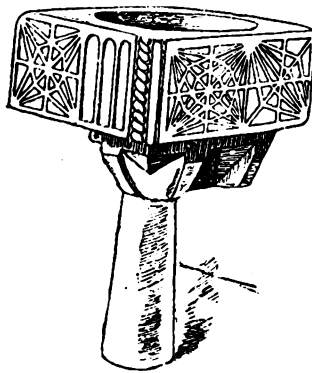
July 7, 1597 (39 Q. Eliz.).—"Grant to Edward Fitzgerald of Rath-sillagh, in the county of Kildare, of (*inter alia*), the tithes of corn, hay, and other tithes of the rectory or parsonage of Killincowle, *alias* Kilcowle, *alias* Vallinlakinge (Ballylacken), together with the towns, villages, or hamlets of Genenehiff and the Grange, in the county of Tipperary, which amongst others were demised to John Dongan, by indenture dated 20 Aug. in the 34 year of her Majesty's reign for 21 years."

In the "Calendar of State Papers" (Ireland), temp. Jas. I., 17 Nov., 1604, p. 210, we find:—

"Sir George Carey, Lord Deputy, to any of His Majesty's Council: Warrant for a grant of a patent to grant (pursuant to his Majesty's bill signed with his Royal hand, and dated at Greenwich, 27 June last), the sites of the monasteries of Jeripoint and Kilcoole, and the friaries of Callan, Carrick, Thurles, and Tullaghphelim, and the temporal lands to them belonging, and certain lands in the lordship of Fortonolan, and of the reversion thereof to his Majesty's cousin the Earl of Ormonde and Ossory, and his heirs in fee-simple, by the twentieth part of a Knight's fee."

I may remark that the Abbot of Kilcooley was not a mitred abbot, like the Abbot of Jerpoint, who sat in the Irish Parliaments among the Lords, Barons, and Bishops, as a spiritual Peer. It is now time that I should bring this long Paper to a close. I have ever held in highest veneration the ruins of Kilcooley since my first inspection of them. It was here, nigh twenty years ago, I received my earliest archæological inspiration, and learned to admire the artistic tastes of the "wonderful monks" of old. I subsequently made a respectful appeal to the late

Mr. Barker to cut the ivy round this Abbey, and save its existence, but somehow without effect, though he was one of the kindest and gentlest of men. On almost every ruin in this country you will find this luxuriant destructive evergreen, and if a strong respectful request of the public to uproot it went forth from our Society, centuries of prolonged existence would be secured to numbers of our National Monuments that are now threatened with destruction in the very near future. Ivy creeps into every hole and crevice, and with the growth of years loosens the masonry. It climbs above windows and towers, and hangs its branches over battlements. It leaves undistinguishable every outline of artistic grace and embellishment, and hides away the pile the more effectively to raze it. The present proprietress, and most estimable and accomplished lady of the noble House of Dunsany, the Honourable Mrs. Ponsonby, has already done much to prolong the existence of this beautiful old Abbey. Most of the ivy has been cut and rendered powerless for further harm. So far, she has done and is doing her part to preserve the distinctive features of its fading glories. We on our part shall, as far as possible, make an imperishable record of such worthy efforts, as well for the grateful acknowledgment of present society as for the admiration and applause of those who in future times shall admiringly gaze upon the ruins.



Baptismal Font.

SOME REMARKS ON THE SEAL OF THE DEANERY OF THE
CATHEDRAL CHURCH OF ST. PATRICK, DUBLIN.

By JOHN VINYCOMB, FELLOW.

IN one of the earlier numbers of that admirable old publication, *The Dublin Penny Magazine*, there is a description of the Seal of the Deanery of St. Patrick's, with an engraving of the seal itself: comparing this with an impression of the actual seal, in gutta, in the collection of Ecclesiastical Seals formed by the late Dr. Caulfield of Cork, and now in my possession, I find the engraving to be extremely accurate, and on that account have had it reproduced (one trifling inaccuracy corrected). Another impression of the seal, in the Museum of the Belfast Natural History and Philosophical Society, is impressed in the usual manner with a large wafer between paper, but it is not so clear in those details to which I desire to call attention; it has, however, the merit of having inscribed upon it the autograph signature of Jonathan Swift, D.D., the celebrated Dean of St. Patrick's (1713 + 1748), and dated on back of seal 1729. It has evidently been cut off by some ruthless hand for the sake of the autograph from the parchment deed to which it had been appended.

This characteristic old seal appears to have been substituted for the more ancient one in 1574, *i.e.* in the 16th year of Queen Elizabeth's reign. Representations of two earlier seals of the Deanery, as drawn in the *Novum Registrum* of Christ Church Cathedral, Dublin (a transcript by Dr. John Lyon, 1750-80), together with photographs of the veritable seals of St. Patrick's and Christ Church, as they at present exist, were kindly sent me by Mr. Thomas Drew, R.H.A., M.R.I.A., the originals of which he was fortunate to discover in the Record Office, Dublin Castle. The earliest seal of the Chapter of St. Patrick's, represented in the *Novum Registrum* of Christ Church, originally attached to deed, dated anno 1250, has entirely disappeared from the document. It is a *vesica*-shaped seal, about 3 inches in greatest length, of apparently rude workmanship; represents a bishop with crook, under a Gothic canopy; the inscription round margin:—"SIGILL. CAPITVLI CANONICORVM S. PATRICII DVBLIN." The other, attached to a deed of 1480, is circular in shape, 3½ inches diameter—the inscription is the same as on the earlier seal. The central space is occupied by a series of Gothic canopied compartments, and judging from the photograph of the seal, of which the central portion remains, must have been very effectively engraved, being in the best style of the best period of mediæval art workmanship. In the central canopied compartment is a bishop seated, right hand raised in the act of blessing, while the left holds a crozier. The smaller side compartments are each occupied by an ecclesiastic of lower rank, also seated, while the narrow places at the sides each contain, on a smaller scale, a full-length figure bearing something (that on the right a shrine) towards the central figures.

It is not to these interesting relics, however, that I wish to draw special attention, but chiefly to the origin and significance of the device found upon the present seal—that of 1574. The ecclesiastical




SEAL OF THE DEANERY OF ST. PATRICK'S, DUBLIN, 1574.

(Actual size.)

Device—An Olive Tree, with graftings; branches broken off and falling to the ground. Figure beneath tree, with legend—'NOLI ALTUM SAPERE'! (Be not high-minded) on scroll.

Adapted from the Printer's Mark of R. Stephanus, Paris, and also used by others of his family.

form termed *vesica piscis*, or pointed oval shape, in which this seal is made, represents symbolically a fish, , from the anagram ICHTHYS, in Greek (ΙΧΘΥΣ, *a fish*), and was used by the early Christians as an emblem of Christ, the letters composing the word forming a monogram on the name and titles of Christ; other reasons having reference to baptism bore out the idea, which, spun to a thread by all the ancient fathers of the Church, was continued as an image in ecclesiastical language up to the close of the sixteenth century, and even later. This ovoidal frame, or glory, was much used, especially in painted windows, to surround pictures of our Lord, and enclosed the entire figure, the nimbus the head only.

The inscription round the margin of the seal is "SIGILLUM COMMUNE CAPITULI ECCLESIE CATHEDRALIS SANCTI PATRICII DUBLINIE"; within the apex is the Royal shield of the period, viz. the arms of France and England quarterly; the date 1574; and the badges of the House of Tudor (the double rose and portcullis) at the sides. The base of the design is occupied in the centre by the figure of a bishop in the attitude of prayer, within a tabernacle or compartment; to the dexter a shield bearing, per pale, a saint or bishop, impaled with a plain cross, probably the ancient arms of the cathedral. On the sinister side a corresponding shield, bearing the arms of the See, impaled with the arms of Browne, probably Archbishop Browne, first archbishop at the Reformation. (Contrary to the usual practice the arms of the See are on the sinister, and those of the bishop on the dexter side of the shield.)

The EMBLEMATICAL DEVICE, which occupies so large a space in the heart of the seal, represents a tree with narrow leaves, several branches in the act of falling—graftings shown on the leading branches; to the right, beneath the branches, a man pointing to the tree, and floating over his head a scroll, bearing the legend, in Latin, "NOLI ALTUM SAPERE"—*Be not highminded*. The writer in the *Dublin Penny Magazine* is certainly wrong in stating that "it appears to be taken from the barren fig-tree," in this entirely failing to perceive the point and meaning of the allegory contained in the device, which is the chief feature of this as in most seals of the kind.

Some time ago Mr. Drew, R.H.A., M.R.I.A., called my attention to the similarity of the device to that used as a printer's mark by Charles Estienne (Stephanus), printer at Paris (copies of books printed by him are in the Library of Trinity College, and Marsh's Library, St. Patrick's), and he then expressed the opinion that the device or seal had evidently been adopted from this source.

The Rev. Alexander Gordon, M.A., under whose notice I had occasion to put the matter, and whose knowledge of early printed books, writers, and printers, is as varied as it is profound, kindly supplied me with some facts relative to the adoption and early history of the olive-tree printer's mark, which I gladly make use of. As to the tree under which the man is standing there is certainly no fruit visible—the leaves are, however, not those of the fig-tree. It is an olive-tree, and to this the motto refers, being from



FIG. 1.

Printer's Mark of Robert Stephanus, Paris, 1536. (Reduced facsimile.)

Romans, xi. 20—"Be not high-minded,"* the accompanying figure being probably intended for St. Paul. The tree with broken-off branch and graftings, the motto upon a panel, was used as his printer's mark by Robert Stephanus, at Paris, as early as 1536 (fig. 1). The same device, but re-engraved, with the addition of the figure, the graftings and lopped branches, more clearly shown, was used by him in books printed in 1541-2. Charles Stephanus uses the latter, re-engraved, with scarcely a difference, in 1554 (fig. 2). Francis Stephanus uses it at Geneva in 1562 (fig. 3), but with the motto, "DEFRACTI SUNT RAMI UT EGO INSERERER," Romans, xi. 19—"The branches were broken off that I might be grafted in." The former motto is from the Vulgate version—this is not. A new element, it will be observed, is also added at the upper part of the design, more fully illustrating the text, viz., out of a cloud, a hand holding a pruning-hook lopping off branches, and a similar hand at opposite side grafting in a new branch. This device originated the imprint on books of Robert Stephanus (and others of his family), "*Ex oliva Roberti Stephani*," which has puzzled some, who could not see any meaning in "From the olive-tree."



FIG. 2.

Printer's Mark of Chas. Stephanus. Paris, 1554. (Reduced facsimile.) Robert Stephanus, in 1541, uses the same device, but with the motto upon the background, and without the scroll.



FIG. 3.

Printer's Mark of Francis Stephanus. Paris, 1562. (Reduced facsimile.)

A Dublin correspondent expresses the opinion that the legend, "*NOLI ALTUM SAPERE*" is obscure, adding, "It has been suggested that it may have had a punning reference to Archbishop Loftus, Lofthouse, or Lofty (the name is variously written so)—"Be not lofty minded." There can, however, be no obscurity when interpreted by the light thrown upon it by the early printers' marks. "The Dean, in 1574," says Mr. Gordon, "was William Gerrard, and I don't think he would have punned on his archbishop with safety. Remembering that in 1571 a printing press was set up in St. Patrick's, whence issued the earliest books in the Irish character, I think it more than probable that the printer's mark got on to the seal of the Deanery from the great Protestant printers of Paris."

* The verses to which the device has special reference are appended:—ROMANS, chap. xi., verse 17. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; (18) Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. (19) Thou wilt say then, *The branches were broken off that I might be grafted in.* (20) Well; because of unbelief they were broken off, and thou standest by faith. *Be not high-minded*, but fear: (21) For if God spared not the natural branches, take heed lest he also spare not thee.

Since writing the above I have received another communication from my friend, the Rev. Mr. Gordon, who says, "In arranging my books I have come upon another instance (somewhat varied) of the olive-tree printer's mark. It is on the title-page of a folio volume:—'London :



FIG. 4.

Printer's Mark of Bonaventure and Abraham Elzevir. Leyden, 1652. (Reduced facsimile.)

Joshua Kirton and Samuel Thomson, 1652.' At first it looks very much like the other samples, having the tree and figure, with long beard and robe, to right; but the peculiarity is that beside the tree root springs a vine, which twists itself round the stem, and bears several (5) bunches of grapes, from the largest of which the attendant figure is plucking the grapes; to left is a scroll, with motto, 'NON SOLUS' (fig. 4). It is a well executed design, and makes a handsome ornament to the page." And in a Postscript he adds, "On further examination of the book I find that though published in London (as above), it was printed at Leyden by the University printers, Bonaventure and Abraham Elzevir. The mark is accordingly theirs; and the explanation of the added vine and the motto is that in 1626 Bonaventure Elzevir took his nephew into partnership. Both died in 1652, and in Brunet I find a printer's mark of Daniel Elzevir, 1653 (fig. 5), with the olive-tree much as before, but the vine is gone; the man is replaced by a figure of Minerva (owl in the background), and the scroll bears the motto, 'NE EXTRA OLEAS,' which is a pun upon the two meanings of 'oleas,' thus, *not beyond olives, or pry not beyond*."



FIG. 5.

Printer's Mark of Daniel Elzevir, 1653. (Reduced facsimile.)

SOME RECENT CASES OF REMARKABLE LONGEVITY.

By SEATON F. MILLIGAN, M.R.I.A., FELLOW, HON. PROVINCIAL SECRETARY
FOR ULSTER.

THE duration of human life has always, and ever will be, of interest to mankind. The extreme duration of man's existence, the conditions being equal, has not varied to any considerable extent during the historic period. In recent times the average length of life has increased, owing to improved sanitation and more extended knowledge as to the origin and propagation of disease. There are many cases of longevity in this country that will compare with that of the patriarchs recorded in the Bible in postdiluvian times. These examples are worthy of being noted, as they are usually found in quiet country districts, where they are soon forgotten. The tendency in our age is towards town-life, where the chances of attaining extreme old age are much diminished; hence, the importance of recording examples before the conditions become materially altered. It is interesting to observe that there are more centenarians amongst women than men, and more amongst married than unmarried women. It would also seem that proximity to the sea is conducive to long life, and that moderately high-lying ground in the interior of the country is more favourable to long life than lowlands. I have been told that in the highlands of Antrim there is an appreciable difference in favour of those who live on the hills as compared with those who dwell in the valleys equal to five years or more on an average life. Some years ago Sir George Cornewall Lewis and others seemed quite sceptical that any instance could be proved of a person attaining 100 years or upwards. I have found that documentary evidence is very difficult to obtain, as registration of births was not enforced during the last century, and entries in a prayerbook or family Bible are also extremely rare. However, I have one instance of documentary evidence, to which I will again refer. It is on circumstantial evidence we must mainly rely. This class of evidence is accepted in our law courts as good, when properly corroborated, and is taken by insurance companies as proof of age when written evidence is not forthcoming.

A notable historical event, that deeply impressed the minds of the Irish people, took place 92 years ago. I refer to the rebellion of 1798. A great many can prove their age almost to a certainty, and with great accuracy, by their remembrance of "'98."

A person born 100 years ago would have been 8 years old at the time of the rising—an age at which such stirring events would not readily be forgotten, as it is well known that many incidents in childhood are better remembered than those that occur late in life.

The present is an opportune time to take the rising of 1798 as a milestone on the highway of life, from which centenarians may calculate their years. I will refer to individual cases in rotation, as they came before me, and without further classification.

In August, 1889, accompanied by a friend from Enniskillen, I visited Devenish, in Lough Erne. After we had examined the ancient ecclesiastical monuments on the island, and having some time at disposal, my

friend suggested we should proceed to Trasna, an adjoining island, and call upon the Queen of Trasna, as she is commonly called. On landing there, we proceeded to a thatched cottage, surrounded by a sheltering belt of trees—the only habitation on the island. The proprietor of the cottage and island farm, Peggy Elliott, made us welcome. The only other occupant of the cottage was her granddaughter, a fine young woman of about five-and-twenty. In answer to our inquiries Peggy informed us she was in her 106th year, that she was born on the 11th of June, 1784; she also said she was a little hard of hearing, and her eyesight was not as good as it used to be, though she did not use spectacles. In this year (1890) she is still hale and hearty, though she has entered her 107th year. I have a photograph of Peggy—the first ever taken of her—which was obtained after she had completed her 106th year.

In answer to my inquiries as to how she calculated her age, she said, "I distinctly remember the time of the uniting in '98, and seeing the army marching at Enniskillen, and hearing the talk of the people, as nothing else was spoken of. I was then a girl of 14 years of age. As to the day on which I was born, my mother told me it was on the 11th of June." Peggy is a large-boned strongly-built woman, about 5 feet 4 or 5 inches high, and very deeply furrowed. She had a family of nine sons, two of whom and her husband were drowned in the lake during a storm. Six still survive, together with a great number of grand and great-grandchildren, the number of whom she did not know. She is temperate in her habits, does not smoke, and lives, as she always did, on very simple food, and has lost all her teeth. The cottage in which she lives has only one apartment; has neither chimney-flue nor ceiling; the peat smoke escapes by a hole in the roof. What is known in the country as a jamb wall separates and shelters the hearth from the door, and her favourite seat is in the corner by the fire. She looks quite her age, as compared with other women I have seen who are over 100 years.

Mrs. Bridget Brennan, of Rostrevor, county Down, died on the 11th of April last, aged over 100 years. I did not meet her during her life, but saw her remains the day after death. Her features were calm and composed as in sleep, and very slight were the furrows of time on her face. There is no written proof of age in this case. When a little girl she remembered a long walk she had of some 9 or 10 miles with her mother, from Rostrevor to Mourne, during some local troubles in 1798, and she never afterwards forgot it. She said she was 9 or 10 years old at that time, which, if correct, would make her 101 or 102 years. She was a remarkably healthy woman all her life, and survived her husband 44 years. She was able to dispense with spectacles when sewing after her 90th year, having obtained what is commonly called "second sight." At the time this change took place her eyes had been sore for a few days, and after they were better her sight became thus improved. She had a family of six sons and two daughters.

Mrs. Nancey Branney, of Downpatrick, is now living, in her 107th year. She distinctly remembers the battle of Ballynahinch, which was fought on the 6th of June, 1798: she was then 14 years of age. Such a striking event, occurring within a few miles of where she lived, was sure never to be forgotten. She had seven children, six of whom are living, the eldest son being about 75 years of age. This son has a son of 47 years; and he again has a son of 16 years. Here we have four genera-

tions in direct succession, all living. She has twenty-three grandchildren and fourteen great-grandchildren alive. Her husband died 25 years ago. I had an interview with Mrs. Branney quite recently and found her to be a most interesting old lady; her intellect is quite clear, and her recollection of incidents of the rising of '98 quite remarkable. I was accompanied by the Rev. Mr. Gordon, who said he could corroborate the truth of the stories she told us from other sources. She said she was on a visit with an aunt during the time of the rebellion; she slept with her, and she wept all night. She asked her aunt why she cried, and she said her husband had left and joined the United Men at Saintfield, and that she was afraid he would be shot. Many other incidents of this period could be given if space permitted. A photograph of Mrs. Branney accompanies this Paper.

Mrs. Mac Donnell,¹ of Ballymore, near Tandragee, has now reached her 106th year, and is still active and able to walk about and direct household matters. She was born in the townland of Carrigans, near Tandragee, was baptised, as was the custom at the time, in her father's house, by a Presbyterian minister called Knox, whose church was at Scarva. I wrote to the minister of Scarva to ascertain if there was any entry of her baptism, and he replied that the register does not extend beyond 1800.

Mrs. Mac Donnell recalls '98, and a local skirmish that took place at Lisnagade. Her husband died sixty-four years ago. This venerable lady had three children; one survives, aged 69 years. This lady has a daughter aged 50 years, who has a family of thirteen children.

Mrs. Sarah Greer, of Tullaghbeg House, near Stewartstown, county Tyrone, was sister to my grandfather. She died in 1880, aged 100 or 101 years. Her husband died in 1830, or 50 years before her. Her eldest son was born in the early part of the year 1804, and she was past 24 years of age at the time of her marriage. From this date her age can be calculated. She was consequently born at the end of 1779 or beginning of 1780. She had thirteen children, all of whom lived to advanced years. Eight are still living. At her death there were forty-nine grandchildren and forty-eight great-grandchildren living in this country, besides a number in Queensland. Her brother, Robert Boyd, lived to the age of 96, at The Ross, near Stewartstown. Her intellect was clear up to within a year of her death, and she could read and sew without spectacles.

A lady who heard from me of these instances of longevity humourously remarked, the reason these old ladies lived so long was in consequence of getting rid of their husbands, having no one to bother them. This will not hold good in the next case.

Mrs. Rachel Hamilton, of Knappa, near Westport, county Mayo, is in her 109th year, her husband having died 9 years ago, aged 97 years. Mrs. Hamilton states she was 17 years of age in 1798, and remembers the rebellion as clearly as any event during her life. She had ten children; the oldest of these, a daughter, is living, aged 73 years, and has a grandchild 45 years of age. Her eldest great-grandchild in Ireland is 22 years of age. She has fourteen great-grandchildren in this country, and a great number in both Australia and America. She is not a teetotaller, but most temperate, and can both read and sew without spectacles. At the

¹ This old lady died on 1st September, 1890.

time these statements were written down last month there were present the old lady, her eldest daughter, the wife of a grandson, and a great-grandson.

Mrs. M'Fetridge, who lived in the Deer Park, Glenarm, died two years ago, aged 102 years. She was 12 years old at the time of the rebellion, and remembered the men coming from the battle of Antrim. She recollected the soldiers coming to her father's house, and taking, as she said, whatever food they thought fit, without leave or payment. Her two sons are farmers at Deer Park, Glenarm.

There died in the early part of this year Mrs. Gunning, of Ballywilliam, Donaghadee, aged 99. For many years the writer with his family occupied a house, the property of her daughter, when at the seaside. A very forcible proof in favour of the healthiness of the locality was the four generations who resided in the house close by, from the great-grandchildren of 9 or 10 up to the great-grandmother of 99.

Miss Bailey, of Carncastle, on the Antrim coast, died about two years ago, aged over 106 years. This is the only instance of a maiden lady that has come under my notice who has lived over 100 years.

There is still living in the Belfast Union Workhouse an old woman named Belle Rowley, 103 years of age. She entered that institution in 1843. I called upon her, and she answered my questions distinctly. She was born in Lurgan; remembers the soldiers passing through it in 1798; remembers seeing men in stocks there. She has a daughter living in Holywood, county Down—an old woman, who occasionally visits her in the workhouse. The officials say she looks as old as her mother. Belle has lost all her teeth; can see quite well without spectacles, and is able to take exercise through the grounds daily.

On Wednesday, 2nd July last, I visited an old woman called Martha M'Mullan, who lives at Castleroe, about a mile from Coleraine; she states she is 102 years of age; she is confined to bed, but her intellect is as clear as ever it was. Her daughter, a woman of about 60, with whom she lives, states she has never had any illness; she does not now complain of any particular disease, but said to a medical man who accompanied me that she would like he would send her something to improve her appetite, as she could eat nothing.

I asked her how she calculated her age. She replied she was about 10 years old when Ballymoney was burned. She did not see it, but remembered that it was the whole talk of the country at that time. In 1798, this town was fired by the troops, who said, "they would burn out that nest of rebels." The inhabitants, who were principally Presbyterians, had joined the insurgents.

Mrs Margaret Howard, widow, of Keenagh, near Desertmartin, county Derry, who is still in good health and can attend to household duties, is now 105 years of age, and remembers many incidents of the rebellion, as she was about 14 years of age at that time. Mrs Irwin, widow, of the townland of Lisnacloon, near Castlederg county Tyrone, is now 102 years of age. She has a son, Thomas, living, aged 70 years, and a daughter Fanny, 65 years, both unmarried; they all reside together. This old lady's maiden name was Gibson. She was born near Drumquin, in the same district.

There is now living in the town of Belturbet a widow called Kate M'Grath. She was born in the village of Redhills, county Cavan. She states she was 9 years old when the battle of Ballinamuck was fought,

where the French and Irish were defeated in 1798. I obtained a photograph of this old woman, who looks quite her age. She is at present in receipt of outdoor relief from the union.

There died on Thursday, July 3rd last, at Moville, county Donegal, Mrs. Mary Renwick, who was born on 28th July, 1788, and who married the late Lieut-Col. Renwick, in the year 1815. Had she survived 25 days longer, she would have completed her 102nd year. In this case there is most reliable evidence of age. Mrs. Renwick's father made entries of the ages of his children in the family Bible. The following is a copy of these entries, which are peculiarly exact in detail and worthy of being copied in full :—

“Robert M'Intire, his book, Londonderry, married 8th May, 1783, at 11 o'clock in the morning. 1784, Robert M'Intire, born 5th March, 4 o'clock in the morning. 1786, Ninian Beggs M'Intire, born 17th Jany., 7 o'clock in the morning. 1788, Mary M'Intyre, born 28th July, 10 o'clock in the morning. 1790, James M'Intire, born 4th May, 3 o'clock in the morning. 1792, Ann M'Intire, born 19th March, 7 o'clock in the morning.”

This book is now in the possession of Mrs. Carey, of Moville, daughter of the Mary above mentioned, and granddaughter of said Robert M'Intire. An interesting incident is related of this venerable old lady, that when a baby in the nurse's arms, she was carried in the procession around the walls on the celebration of the centenary of the relief of Derry, and she lived to see the bi-centenary celebrated. She was interred at Moville, on the 7th July last.

Ellen M'Cann, of Cloghog, near Stewartstown, county Tyrone, died in March, 1889, aged 104 years. She had a family of nine sons. Remembered the Kerry fight in Stewartstown, when there were 20 killed on both sides. A most amusing incident of which my informant was a witness is worth relating. A son who was at the time 80 years of age got under the influence of drink at the fair of Stewartstown. The old woman, then over 100, formed the idea that he had not transacted his business properly and took a stick to chastise him. He ran off from his mother; she was more nimble of foot than he was, and overtook him, and gave him several whacks with the stick, and telling him at the same time not to be guilty of such conduct again.

The following example of the fecundity of the Irish race, taken from the *Down Recorder*, is worth repeating :—

On the 7th inst., in a rural district not far from Killinchy, county Down, a respectable matron (relict of the late Mr. Alexander Lowry, farmer of Lisban) died, aged 91. She had of lineal descendants as follows : 14 children, 13 of whom are married ; 103 grandchildren, and 109 great-grandchildren, making a total of 226.

On the 3rd of July last I was in Coleraine. In course of a conversation with a friend I learned that a very old man resided in that town named Hugh Morrison, at a place called Taylor's-row. After a short search I found out the house in which he lived. I apologised for intruding. As it was raining heavily at the time, he asked me to take a seat, and I entered into conversation with him. He said everyone belonging to him except a daughter was dead, that he had outlived all the friends and acquaintances of his early life. He said he was 102 years of age, and though there was no entry or register of his age, yet from certain facts

he recollected, he was quite satisfied he was not one year astray in his calculation.

One of his earliest recollections was being present at the burning of the town of Ballymoney, which took place in the summer of 1798. He said:—"At that time I was either nine or ten years old; my father lived on the roadside half-way between Ballymoney and Coleraine. When the news came that the town was on fire the whole country flocked in to see it. My mother went, and I, a little fellow well able to go, ran in along with my mother, and I recollect as well as yesterday seeing the houses on fire. The distance from our house to the town was four miles." He further informed me he was never laid up during his life, scarcely ever had pain or ache, and still enjoys good health. He was a blacksmith by trade, and had a small farm in the country from which he had been evicted by the landlord. He came into Coleraine, and said he built the little house himself in which he now lives, and had the satisfaction of knowing he could there end his days without any danger of being turned out.

Another remarkable case of longevity is that of John Jenkinson of Drumnahee, near Markethill, county Armagh. He was alive and well in the Spring of this year, when I commenced to make these inquiries, but died rather unexpectedly on the 17th May last, aged 107 years. He was born, lived, and died in Drumnahee, had three sons and four daughters; the eldest daughter living is 78 years of age, had 18 grandchildren, age of eldest now 48; five great-grandchildren, age of eldest 10.

He was 5 ft. 10 in. high, had all his teeth but one up to the last, smoked for 40 years, and afterwards gave it up; was not a teetotaler. He served in the yeomen, and distinctly remembered the rebellion of '98, when he was about 15 years of age. He died after a few days' illness, suffering very little pain. His memory up to the last was particularly good; he could read the smallest print without spectacles.

There is at present living near Moira an army pensioner called Ned Rogers, who completed his 100th year in May last. He is a native of Clogher, county Tyrone; his father was at the battle of Vinegar Hill, a fact he recollects. He was a soldier under Wellington in the Peninsula, and has received a pension from four British Sovereigns. Ned lives two miles from Moira Station on the Great Northern Railway, and is well known. The foregoing was supplied to me by a clergyman residing at Moira, who is well acquainted with Ned. He also states that Ned is contemplating a journey to Belfast, to see a daughter and grandchildren who live there, and that his mind is quite vigorous still. Another old man lives close by Ned's house, who is 92 years old, the eldest of nine sons; was married three times, and says all his wives were very good, but the last is the best.

Mr. Samuel Crowe, farmer, townland of Straidland, near Ballyclare, county Antrim, is still living and in good health, and has completed his 100th year. He remembers fire-arms being hidden during the rebellion of '98, and remembers many incidents of the "turn out," as it is locally known. He married late in life; has a family of six children and 37 grandchildren. The following referring to him was supplied from a most trustworthy source: "He has been in the habit of rising at 5 o'clock, a.m. all his life, and still does so, but now goes to bed a little while in the middle of the day. He is a little deaf, but can walk up and down stairs, or anywhere without a stick; has neither pain nor ache; has a good

appetite; is a great anti-tobacconist, but would take a half-one from a friend. His hair is only slightly grey, and not bald." This description is from a friend who is well acquainted with him, and given just as I received it.

James Beatty, of Carramenagh, near Moville, Innishowen, is still living, and states he is 109 years old. I have no further particulars in this case.

Patrick Lynn, of Shanmaghrey, near Pomeroy, county Tyrone, is living, and states he is 106 years old.

Robert Macaulay, of Glenwherry, near Ballyclare, died a few years ago, aged 103 years. His wife followed shortly afterwards, aged 102 years.

Patrick Magill, commonly called "Paddy Mor," died a few years ago, and is buried in Feystone, near Glenarm; the age on his tomb is 104.

Donald M'Cafferty, of Carrickmurphy, parish of Ardclinis, near Glenarm, is now in his 97th year. A friend, who resides in Glenarm and is well acquainted with him, writes me as follows: "He is a very stout old fellow, not fat, has a fine loud voice and is quite active, has married and has a great many grand and great-grandchildren. On the occasion of my last visit he escorted me part of the way home, chatting pleasantly.

James George, of Terrydiamond, near Limavady, county Derry, died in 1889, aged 105 years. He left two sons of about 68 and 70 years of age, who live in the same place. At the last General Election the old man was brought into Limavady, and carried into the booth to record his vote.

George Carson, of Ballyquinn, near Limavady, died in 1870, aged 101; his son is living, aged 90. He had a family of 11 children; never had any illness during his life; was moving about within 15 minutes of his death, when he quietly passed away. This information was supplied to me by his grandson, a married man of middle age, who lives in Limavady.

The Rev. Richard Taylor Tracey, M.A., Wesleyan Minister, was born on the 11th November, 1791; was accepted for the ministry by the Conference of 1815; was appointed to a circuit in 1817; died on 17th October, 1889, in Limerick, having almost completed his 98th year, and 73rd of his ministry. The dates in this case can be relied upon, as they are all entered in the minutes of the Conference, and properly authenticated.

From the *Down Recorder* of 17th May last I have extracted the following:—There has just departed this life, Mr. Henry Walsh, a very old and respected member of the community, residing in Leemish, Rathfriland, at the advanced age of 103 years. We understand he was a man of exceptional good health, and was never known to have a day's sickness until lately, when he was a little debilitated with the advance of years. Up to a short time ago he could converse with all his relations and friends, and nothing delighted him more than repeating the story of the "Battle of Ballynabinch."

Hugh M'Anulty, of Annaghvoe, near Coalisland, county Tyrone, died in 1888, aged 108 years. A friend of mine who knew this man states that he had all his teeth, fairly good eyesight, and could walk about until a few days before his death.

There died in 1886 an old man called Arthur M'Connell, of the townland of Drumgonnell, situated on the shore of Lough Neagh, near Antrim; he had completed his 103rd year at the time of his death, and remembered the Battle of Antrim in '98. He had a family of two sons and nine daughters.

The following, taken from Mr. and Mrs. S. C. Hall's work on Ireland, is deserving of being copied here as a remarkable instance of the time bridged over by two lives. On arriving at Bushmills, county Antrim, in 1842, a visit was paid to Sir Francis Macnaghten, and the following is related :—

"Sir Francis Macnaghten, Bart., is the father of Sir William Macnaghten, whose recent fate at Cabul has excited universal sympathy. The father of Sir Francis served at the Siege of Derry. This fact will startle our readers who call to mind that the Siege of Derry took place in 1688, exactly 154 years ago. It will be accounted for, however, by stating that Mr. Macnaghten was little more than a child at the period, although actually placed at the head of his tenantry, and recognised by them as their chief. He did not marry until he was 83 years old; his lady bore him two sons, one of whom is the present venerable baronet, whom he lived to see of age, dying when his years had numbered somewhat more than 100 years."

I could multiply instances of a little under 100 years, but that would extend my paper to undue limits, it being already too voluminous. There is satisfactory and undoubted evidence of the age of Mrs. Renwick. The circumstantial evidence in the case of Hugh Morrison, who was present at the burning of Ballymoney, is as strong as any evidence can be that is not documentary. These two cases are sufficiently strong proof; but if we add Mrs. Branney, who recollects the battle of Ballynahinch, with her son, grandson, and great-grandson; Mrs. Hamilton, and three succeeding generations; Mrs. MacDonnell, and three generations of offspring; Ned Rogers, who received a pension from Geo. III., Geo. IV., Wm. IV., and all through the reign of Victoria—all of whom are now living and can be interviewed by anyone who is sceptical of their age—I think we may safely conclude that Irish people with sound bodies and abstemious habits live in many instances 100 years and upwards.

With a cessation of emigration and favourable conditions of life, a race presenting such evidences of vitality would soon again number a population equal to that of fifty years ago.



MRS. KATE M'GRATH,
102 years.



MRS. BRANNEY,
107 years.



MRS. PEGGY ELLIOTT,
107 years.

Miscellanea.

The Wren Boys.—By way of illustrating the curious custom of "The Wren Boys," I take the liberty of drawing the attention of the Society to a similar custom among the boys of ancient Greece, which still survives among the youth of modern Greece. Liddell and Scott's "Greek Lexicon" explains the word *Chelidonisma* (Χελιδονισμα)—"The swallow-song, an old popular song at the return of the swallows, which the Rhodian boys went about singing in the month Boedromion (latter half of September and former half of October), and afterwards begged. See Aristophanes, *Birds*, 1410. One of the kind has been preserved to us by Athenæus, 360 C., emended by Ilgen. A similar song is still popular in Greece. *Fauriel. Chants de la Grèce*, i., p. xxviii." An extract from the "Athenæum," given in the Belfast "Northern Whig" of the 13th of October, 1836, gives a translation of the Rhodian song:—

"The swallow is come!
The swallow is come!
O fair are the seasons, and light
Are the days that she brings
With her dusky wings.
—And wilt thou not dole
From the wealth that is thine
The fig and the bowl
Of rosy wine;
And the wheaten meal, and the basket of cheese;
And the omelet cake, which is known to please
The swallow that comes to the Rhodian land?
Say, must we begone with an empty hand,
Or small we receive
The gift that we crave?
If thou give, it is well,
But beware if thou fail,
Nor hope that we'll leave thee,—
Of all we'll bereave thee!
We'll bear off the door,
Or its posts from the floor,
—Or we'll seize the young wife that is sitting with thee,
Whose form is so airy, so light and so thin,
And lightly, be sure, will we bear her away.
Then look that thy gift be ample to-day,
And open the door. Open the door
To the swallow. Open the door.—
No grey-beards are we,
To be foiled in our glee;
But, boys, we will have our will
This day.
But, boys, we will have our will."

A similar custom, says the reviewer, prevails in Ireland. On St. Stephen's day a wren is carried in a hollybush from door to door, accom-

panied by troops of children, singing doggrel verses, a few of which may serve as a specimen :—

“ The wren, the wren, the king of all birds,
On St. Stephen’s day was caught in the furze.
Although he is little, his family is big (great),
So we pray, good mistress, you’ll give us a drink (treat).
Now, if you give it of the small,
It will not agree with our boys at all;
But if you give it of the best,
We’ll pray that in heaven your soul may rest.

Chorus—Sing hoberum brogue a drolleen.

“ On Christmas day I turned the spit,
I burned my finger; I feel it yet.
Betwixt my finger and my thumb
I eat roast beef and every plum.
The big poker jumped over the can,
And wanted to fight with the dripping-pan.
The dripping-pan cocked up his tail,
And swore he’d carry us all to jail.

Chorus.—Sing hoberum brogue a drolleen.”

Other birds as well as the swallow served for the begging-songs of the Greek boys. Liddell and Scott thus explain the word “*Korōniso*, i.e. *Tē Korōnē ageirō* (κορωνίζω, i.e. τῇ κορωνῇ ἀγείρω), to gather, collect with or for the crow—said of strollers who went about with a crow, singing begging-songs. These were called *Korōnistai*, and we have a specimen of their songs in Athenæus, 359.” The general Greek word for a begging-song—*Eiresiōnē* (Εἰρεσιωνῆ)—is thus explained by the same lexicographers: “A harvest-wreath of olive or laurel, wound round with wool, borne about by singing-boys at the Pyanepsia, while offerings were made to Helios (the Sun) and the Hours. It was afterwards hung up at the house-door. The song was likewise called *Eiresiōnē*, which became the general name for all begging-songs.” Boys will be boys; but these customs, common to Greek and Irish boys, carry us back to the earliest days of the Indo-European nations, when the Irishman and the Greek were brothers at the knee of their common mother. The words used in these quotations are so tempting that I am almost induced by them to go too far, and, instead of a note, to write a dissertation. How this harvest-wreath reminds us of what is called in the county of Down *Cutting the Churn*. The last few stalks that remained after all the rest of the grain was cut down were plaited into a garland, and all the reapers, standing at a certain mark, threw their reaping-hooks at the plaited stalks. Whoever happened to cut them down carried the plaited garland in triumph to the farmer’s house, where they were entertained at a feast, which is called throughout the county Down “The Churn”—perhaps from *Corn*, the drinking-goblet among the Irish and the Scotch. The plaited garland of grain stalks is like the Greek harvest-wreath hung over the house-door, on the inside, where it remains until it is replaced by that of the following year. The wool wound round the harvest-wreath of the Greeks had its sacred character, in common with everything connected with early manu-

factures. Many a time I was forbidden, when a child, to take a disused or worn-out band of a spinning-wheel; it should be burned; it was too sacred to be used as a string for a bow. Liddell and Scott, in explaining Pyanepsia, one of the festivals at which boys sung begging-songs, say: "The Pyanepsia, an Athenian festival in the month of Pyanepsion (the latter part of October and the former part of November), in honour of Apollo; said to be so called from a dish of beans, or, according to others, peeled barley and pulse, which were then cooked and eaten." Here, then, our Hallow-e'en supper of champ, composed, in the county of Down, of potatoes pounded in sweet milk, to which beans in former times were invariably added, exactly corresponds, both in time and form, with a Greek ceremony in honour of Apollo; but he represented the Sun of the older Greek myths. The origin of all these, including the Wren-boys' song in mid-winter, must be referred back to the infancy of the Indo-European nations, and the various festivals celebrated by them at sundry changes of the year. It is therefore useless to seek in Ireland for the origin of such customs.—JAMES O'LAVERY, P.P., M.R.I.A.

On an Ancient Still-Worm discovered in the Co. Wicklow.—That the inhabitants of Ireland were acquainted with fermented liquors in times which we may describe as pre-historic cannot be doubted; for in that legendary history of Ireland which extends back into the far distant ages of the past, and which (it can scarcely be questioned) contains a substratum of facts overlaid with the picturesque additions made by many fruitful and vigorous imaginations, we find several references to the use of strong drink; and when the chronicler has to recount in the lives of heroes actions which are very much the reverse of creditable, we find that he accounts for them in the most prosaic, unromantic, and nineteenth century way, by asserting that the hero was intoxicated! Thus, if we take up the life of Connor Mac Neasa, or son of Neasa the celebrated King of Ulster, who occupies a prominent place in the history of the period at which he lived, and of whom we are told by a Bardic chronicler, that—

"He enlarged the bounds of his command,
And as a dowry for his daughter's beauty,
Obtained three fruitful tracts of land from Leinster,"

We find in the history of his life a serious crime laid to his charge which is accounted for by his having "drank to excess."¹ Now, as this King Connor lived before the Christian era it follows that intoxicating liquors were known in Ireland long before the supposed introduction of heather beer by the Northmen; it seems probable that the strong drink made use of at that period was mead made from fermented honey, and "cuirm or beer."² Thus, while we may give to fermented liquors a place among pre-historic discoveries, distilled drinks are of a much later introduction—a fact which is sufficiently vouched for by there being no word

¹ See Keating's "History of Ireland."

² The learned Dr. Sullivan considered the "heather beer" which the Danes are supposed to have made from the heath to be a myth. He says the only way in which heath could be used for making beer would be as a substitute for hops. He also mentions a drink made from the "woodberry," commonly called "frochans," known as "beor Lochlanach," or "Norse beer."—See Introduction to O'Curry's "Manners and Customs."

for still or still-worm in the Irish language; yet even for this process we can claim a very respectable antiquity, and the earliest record of this process of distillation has a certain amount of connexion with the fair city of Kilkenny in which we are now assembled. It is found in the form of a receipt for the manufacture of "aqua vitæ" which is contained in the "Red Book of Ossory," a manuscript which may be as old as the fourteenth century. I give the receipt as abstracted from that book by our late honoured and esteemed friend and secretary the Rev. James Graves:—

"Simple aqua vitæ is to be made in the following manner: take choice one-year old wine, and rather of a red than a thick sort, strong and not sweet, and place it in a pot, closing the mouth with a *Clepsydra* made of wood, and having a linen cloth rolled round it; out of which pot there is to issue a cavalis leading to another vessel having a worm [serpente]. This latter vessel is to be kept filled with cold water, frequently renewed when it grows warm, and the water foams through the cavalis. The pot with the wine having been placed previously on the fire, distil it with a slow fire until you have from it one-half of the quantity of wine that you put in." That these spirituous liquors at a very early period were not always of the best quality or held in the highest esteem, I think we may judge from the following extracts from the by-laws of the town of Galway, contained in Articles touching the Reformation of the Commonwealth, presented the 25th of February, 1585, which are as follows:—

"That a more straighter order be taken to barr the making of aqua vite of corne than hereunto hath beene used, for that the same is a consumption of all the provition of corne in the Commonwealth. That the aqua vite that is sould in town ought rather to be called aqua mortis to poyson the people than comfort them in any good sorte."

Perhaps the good people of Galway had not as strong an objection to "aqua vitæ" prepared from wine as they had to "aqua vitæ" prepared from corn, as it is said that at that period, on an average, from a thousand to fourteen hundred tuns of wine were imported annually into Galway. It is curious to trace at that distant period a link of connexion between places so remote from one another as Kilkenny and Galway; and I think we can find that link of connexion in noting that in the year 1584 the Earl of Ormond commenced a lawsuit against the Corporation of Galway, in which he claimed a prisage on all wines imported into that city, under a very ancient grant from the Crown, and he was successful in establishing his claim, so that we can safely assert that a portion of the customs of Galway were spent in Kilkenny, and helped to build up the prosperity of that city.

In the preparation of this aqua vitæ we need not suppose that the inhabitants of this country were necessarily confined either to the distillation of imported wine or to the distillation of a liquor prepared from corn, for it is not unreasonable to suppose that the Gloucestershire colony who settled in this country in the twelfth century brought with them men skilled in the manufacture of that cider and perry brandy for which their county was at one time celebrated, and which doubtless was as good, of its kind, as much of "the potato spirit manufactured in Germany, which is now called French brandy." The still-worm which I bring before the

¹ "The ancient Irish made a kind of cider, called Neadmim, from the wild or crab apple."

meeting to-day was found by a workman engaged on the farm of Mr. Fitzmaurice Hoskins of the Hall in the parish of Coolkenno, Co. Wicklow, and in every way strongly resembles a still-worm that was found four feet below the surface in the Bog of Allen, and which is preserved in the Museum of the Royal Irish Academy. This apparatus, like that preserved in the Museum of the Academy, is small and delicate in the manner of its construction, and was probably used in the distillation of wine when aquæ vitæ of various kinds were considered more in the light of precious liqueurs than in the light of ordinary beverages. It originally consisted of eight convolutions of soldered brass piping, joined at acute angles (of these convolutions the two external pipes are almost entirely missing, only a small portion of them remaining attached to the supporting bars); each of these pipes is about three-eighths of an inch in diameter, being one-eighth less than the diameter of the specimen figured in the catalogue of the Royal Irish Academy, and they are or were all fastened down to two strong flat bars by means of bent straps and small oblong rivets, the latter occupying the space between the pipes. The length of each convolution is ten inches, and the total breadth of the article seven inches. In addition to the loss of the greater part of the two external pipes half of one of the other pipes is also missing. The small and delicate nature of this apparatus would point to its having been used at a remote period when spirituous liquors were not much known or used. I may say, in conclusion, that I have approached this subject entirely from an antiquarian and in no sense from a social point of view, consequently I have not sought to obtrude my views on spirituous liquors in any way on the meeting (which are those of a total abstainer).—J. F. M. FRENCH, *Fellow, and Hon. Local Secretary for the county Wicklow.*

The Blackwater, Cappoquin, and the Barons of Burnchurch—In his interesting notes on the Antiquities of Waterford in the *Journal* for January 1886, Dr. Redmond says that he does not find the beautiful river which flows by Cappoquin and Youghal “referred to as the Blackwater until subsequent to the Cromwellian period,” and he relates a local tradition to the effect that it obtained that name in consequence of Cromwell’s soldiers having flung into its depths some Irish fugitives whom they had “tied in twos back to back.” I am happy to be able to place on record in this *Journal* a sufficiently good proof that this tradition as to the origin of the river’s name is wholly false. The following entries in the diaries of the 1st Earl of Cork, preserved at Lismore Castle, give the date of the erection of the first bridge at Cappoquin, and also show very clearly that the river was known as the Blackwater, nearly a quarter of a century before Cromwell came to Ireland :—

“31st July, 1625.—This date I paid Curteys x^{li} more, which makes 40^{li} of the cc^{li} I agreed with him for making the Tymber bridg over the broad water at Capoquyn, ffor which 200^{li} by me paid & to be paid him for making of that bridge wee agree that he should be at all chardges, I fynding him only 600 tons of Tymber; so as I give him 300^{li} worth of tymber 200^{li} in money, and loose the rent of my ferry there

being x^{li} ster per annum. And all this chardg and loss of Rent perpetually I undergoe for the good of this country . . .
 "May 21st, 1626.—Raphe Curteis who built the new bridge over the Blackwater for me and at my only chardges, without burdening the country or any creature with one penny thereof hath this day perclosed all accounts with me for the same ffor which I have disbursed and paid in reddy money out of my purse two hundreth and fflowr skoar pounds ster. one ton and 400 of barr yron 700 tons of hewed and sawen tymber, ropes etc."

Spenser we know writes of the "Awniduff, which of the Englishman is called Blackwater," but Dr. Grosart believes this to have been the Ulster river. An oft-repeated tradition asserts, that Burnchurch, in Kilkenny, owes its name to Cromwell's soldiers having burnt the old Roman Catholic Church which stood there before his advent. But, as most Members of the R.S.A.I. know, the place was known as Burnchurch for probably two centuries, certainly for one, before 1649. From what, or from whom, it derived its name, it is hard to say, but as there were men of good position in Ireland in the 13th century, bearing the surnames of Le Burn, De Burn, Barron, and Burn, it is possible that like Punchestown (a corruption of the old English surname Punchardown), Burnchurch may have been called after an old English settler in Kilkenny. Lewis says that the old Irish name of the place was Kiltraneen, perhaps a corruption of Coilltarsnan (little Crosswood *v.* Joyce, "Irish Names," 2nd Series, p. 419) before a church was built there. Although not an antiquarian authority, Lewis followed the right way of ascertaining the old Irish names, by asking the Irish-speaking people of the district what the place was called in their language, and generally giving it, as well as the English name of later times in his work. Smith, in a note to his history of Kerry (p. 240), says that the Earls of Ormond, in the exercise of their *jura regalia*, as Lords Palatine, created the Barons of Burnchurch (*sic.*), and of Loughmoe, in Tipperary. Tradition asserts that the Barons of Burnchurch were a branch of the Fitz Gerald's, and that their descendants assumed the surname of Barron, which they still retain. A grant of Edward VI. seems to confirm the truth of this tradition. It is as follows:—

"12th April, 1549.—Pardon to John Fitz Gerald *alias* Barron of Burnchurch, Co. Kilkenny, William Fitz Gerald *alias* Barron of Ballyboggane, and Thomas Fitz Gerald, *alias* Barron of same, etc."

At the dissolution of the monasteries "Milo Barron, *alias* Fitz Gerald," was, according to Archdall, prior of Inistioge, and died of grief or fright" in 1550. (*Archdall's Monasticon*, p. 360). It is, however, to be noted that there were persons using the surname of Barron, without any *alias* in Ireland, long before the creation of the palatine Earldom of Ormond in 1328. Thus the Irish State Papers of 1229, calendared by Mr. Sweetman, contain the following:—

"Nov. 12th, 1229.—The Archbishop of Cashel having obtained in exchange from Robert Baron one Carucate of land in

Kilmore, Robert arraigned against the Archbishop an assize of *novel disseisin*, and recovered possession of the land. Moreover, when the Archbishop after the death of David Beket, who held land of him from year to year, had taken the land into his possession, D. Ingenchuyn (*sic.*), who was David's wife, by a similar assize recovered against the Archbishop seisin of the land, as if she had been disseised thereof, and by reason of this disseisin the Archbishop was likewise amerced in £20. It being manifest that the Archbishop has caused no disseisin in either case, the King commands the justiciary to permit him to be quit of the amerciements."

In 1272 an Inquisition was taken by Sir William Fitz Warin, Seneschal of Prince Edward in Ulster, to enquire into certain unlawful acts committed by Sir Henry de Mandeville, the former Seneschal of the district. Gilbert de Burn was one of the jurors summoned by Fitz Warin. In 1282 William Barron was a juror on another Inquisition, held at Down, concerning "certain damages and wrongs" done to Fitz Warin by Richard de Burgh, Earl of Ulster, and his Seneschal, Thomas de Mandeville, Martin de Mandeville, and some of the Irish tribes of Connaught and Ulster. In the same year Philip Barun was juror on an inquisition taken at Clonmell, to ascertain the lands and tenements whereof John Fitz Thomas (Fitz Gerald) was seised of in Cork, Waterford, and Kerry, at the time of his death. Philip Baroun was a juror on two inquisitions taken at Kilkenny in 1290. In 1289 Brothers Henry de Hauterive, and Adam le Barun, brother Canons of the house of St. Thomas the Martyr in Dublin, announced to the King the resignation of their abbot William the Welshman, and have the royal letters of license to elect his successor. How the Fitz Gerald of Kilkenny came to assume the name of Barron, or whether it was not the old English colonists named Barron, who assumed the Fitz Gerald name, there appears to be no good evidence to show. What is certain is, that there were old English colonists in Ulster, Munster, and Leinster, spelling their names Barun, Baron, and Barron, without any alias, long before the Butlers became Earls Palatine, and created the Barons of Burnchurch. It is curious to find the Beket name in Kilkenny in the 13th century. The study of those old English names in Irish history is extremely interesting, and I hope to return to it at some future time.—MARY HICKSON.


Raymond Le Gros and his Son Hamon (*Information wanted*).—I shall feel very much obliged to any Member who will give me any information, note, or record relating to *Hamon*, *Hamo*, or *Heimond le Gros*, or *Crassus*, one of the sons of the famous Raymond le Gros. He is mentioned as a son of Raymond by several writers, but I am particularly anxious to obtain some authentic record of his existence.

I should also be glad if any Member could inform me whether any record of Raymond's birth, and birthplace, and the mode and place of his death exists. His life and valorous deeds are generally so well known, that it is to be regretted these additional circumstances are not authenticated.—GABRIEL O'C. REDMOND, *Hon. Local Secretary, Co. Waterford*.

Burial-place of Raymond Le Gros.—Is it certain that he was interred at Molana? Archdall mentions that "it is said" he was interred there, but it seems a small and obscure place for such a renowned personage to rest in. Moreover, Archdall in his notice of the Abbey of St. Thomas, in Dublin, says:—

"A.D. 1180. Reimond Fitz William, and his wife, Basilia, daughter of Earl Gilbert, directed their bodies to be buried in this abbey, and granted to it the churches of St. Mary and St. David, and all the tithes of their lordships of Fothard (*sic.*), and also a carucate of land, a mill, and fishery therein excepted" (*Monasticon*, p. 179).

This Reimond can be no other than the brother-in-law of Strongbow, and is here called by his proper name, not by the mere nickname which he is supposed, on rather slender grounds, to have always borne, and to have transmitted to his descendants, as though there were no fat men in the 12th, 13th, and 14th centuries wholly unrelated to him who may have been also nicknamed Le Gros, or Le Gras, by their neighbours. Surely some other evidence than a mere similarity of name is necessary to prove descents correctly.—MARY HICKSON.

Col. Edward Jones, of Wexford.—In the Parish Church of Caerwys, on the borders of Flintshire, amongst the church plate, is a silver paten with the following inscription:—"The Gift of Colonel Edward Jones of Wexford, in Ireland, to the Parish of Cayrwys, 1717." The hall-marks are much worn, but what appears to be a Gothic  remains; also the Britannia mark. The work is probably of the Queen Anne period of 1702 or 1703. How did Colonel Jones come to be interested in the Parish of Caerwys? His connexion with the place, and the circumstances attending the presentation, are now quite unknown in the locality.

The Hand an Emblem of Good Luck in Ireland.—In Major Conder's "Syrian Stone Lore," published for the Palestine Exploration Committee by Bentley & Son (1886), p. 71, occurs the following passage:—"Among other primitive emblems used by the Phœnicians is the hand occurring on votive steles at Carthage, sometimes in connexion with the sacred fish. This hand is still a charm in Syria, called Kef Miriam, 'The Virgin Mary's Hand,' and sovereign against the evil eye. The red hand is painted on walls, and occurs, for instance, in the Hagia Sophia at Constantinople and elsewhere. It is common also in Ireland and in India (Siva's hand), and on early sceptres, always as an emblem of good luck." What actual foundation is there for the above statement as regards Ireland? About twenty years ago the first Monday in January was known in the South of Ireland as "Handsel Monday," and looked upon as in some way indicating the prosperity the year succeeding was to bring forth. But whether, as the name would seem to imply, this had any connexion with the hand as an emblem of good luck, I am unaware.—J. C.

Round Tower at Proudfootstown, Co. Meath.—"I have discovered what I believe to be the site of a round tower, now fallen at a small hamlet called Proudfootstown, near Dowth, county Meath. I had heard from an old lady, still living, that she remembered many years

ago seeing a round tower from this house, which had entirely disappeared, and that it was at Proudfootstown. It was, however, only a few days ago that I was able to identify the site. All that remains is a "butt" of plain mason-work about 6 feet high, by about 11 or 12 feet wide, in the form of a semi-circle. It is standing among farm buildings between a wall of a garden and a pig-stye. There is also a large block lying in the garden. I could find no cut or carved stones, but in the block which has fallen there seemed to be the remains of a window or door. I was told that there formerly was a staircase in the tower, and that the whole tower was blown down in the storm of 1839. The people "could see the ships in the sea" from the top. There is one difficulty which occurs to me in the name; the tower is still called Proudfootstown *Castle*, not Tower, as I see it marked in my Ordnance Map (of 1837) as Proudfootstown Castle. A woman at the place said from the description she had heard of the tower that it was like the one at Monasterboice, only "more slenderer." My decided impression is that there was a residence at the place, which accounts for the existing garden with its walls and fruit-trees.—B. R. BALFOUR, Townley Hall, Drogheda.

State of New Grange.—I called the attention of the Board of Works to the state of New Grange in consequence of notices in your *Journal*. This has resulted in some excavations and works now in progress. The greatest danger in these matters seems to me to be the behaviour of tourists. I have thought of a plan to prevent names being written on the stones, viz. to provide a Notice Board, requesting that no names should be inscribed on the monument, but stating that names might be inscribed on the Board. What would you think of this?—B. R. BALFOUR.

Inscribed Stone Found.—I found in "Shancobane Fort," a fort (near Rocksavage) the present residence of Charles Kenny, Esq., a stone; it is about 1 foot long, has four sides, on each of which is lettering. The fort is a very ancient place; there is a cave, also an internal well of water, where I got the stone. I can get no person to decipher the writing, and on my inquiry to the *Freeman's Journal*, the Editor directed me to apply to you. There is apparently a grave, 9 yards long, and 2 yards wide, in the fort also.—P. KELLY, Aughrim More.

NOTES.

James Standish.—On page 146 of this Volume of the *Journal*, line 24, instead of "1b. April 25," read "ye Assess^{mts}." On page 148, line 33, for "1632" read "1732." Probably "2. Rev. John Standish" was born before 1700. "5. Deacon Standish," circa 1700 (not 1717 as stated), and "6. Henry Standish," circa 1701. The two last were evidently older than "3. William, born May 22, 1714."—W. BALL WRIGHT.

Standish Arms.—Is there not something wrong in the arms given under the signature of James Standish on p. 144, and which I suppose were on his seal? I cannot make out the tinctures "*Chevron, ermine, between two Tudor roses of 1st and 2nd, and one of 3rd.*" 1st should be the tincture of the field, which is not given. 2nd should be ermine, rather unusual for a *rose*; and what is 3rd?—GEORGE J. HEWSON.

Kilmallock.—In my notes on Kilmallock, at p. 162, vol. i., Fifth Series, by a typographical error, the date of the King's order to Meyler Fitz Henry, Justiciary of Ireland, is just one hundred years too late. It should have been April 3rd., 1206, not April 3rd, 1306, as printed there.—MARY HICKSON.

Notices of Books.

QUARTERLY LIST OF BOOKS AND NEW EDITIONS OF WORKS RELATING TO IRELAND AND ARCHÆOLOGY.

[NOTE.—Those marked (*) are by present or former Members of the Association.]

Calendar of State Papers relating to Ireland of the Reign of Elizabeth, 1592, October—1596, June. (Preserved in the Public Record Office.) Edited by Hans Claude Hamilton, F.S.A., under the direction of the Master of the Rolls, and with the sanction of Her Majesty's Secretary of State for the Home Department. (London: Printed for Her Majesty's Stationery Office by Eyre & Spottiswoode, Printers to the Queen's Most Excellent Majesty.)

The Lake-Dwellings of Europe: being the Rhind Lectures in Archæology for 1888. By Robert Munro, M.A., M.D., Secretary of the Society of the Antiquaries of Scotland. Author of *Ancient Scottish Lake-Dwellings or Crannogs*. (Cassell & Co., Limited, London, Paris, and Melbourne.) 1890.

The History of The Clan O'Toole and other Leinster Septs. By Rev. P. L. O'Toole. (Dublin: M. H. Gill & Son.) 1890.

Catalogue of Antiquities and Curios: in the possession of Alex. Patterson, M.D., Fernfield, Bridge of Allan. (Stirling, 1890.)

* *St. Richard, the King of Englishmen, and his Territory.* By Thomas Kerslake. 8vo, pp. 96.

Memorable Dublin Houses. By Wilmot Harrison, Author of *Memorable London Houses*. (Dublin: Leckie & Co.)

* *History of Presbyterianism in Dublin and the South and West of Ireland.* By C. H. Irwin. (London: Hodder & Stoughton.)

Geschichte der Katholischen Kirche in Irland. By Canon Bellesheim. (Mayence: Kirchheim.)

A Short History of the Church of Ireland. By Rev. Canon L. A. Pooler. (Belfast: Olley.)

* *Limerick and its Sieges.* By Rev. J. Dowd, A.B. (Limerick: M'Kern & Sons.) Price 2s. 6d.

Ireland under Elizabeth and James I. By Edmund Spenser and Sir John Davies. (A reprint.) (London: G. Routledge.)

History of Ireland from the Reformation to the Union. By Dr. R. Hassenkamp. (London: Swan, Sonnenschein.)

Life, Times, and Correspondence of John Mac Hale, Archbishop of Tuam. By Rev. Dr. O'Reilly. (New York: Benziger, Brothers.)

Album of Clongowes Wood College.

* *Records relating to the Dioceses of Ardagh and Clonmacnois.* By the Very Rev. Canon Monahan, D.D. (M. H. Gill & Son.)

It was a happy suggestion of Bishop Woodlock to the learned author of this volume which rescued from oblivion much of the matter which it contains, concerning what Petrie considered "the most interesting spot in the British Empire." The See of Ardagh was founded, on the authority of the "*Acta Sanctorum*," by St. Patrick, and its first bishop was the famous St. Mel, the ruins of whose church are still to be seen near the village of Ardagh, and who gave his name to the diocese and the well-known Catholic cathedral and college at Longford. Dr. Monahan has attempted, as far as possible, to complete the list of bishops from its foundation, but the chain of succession is broken at various intervals in the 8th, 9th, and 10th centuries; nevertheless, it is an important compilation to our ecclesiastical records. He has removed a reproach as far as these dioceses are concerned, and it is to be hoped that his example will be followed in others, for there is a mine of wealth still to be explored in this hitherto neglected field.

An excellent sketch is given of the early history of St. Ciaran the younger, and the foundation by him of the Abbey of Clonmacnois, with a description of the most important collection of ruins in Ireland. It has well been called the "Iona of Ireland." Though the spot is dreary and desolate, yet few places can equal it in the variety of its ruins, its celebrated cemetery, and its historical associations, with its ancient literature and learning, academic teaching, monastic seclusion and piety, and the deeds of princes, bishops and abbots who dwelt within its walls.

Quoting from the Annalists, Dr. Monahan is able to give an uninterrupted list of the Abbots of Clonmacnois as far as the penal times, and, after weighing evidence, believes it right to consider the title of Abbot as synonymous with that of Bishop. This was not always the case, as the Abbots were very often presbyters. The author brings down his history to the present century; and an excellent sketch is given of the career of the well-known Dr. Kilduff.

A description is also given of the Church and Shrine of St. Manchán; the latter has also been fully described by Miss Stokes in "*Early Christian Art in Ireland*," p. 114; and also in the *Journal*, vol. x., p. 157. A fac-simile of it is now on view in the New Museum, Kildare-street.

The great Cross is also described; and the author states it was erected as a memorial of the erection of the cathedral, and as a sepulchral monument of the monarch Flann.

Interesting particulars are given concerning the Sept of the Mac Coghlan, and the author tells of the last of them, Thomas Coghlan, named "The Maw," who died in 1790, that, "in disdain of modern times, he adhered to the national customs of Ireland and the modes of living practised by his ancestors. His house was ever open to strangers; his tenants held their lands at will, and paid their rents according to the ancient fashion, partly in kind, and the remainder in money. The 'Maw' levied the fines of mortmain when a vassal died. He became heir to the defunct farmer, and no law was admissible or practised within the precincts of Mac Coghlan's domain but such as savoured of the Brehon Code. Most commonly his commands, enforced by the

impressive application of his horse-whip, instantly decided a litigated point."

It is impossible, in the space at our disposal, to do justice to a history of this famous abbey. So celebrated was it in the days of Charlemagne, that Alcuin sent to his beloved St. Colcu, its Abbot, some oil and fifty shekels from the king, and fifty from himself, to be distributed as alms. Half the cells and monasteries of Ireland at one time are said to have been subject to it. In its schools were written the "*Chronicum Scotorum*" and other works which were the foundation of the "*Annals of the Four Masters*." The spot was specially holy as a burial ground, and many princes chose it as a last resting-place. Devorgilla, wife of Dermot Mac Murrough, rebuilt its nunnery. Coins are said to have been struck there as early as 1170. Its wealth and grandeur aroused the cupidity of lawless natives, invaders—Dane and Norman—and nothing is now left but its wasted ruins to attest the piety, learning, and wisdom of ancient Ireland.

Catalogue of Early Belfast Printed Books. By John Anderson, F.R.S. (Belfast: Linen Hall.)

Compiled by Mr. Anderson, Hon. Secretary to the Linen Hall Library, and issued by the Belfast Library and Society for Promoting Knowledge, Linen Hall (founded 1788), this new and enlarged edition of the *Catalogue of Books printed at Belfast between the years 1694 and 1830*, deserves the word of praise accorded to it by *The Athenæum*. In this beautifully printed, and so far as Ireland is concerned, doubtless, unique volume, comprising 85 pages, 4to, we have the names of some 1500 books, with their dates, authors, short titles, size, printer, and present owner or reference—a list worthy of Belfast, and a manifest proof of its compiler's labours and research. As indicating the time and place of publication by far the largest number of these early printed Belfast books were either religious or controversial; but later on educational books, poems, and even plays, are abundantly represented. The number of historical and antiquarian books in this Catalogue, as was to be expected, is not large. Some notes on Blow's "*Bible*," published in Belfast in 1751, of which edition only thirteen copies are known to exist; a list of Belfast printers, from 1700 to 1830; a list of Belfast booksellers and printers in 1819; and a list of Belfast newspapers and periodicals from 1700 to 1830 (thirty-one in all), complete this most interesting publication, which lead one to ask the question—when will Dublin, Cork, and Limerick have catalogues of their early printed works, the materials for which are by no means lacking?

Irish Legislative Systems. By the Right Hon. J. T. Ball, LL.D., D.C.L. (Longmans & Co., London; Hodges, Figgis, & Co., Dublin.)

Perhaps few historical subjects could be selected more open to controversy than the Legislative Systems of Ireland. The storm of discussion that arose over the tracts of Bolton and Molyneux, as to the power and position of the legislative assemblies that sat in Ireland from the twelfth to the fifteenth centuries, can hardly yet be said to have subsided, and at any moment another phase of it may burst forth again into the practical politics of the day.

Dr. Ball disclaims entering into a critical examination of the evidence bearing on this question, and his work is a review, and as we should have expected, is an eminently judicial one. The author brings to bear on this subject great learning, calm judgment, and a mind trained in the highest degree to weigh evidence. The difficulties of the subject, as he points out, are to be met with at the outset—"Was there a Council which accepted the laws of England as obligatory in Ireland, held under Henry II.?" Mathew of Paris says there was at Lismore, but Giraldus Cambrensis only mentions that of Cashel. Among modern historians the question is by no means decided. Admitting that there was a Council, it could only have been expected that the acceptance of the laws was for the Anglo-Norman settlers. As a matter of fact in 1175, after his defeat, Roderic O'Connor was acknowledged chief of all Irish princes, and the Brehon Law held good everywhere except within the Pale.

The difficulties of establishing a regular constitution on the basis of England were no doubt very great, and from 1310 to 1429 the statutes are almost entirely lost, though many parliaments were held during that period. The difficulties were greatly intensified owing to the rebellious spirit shown by the "degenerate" English, as they were invariably called. Hence the cause of the obnoxious Statute of Kilkenny in 1369. Later still, the much misunderstood Poynings' Law was directly due to the eagerness with which the English colony espoused the two pretenders to the Crown of Henry VII.; and it is a remarkable example of how, in history, a measure or event arising from some special cause may ultimately affect the whole of a nation's life.

It would be impossible to follow Dr. Ball throughout his work. The chapters covering the discussion arising from the writings of Bolton, Molyneux, and Swift, are excellent, and seldom have we read an abler epitome of the period from 1763 to the Union than that given by Dr. Ball. The book is enriched with an appendix of valuable notes.

* *Ireland under the Tudors.* By Richard Bagwell, M.A. Vol. 3. (Longman, Green & Co., London.)

Patient investigation and deep research characterize Mr. Bagwell's history of *Ireland under the Tudors*. The concluding volume adds to the reputation he has already received as an historian, and his work will take rank among the best histories of our time.

Everyone knows the difficulty of dealing with Irish history, whether ancient, mediæval, or modern. Much that has hitherto been written is discoloured or distorted by political partisanship or national prejudice. Mr. Bagwell is actuated by an earnest desire to present a truthful picture of the period with which he deals, and he has spared no labour in his researches. The very valuable footnotes accompanying almost every page attest this. The contemporary literature of the time, the State Papers and voluminous official correspondence, the Statutes, and the valuable private treasures of Hatfield House, have all been carefully examined and utilized.

The volume opens with an account of the rebellion of James FitzMaurice, and the last act in the extraordinary dramatic career of Sir Thomas Stukeley. Mr. Bagwell, as well as Mr. Froude, accounts for his death in the thick of the great battle of Alcazar, and not as the romancists of his time represented it, as at the end of the day, out of revenge, by

his mutinous soldiers. His life was the subject of several dramas and numerous ballads, some of which are extant. Mr. Froude's transcripts from the Simancas' Papers, and the publication of many state documents, have thrown much light on his career; but it would be interesting to glean from the records of the Vatican the means whereby he rose in the favour of Pope Gregory XIII., and his creation by him of generalissimo with the title of marquess. That he was an illegitimate son of Henry VIII. is without foundation.

Another hero, of whom this parentage may with better reason be maintained, Sir John Perrot, fills an important part in the history of this period in Ireland. His character, with all its faults and failings—the man of strong hand and stout heart, of free tongue and caustic speech—is well drawn by Mr. Bagwell. He hurled the fiercest epithets against his enemies, and his traditional vile speech of the Queen is well known. He cast into the common jail the Secretary Fenton, who owed him £20. He knocked down Sir Nicholas Bagenal the Marshal, an old man, in a violent altercation. The ecclesiastical dignity of Archbishop Loftus barely kept him from an open breach with the Lord Deputy. It was no wonder he fell, but his withdrawal from Ireland, Mr. Bagwell clearly shows, was long and persistently desired by himself.

The wars of Desmond, and the general rising under Tyrone, fill up a large portion of this volume. Much light is thrown by the author from authentic documents on the administration of Essex and his dealings with Tyrone. The intricate history of the rival O'Donnells, the O'Neills, and the O'Dohertys, is well sketched. Interesting particulars are given of Ineen Duive (Dubh), or Black Agnes, mother of Hugh Roe O'Donnell, the Helen Macgregor of her time, or the mother of the Maccabees as the "Four Masters" liken her to, "who joined a man's heart to a woman's thought." She it was who destroyed Donegal Castle lest it should shelter a garrison, and hence the reason why the monastery was used as such, and so destroyed. The story of the elopement of "The Helen of the Elizabethan Wars"—Mabel Bagenal—with Tyrone is also told, the documents referring to which were collected in the *Journal*, Fourth Series, vol. i.

An interesting account is also given of the trial by combat between two of the O'Connors, Teig Mac Gilpatrick and Connor Mac Cormac, who were stripped to their shirts, being allowed sword, target, and skull-cap. The fight and the gruesome spectacle of the decapitation of Connor by the victor Teig, was held in the inner Castle-yard, under the auspices of the Lords Justices and Council, including the Archbishop of Dublin.

We have read no better summary of Elizabethan Ireland than that drawn by Mr. Bagwell in his concluding chapters. It has one fault, it is all too short. That close observer, and delightful gossiping historian, Fynes Moryson, is drawn upon, as well as the writings of Spenser, Bodley, Dymmok, Trollope, and others.

The following Articles of archæological interest have appeared recently :—

The Shrine of Ardilaun, or High Island. By The Most Rev. Dr. Healy, M. R. I. A., *Vice-President*, Royal Society of Antiquaries of Ireland, in *The Irish Ecclesiastical Record* for August.

Grey Friars. By H. Williams. *Centennial* for June.

Holy Places of Ireland, Glendalough. *The Month* for September.

Excavations in Judæa. By Professor Sayce. *Contemporary Review* for September.

Old Norse Literature. By Miss Oswald. *Monthly Packet* for September.

Pompeii for the 29th Century. By F. Harrison, in *Nineteenth Century* for September.

Surnames in Ireland. In *Time* for September.

The Daily Graphic of 10th September contains an account of the Society's visit to Strabane and Baronscourt in connexion with Donegal Excursion, and gives views of Baronscourt, Killybegs, Donegal Castle, the Caves of the Seven Arches, and the Chimneys of Slieve League.

The Athenæum of 20th September contains an interesting account of the Donegal Meeting.

The Spectator of 20th September contains a letter on the "Mutilation of Irish Antiquities by American Tourists," written by Rev. N. G. Batt, M.A., Hon. Local Secretary for Donegal.

The Weekly Freeman of 19th July last contained a full and descriptive report of the Athlone Meeting, with illustration of the Brooch Pin found at Clonmacnois, written by Miss Banim, Member of the Royal Society of Antiquaries of Ireland.

Many Members having expressed a desire to have photographs of the places visited by the Society, arrangements will shortly be made by which copies may be had in Dublin of the photographs taken during the trips. Successful negatives have been taken on the Athlone and Donegal Excursions. At Athlone Messrs. Gray, Mac Manus, and Dr. Norman took a number of views. At the Donegal Excursion Mr. R. Welch, 49, Lonsdale-street, Belfast, took a number of good plates. He is now prepared to supply Members with copies on application to above address at reduced rates. The photographs taken by Rev. William Baillie of Letterkenny and Dr. Norman of Bath are very good.

PROCEEDINGS AND PAPERS.

A GENERAL MEETING of the Society was held (by permission) in the Town Hall, Strabane, on Tuesday, 2nd September, 1890, at 1 o'clock, p.m. ;

The REV. CANON GRAINGER, D.D., M.R.I.A., Vice-President for Ulster, in the Chair.

The following Fellows and Members attended :—

FELLOWS.—Robert Cochrane, C.E., M.R.I.A., Hon. General Secretary and Treasurer ; Geo. Dames Burtchaell, M.A., M.R.I.A., Assistant-Secretary ; Seaton F. Milligan, M.R.I.A., Hon. Provincial Secretary for Ulster ; W. J. Browne, M.R.I.A. ; Rev. Geo. R. Buick, M.A., M.R.I.A. ; Edward Glover, M.A., C.E., Hon. Local Secretary, Kildare ; S. K. Kirker, C.E., Hon. Local Secretary, Cavan ; Rev. Samuel M. Mayhew, F.S.A. (Scot.) ; W. R. Molloy, M.R.I.A. ; George Norman, M.D., F.R.M.S. ; D. Carolan Rushe, M.A., Hon. Local Secretary, Monaghan ; W. F. Wakeman (*Hon. Fellow*) ; F. D. Ward, M.R.I.A., J.P. ; Thomas Watson, Hon. Local Secretary, Derry ; John Vinycomb.

MEMBERS.—Rev. William Healy, P.P., Hon. Provincial Secretary for Leinster ; Edward Athill, J.P., Hon. Local Secretary, North Fermanagh ; Rev. Narcissus Geo. Batt, M.A., Hon. Local Secretary, Donegal ; Rev. A. Hamilton Beattie ; Francis Joseph Bigger, Solicitor ; Alderman Charles Brown, J.P., Chester ; Julian G. Butler ; Rev. James C. Cannon, C.C. ; Anthony R. Carroll, Solicitor ; John Cooke, B.A. ; Rev. Abraham Dawson, M.A. ; E. Reginald M'Clintock Dix, Solicitor ; John Dillon ; G. E. J. Greene, L.R.Q.C.P.I. ; Abraham Kidd, M.D. ; Tenison F. Levinge ; Rev. A. Leslie Lilley, B.A. ; Alexander M'Arthur ; John Morton ; Rev. D. B. Mulcahy, P.P., M.R.I.A. ; Charles Mullin, Solicitor ; Rev. Denis O'Donoghue, P.P., Hon. Local Secretary, North Kerry ; Goddard H. Orpen, M.A., Barrister-at-Law ; Alexander Patton, M.D. ; Thomas Plunkett, M.R.I.A., Hon. Local Secretary, South Fermanagh ; William James Robinson, A.M. Inst. C.E. ; Rev. J. W. Stubbs, D.D., S.F.T.C.D. ; Rev. Joseph Toner, C.C. ; W. A. Traill, M.A., C.E. ; Robert Welch ; W. Grove White, LL.B., Solicitor ; Rev. Canon Willcocks, M.A. ; Rev. Robert Cunningham, B.A. ; Edward Gallagher,

Chairman of Strabane Town Commissioners ; James Simms ; Adam A. C. Mathers, M.D. ; Rev. P. J. Lynch, C.C. ; Rev. Alexander Mac Mullan, P.P. ; Rev. E. D. Atkinson, LL.B. ; Frederick Lilley.

The Minutes of the last Meeting were read and confirmed.

The following Candidates, recommended by the Council, were duly elected :—

FELLOWS.

Most Rev. Robert Knox, D.D., Archbishop of Armagh and Primate of all Ireland : proposed by John Ribton Garstin, F.S.A., *Vice-President*.

John Vinycomb (*Member*, 1884), Riverside, Holywood, Co. Down : proposed by Robert Cochrane, *Hon. Secretary and Treasurer*.

Rev. Joseph A. Galbraith, M.A., S.F.T.C.D. : proposed by Rev. Professor Stokes, D.D.

Thomas G. Houston, M.A., Academical Institution, Coleraine : proposed by Rev. H. W. Lett, M.A., *Hon. Provincial Secretary for Ulster*.

MEMBERS.

Rev. Henry B. Carter, D.D., Derryloran, Cookstown ; William Tempest, Thistle, Mount Pleasant, county Louth : proposed by John Ribton Garstin, F.S.A., *Vice-President*.

Joseph Henry Bennett, Blair Castle, Cork : proposed by Robert Day, F.S.A., *Vice-President*.

Mrs. Parsons, Ballydonarea Lodge, Kilcool, county Wicklow ; Rev. A. Sadleir Woodward, M.A., Kildollagh, Coleraine ; Rev. C. Maurice Stack, B.A., Victoria-street, Ballymoney ; Rev. A. Lockett Ford, M.A., Bessbrook, county Armagh ; Adam A. C. Mathers, M.D., M.CH., L.M., Coleraine : proposed by Rev. Canon Grainger, *Vice-President*.

Samuel A. R. Abbott, President of the Public Library, Boston, U.S. ; Mrs. Olivia M. Stone, 11, Sheffield Gardens, Kensington, London, W. ; Denis O'Connell, Chairman of Town Commissioners, Athlone ; Andrew Moore, T.C., Church-street, Athlone ; W. E. C. Phelps, Marsh's Library, Dublin : proposed by Robert Cochrane, *Hon. Secretary and Treasurer*.

William L. Micks, M.A., 48, Great James-street, Londonderry : proposed by G. D. Burtchaeall, M.A., *Fellow*.

George C. Roberts, J.P., Summer Hill, Enniscorthy (*for re-election*) : proposed by J. G. Robertson, *Hon. Fellow*.

Wm. King-Edwards, J.P., Dartans, Castlederg ; Edward Gallagher, Chairman of Town Commissioners, Strabane ; James Simms, Strabane ; William Hamilton Caldwell, M.D., Coleraine : proposed by Seaton F. Milligan, *Fellow, Hon. Provincial Secretary for Ulster*.

Redmond Roche, J.P., Maglass, Gortatlea, county Kerry ; W. H. Langhorne, D.I., R.I.C., Dingle ; William A. Fogerty, M.A., M.D., M.CH., 61, George-street, Limerick : proposed by P. J. Lynch, *Fellow, Hon. Provincial Secretary for Munster*.

Rev. William W. Campbell, M.A., Maplebury, Monkstown, county Dublin ; Wellesley P. Chapman, 78, Harcourt-street, Dublin : proposed by Rev. Professor Stokes, D.D.

James Charles, *Irish Ecclesiastical Gazette* Office, 61, Middle Abbey-street, Dublin; James Patrick Gough, T.C., Mardyke-street, Athlone: proposed by Richard Langrishe, *Vice-President*.

Rev. Danby Jeffares, M.A., Lusk, county Dublin: proposed by Rev. N. R. Brunskill, M.A.

Mrs. Houston, Academical Institution, Coleraine: proposed by Rev. H. W. Lett, M.A., *Hon. Provincial Secretary for Ulster*.

Rev. John W. Hopkins, B.A., Agherin Vicarage, Conna: proposed by Rev. Canon C. Moore, M.A., *Hon. Local Secretary, North Cork*.

Ralph H. Westropp, B.A., Springfort, Patrick's Well, Limerick: proposed by Thomas J. Westropp, M.A.

Tenison F. Levinge, Enniscoffey House, Killucan: proposed by Julian G. Butler.

Joseph M. Chesney, Annville, Holywood, county Down: proposed by R. Welch.

Very Rev. Archdeacon D'Arcy, Wellington, New South Wales; Joseph Molloy, Main-street, Thurles: proposed by Rev. Professor Crowe.

Rev. J. Tweedie Agnew, Athlone: proposed by Rev. David Mullan James Reilly, Ivy Cottage, Ward, county Dublin: proposed by Alexander Patton, M.D.

S. A. Quan-Smith, 10, Talbot-street, Dublin: proposed by H. A. Cosgrave, M.A.

Rev. James H. Walsh, D.D., 10, Herbert-street, Dublin: proposed by Rev. J. H. Bernard, B.D., F.T.C.D.

Rev. Robert Cunningham, B.A., Ballyrashane, Coleraine; John S. Ward, M.D., Lisburn; W. H. Phillips, F.R.H.S., Lemonfield, Holywood, county Down: proposed by William Gray, *Vice-President*.

Very Rev. Canon Thomas Davis, V.F., P.P., Listowel; Rev. Mortagh O'Connor, P.P., Ballybunion, Listowel; Rev. Patrick O'Connor, P.P., Molahiffe, Farranfore, Killarney; Rev. Thomas Nolan, P.P., Lixnaw, Listowel; Rev. Arthur William Murphy, P.P., Kilemlagh, Cahirciveen; Rev. John Casey, P.P., Valentia, Cahirciveen: proposed by Rev. Denis O'Donoghue, P.P., *Hon. Local Secretary, North Kerry*.

The Chairman of the Town Commissioners of Strabane, on behalf of the inhabitants, presented the following address:—

“ TO THE FELLOWS AND MEMBERS OF THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.

“ GENTLEMEN,

“ As representatives of the Town of Strabane, We bid you a hearty welcome.

“ We esteem and honour you for your endeavours to rescue from oblivion the Traditions and Monuments of our Native Country.

“ It is a pity that we cannot point with pride to many historical remains in our Native Town. ‘Time’s effacing fingers’ and Civil and Religious Wars, have almost, if not quite, destroyed the remains of Ancient Irish Monuments in North-West Tyrone.

“ In our own Town we can only by tradition point to the site of a Monastery, built in the Seventh Century, but of which not even a vestige remains.

“ Of O’Neill’s Castle, built in the Fifteenth or Sixteenth Century, the only remains that exist are portions of the Chimney and Outer Wall, at present forming a part of our Flax Market.

"The Castle or Bawn built by the Hamiltons in the early part of the Seventeenth Century, still remains in good preservation, and is inhabited.

"To the North of our Town the Abbeys of Leck (where St. Eugene is said to have been buried), and Grange, have been totally effaced.

"To the North-East, in Killynaught, a Crom-Leac or Druid's Altar still seems, like the Pyramids, to mock at the efforts of Modern Vandals to destroy, while further North, in Cullion, is still to be seen a well-preserved subterranean Mausoleum or Barrow, most probably erected previous to the Christian Era.

"Knock Budh or Hill of Budh, named after a deity of the Danaans, is considered to be identical with Knockavoe, which overlooks Strabane.

"The sites of the Abbeys of Camus, Pubble, and Ardstraw would be worthy of a visit.

"We trust that at no distant date your Society will re-visit our Town, and read Papers on the Antiquities of Tyrone, and

'Glean each grey legend that darkly lies sleeping,
Where the mist and the rain o'er its beauty is creeping.'

"Signed on behalf of the Town Commissioners,

"EDWARD GALLAGHER, *Chairman.*

"HUGH MAGUIRE, *Town Clerk.*

"STRABANE, *September 2nd, 1890.*"

Rev. Canon Grainger, *Vice-President*, suitably replied.

The Hon. Secretary reported that the Cambrian Archæological Association had accepted the invitation of the Society to visit Ireland in the Summer of 1891.

It was Resolved—

"That the Council be recommended to fix the date of the Munster Meeting for the second week in August, to suit the convenience of the Cambrian Archæological Association, and to substitute the August Meeting for the July and September Meetings."

It was also Resolved—

"That the Society respond to the invitation to join the Annual Conference of Archæological Societies in union with the Society of Antiquaries in London, and assist to promote the objects of the Conference."

The Meeting then adjourned.

In the afternoon the Fellows and Members visited Baronscourt, where they were hospitably received by Her Grace the Duchess of Abercorn. After inspecting the objects of Art in the house, and the old castles in the grounds, they returned to Strabane.

EVENING SESSION.

An evening Meeting was held in the Town Hall at Eight o'Clock, Rev. Canon GRAINGER, *Vice-President*, in the Chair.

A vote of thanks was passed to the Chairman of the Town Commissioners for kindly granting the use of the Town Hall.

The following Papers submitted in connexion with this Meeting were read :—

“The Forts of Erin from the Firbolgs to the Normans,” by Seaton F. Milligan, M.R.I.A., *Fellow, Hon. Provincial Secretary for Ulster.*

“Kilmacrenan and Doe Castles, county Donegal,” by Rev. Narcissus George Batt, M.A., *Hon. Local Secretary, county Donegal.*

“Notes on some Prehistoric Objects found in Ireland and Shetland,” by Rev. S. M. Mayhew, F.S.A. (Scot.), *Fellow.*

“Donegal Castle and Franciscan Monastery,” by Rev. Denis Murphy, S.J., M.R.I.A., *Fellow.*

“Notes on Ancient Churches in county Dublin,” by W. F. Wakeman, *Hon. Fellow.*

“Description of Ancient Sweat House, Island of Rathlin,” by Rev. D. B. Mulcahy, P.P., M.R.I.A.

All of which were referred to the Council for publication.

The following were taken as read, and referred to the Council for publication :—

“The Antiquarian Aspect of the Antrim Raised Beaches,” by William Gray, *Vice-President.*

“Suggestions for the Preparation of a Systematic Catalogue of the Ancient Monuments of Ireland,” by William Gray, *Vice-President.*

“Report on Ard Conail and the Excavations at, and Preservation of the Ruins of, Kilelton old Church, county Kerry,” by P. J. Lynch, M.R.I.A.I., *Fellow, Hon. Provincial Secretary, Munster.*

“Description of Kistvaens in the Townland of Grange Irish, Parish of Carlingford, county Louth,” by Major-General Stubbs, R.A., (Retired List), J.P., *Fellow, Hon. Local Secretary, county Louth.*

“Notes on the Antiquities of Fethard, county Tipperary,” by Rev. R. H. Long.

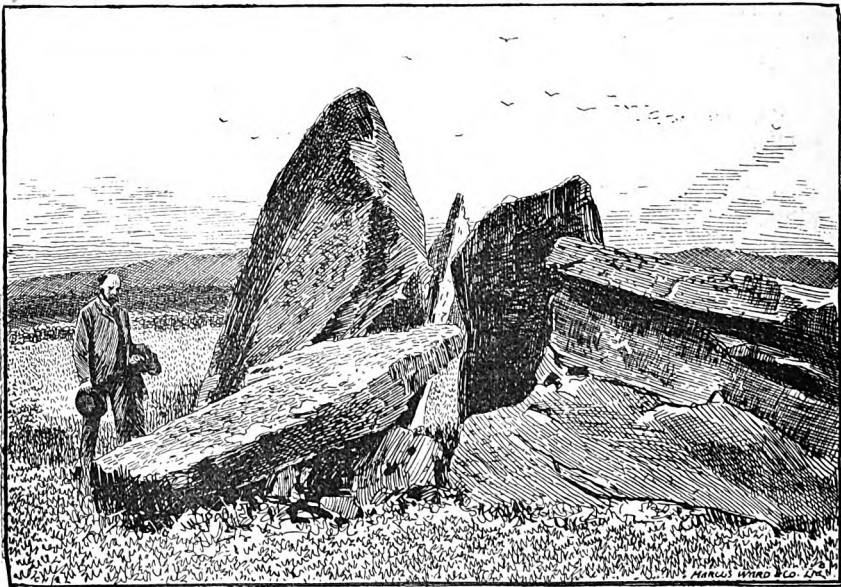
“Ecclesia Nova in Acmis : in Ecclesiastical Taxation of Ireland, 1802-6, Diocese of Ardferf,” by Rev. D. O'Donoghue, P.P., *Hon. Local Secretary, Kerry.*

WEDNESDAY, 3rd September, 1890.

The Members left Strabane for Donegal by special train at 9.15 a.m., arriving about 10.45. After inspecting the Castle, the party proceeded to the ruins of the Franciscan Monastery. After lunch they started for Killybegs, a distance of 14 Irish miles, and arrived about 6 p.m. in a perfect Donegal “smirr.” Killybegs was incorporated as a borough in the thirteenth year of James I., and is situated on a fine land-locked harbour. Here, besides the Mac Swyne tomb, there is a monument to Bishop Donatus M'Gonigel, who attended the Council of Trent, and was renowned for his theological learning. He died in 1588, and is buried at Killybegs, but the exact place is unknown. Some of the party proceeded on to Carrick after dinner, a distance of 10 miles.

THURSDAY, 4th September, 1890.

Those who remained at Killybegs during the night of the 3rd visited the sculptured tomb of Nial Mor Mac Swyne, of Banagh,¹ found at Ballysaggart, near St. John's Point, and now preserved in the Roman Catholic Church of Killybegs; and then started for Carrick, where all the Members met and proceeded to Malinmore and Glen Columbkille. The cromleachs and giants' graves at Malinmore were examined, and afterwards the souterraine under Glen churchyard; next the crosses in the glen were visited, where stations are still performed by pilgrims.



Cromlech at Malinmore.

The party, on leaving Carrick this morning, were joined by Mr. John R. Musgrave, D.L., the owner of the extensive property in which the parish of Glen Columbkille is comprised, who acted as guide in visiting the many objects of antiquarian interest and fine natural scenery which these delightful glens present.

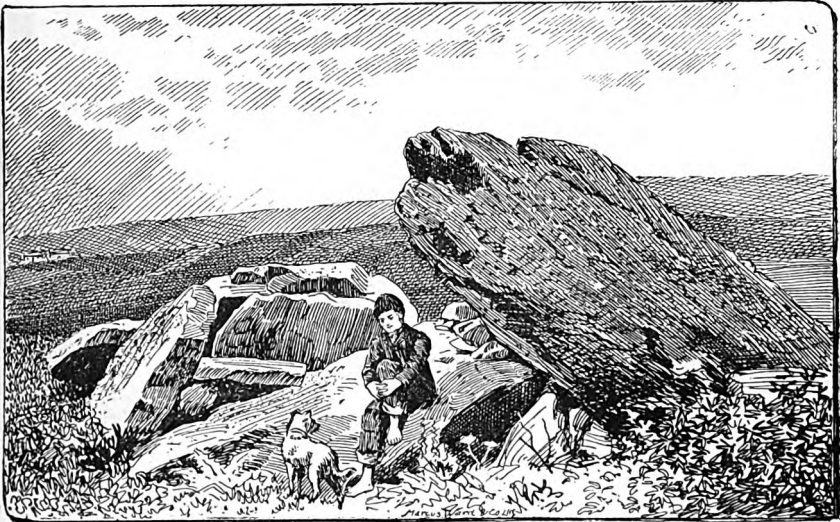
The Glen Malin monument was first inspected. This structure is in the townland of Malinmore, and is situate some distance from the public road, from which it is separated by a mountain stream, over which we passed by means of a temporary footbridge. It is

¹ For a detailed description of this monumental slab and full-page illustration, see *Journal*, vol. ii., 4th series, page 129, contributed by W. H. Patterson, M.R.I.A., Hon. Local Secretary for county Down.

called on the Ordnance Survey maps "Cloghanmore." The longer axis, passing through its centre, is a line running due east and west. The further details of this interesting sepulchral monument are described and illustrated by Mr Wakeman in an accompanying notice.

On the opposite side of the road, and at a distance of 500 yards from Cloghanmore, two standing stones, each seven feet high, called "Cloghacorra," were visited, near to which a fine cromlech stands, now used as a shelter for cattle by the occupier of the adjoining houses.

Passing onward, and through the village of Malinmore, a remarkable series of six cromlechs of the largest type were examined with great interest. They are ranged in a line running very nearly due east and west, the departure from the true orientation being scarcely ten degrees. The westerly cromlech would seem to be rather out of the



Cromlech at Malinmore.

straight line, but close examination shows that this was evidently intended to form one of a parallel row, and not a continuation of the line in which the others are so carefully and designedly placed.

The illustrations, from photographs by Rev. W. Baillie, B.A., represent three of the largest. Some of the covering-stones, by geometrical calculation, weigh over thirty tons, and some of the standing stones are ten feet in height.

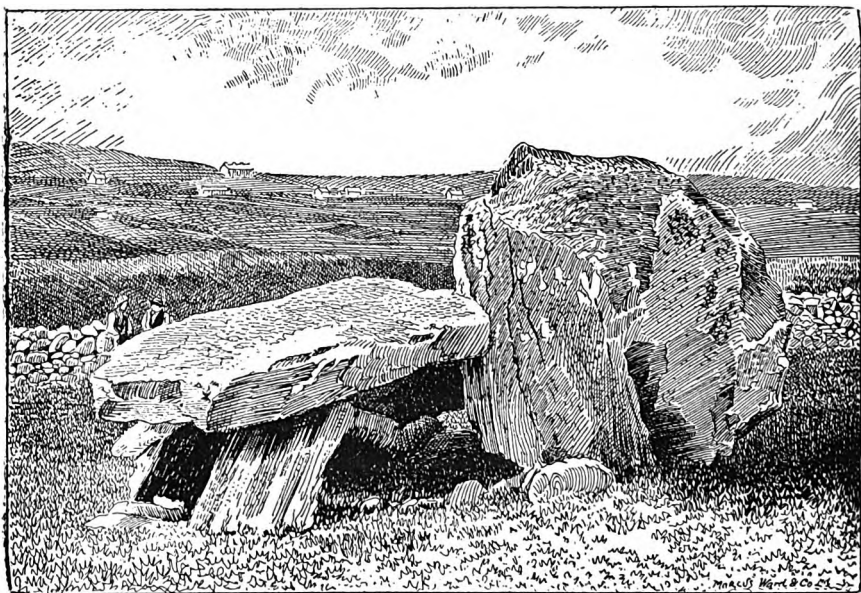
There is ample evidence from the surrounding land that these structures were connected, and formed a continuous row, though at present some of them are 50 feet apart.

Turning northward, towards Glen Columbkille, passing another cromlech in the fields to our right, which also is duly orientated, and after traversing a couple of miles through magnificent scenery along

the edge of Glen Bay, we get to the first cross, nearly a mile from the village, in the townland called Doonalt, where, at Doon Point, stands the remains of the structure which gave rise to the name of the townland.

At the village of Glen Columbkille, and in the townland of Kilaned, there is the site of an ancient graveyard, in which stands a pillar-stone with an inscribed cross of the earliest type of Celtic lapidary art, and in which the cross is rather suggested than fully delineated. Here also are to be found the site of St. Faned's cell, St. Faned's well, and St. Connell's well.

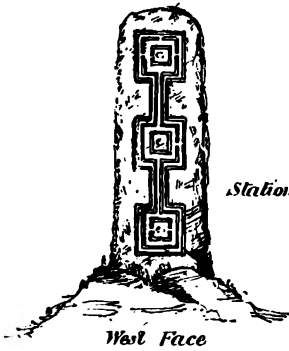
Leaving the vehicles at the village, the ascent of Beefan and Garveross mountains was attempted. At Garveross, near the stream at the



Cromlech at Malinmore.

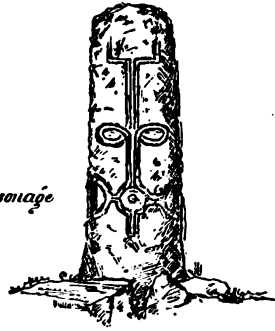
foot of the hill, there is a carn and "station"; the place is called "Altnagloon"; there is here a stone seat, with a back also formed of stones; this is the Station of Prayer. On a height a considerable way up the hill, the remains of the church of St. Columbkille stand, on the southern slope, with splendid views to the east, and the Atlantic to the west. A close examination of this site leaves but little doubt that the building was founded on a pre-Christian settlement. The church stands in the centre of a raised mound, with a circular fence-like enclosure, in all probability the *locus* of a stone circle.

The walls of the church are about 4 ft. high, and 28 inches thick; the structure measures 19 feet long and 11 feet in width; there is a trace of a doorway opening to the east, and the position of the altar is



West Face

Station at Parsonage Gate



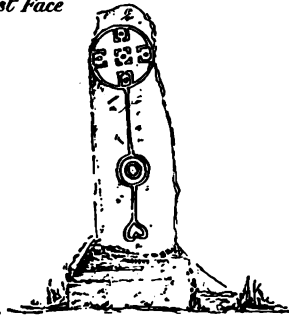
East Face



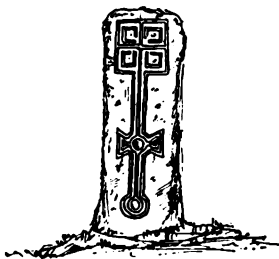
Ninth Station



Eighth Station



Seventh Station



Second Station



*St. Fian's Cross
Townland of Kilned*

in the north. This is a very interesting and, indeed remarkable departure from the almost universal orientation of the early Christian churches, and, taken in connection with the eastward position of the pre-Christian antiquities in the neighbourhood, it is evident that the builders had an object in view in placing this little church with its altar to the north, rather than to the east. Its true position is, however, not exactly north and south, the longest axis of the structure forming an angle of 22 degrees to east of due north.

In east side wall, in a recess like an aumbry, is the healing stone, which for centuries has had the reputation of curing diseases. It is stated this stone was once sent to America for the benefit of natives of this portion of Donegal who had emigrated, and wished to make use of its reputed healing powers, and who honourably returned it. To the east of the church is an inscribed flag-stone, marked with a cross and circle; and to the south, on an eminence 50 yards distant, is a penitential station; and an uninscribed pillar-stone stands in the centre of the cairn. One of the flag-stones, with inscribed cross, at the church is called Lack-na-Monn, and another St. Columbkille's bed.

Farther up the mountains, and at a level of 807 feet above the sea, is a huge pile of stones, partly surrounding the spring called St. Columbkille's well.

Returning to the village, the pillar-stone at Parsonage gate, townland of Straid, was visited, illustrations of the inscribed crosses on each face of which is shown on the plate. The west face is in fair preservation, but that facing the east is much scaled and weatherworn, and the pattern is, in consequence, rather indistinct.

A number of the party made a descent into the souterraine at the church; but it was a matter of regret that several Members arrived too late to see the markings, resembling a cup and circle, discovered for the first time, on one of the covering flags, and which is illustrated on page 266.

The principal chamber is about 16 feet in length, by about 8 feet in width, opening out of which is a passage or chamber, 22 feet long, and is 8 feet in width at its extreme end, and 4 ft. 6 in. wide in the centre; the connexion with the central chamber narrows to 18 inches in width.

The entrance chamber, 12 ft. in length, by 4 ft. 6 in. wide, the floor of which was 2 ft. higher than the central chamber, and is connected with the remains now standing on the surface, which may have been a stone circle, or one of the common raths or forts; but the stones and earth are tumbled about too much to enable an opinion to be clearly formed as to what the superincumbent structure was.

There are altogether thirteen stations, at most of which the standing stones are inscribed, illustrations of the most interesting of which are given.¹ Large numbers of people still flock to this spot, which attracts the devotion of pilgrims from even distant parts of Donegal and the adjoining counties.

The whole locality is studded with objects well worthy of careful

¹ The illustrations are from photographs by Rev. W. Baillie and Mr. B. Welch; and from sketches by Rev. N. G. Batt, and Hon. General Secretary.

examination, and deserving of being minutely drawn and described. There are caves at "Manner-na-Mortee," which there was not time to visit. "Garrputurras," near Craig Beefan, was also omitted; and though the Members were most active with camera and pencil during the few hours spent in the Glen, several days might with advantage be spent in exploring the treasures of this secluded place.

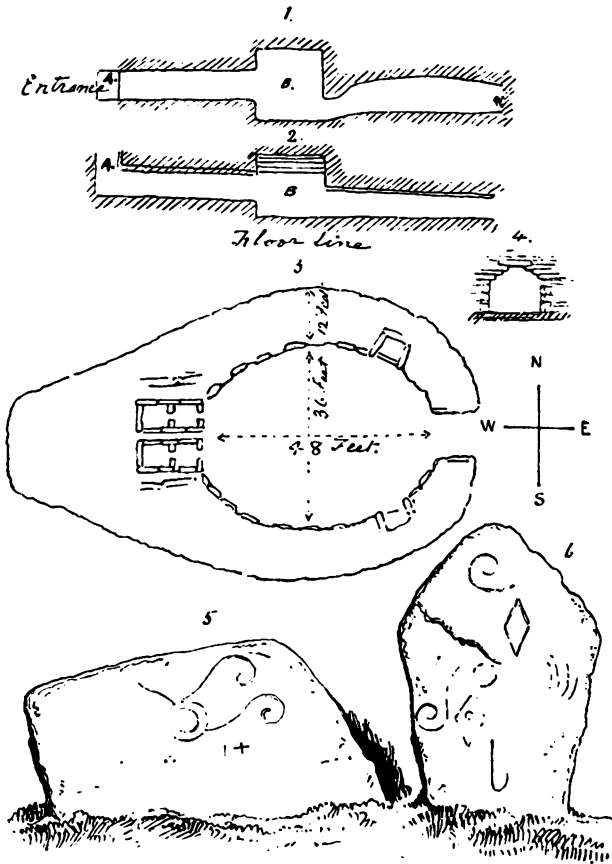
The adjoining island of Rathlin O'Birne, about one mile across from Malin Bay, 50 acres in extent, contains a Holy Well, penitential stations, and the ruins of an ancient church, called Templecavan.

The following account of Glen Malin Monument, Cloghanmore, is from the pen of W. F. Wakeman, *Hon. Fellow* :—

Members of the Association who, on September 5th, 1890, visited Glen Malin and Glen Columbkille, were deeply interested in the antiquities, pre-historic and early Christian, there so plentifully scattered.

Most of the cromleacs in these romantic localities have been more or less described by Mr. Norman Moore, of Dunminning, Glarryford, county Antrim, in a communication addressed to the late James Fergusson, D.C.L., F.R.S., &c., &c., and printed in that author's work, entitled, "Rude Stone Monuments of all Countries." They do not, however, seem to have been more than superficially examined by Mr. Moore, or, indeed, by any other observer, and it is more than probable that if cleared of the rubbish, by which they are filled and surrounded, not a few important discoveries would follow. It is on record that near one of the cromleacs of the Farm MacBride group, in Glen Columbkille, a human skull and some pottery had, a few years ago, been accidentally unearthed.

A highly important monument, which appears hitherto to have escaped antiquarian notice, occurs about mid-way between Carrick and the parish cemetery of Glen Columbkille. It is marked upon some maps as a "druidical circle." The pile in question may be described as forming an oval measuring internally, forty-eight, by thirty-six feet, and lying as nearly as possible east and west. From the latter extremity extend two very perfect and magnificent dolmens, each divided by large projecting stones into two chambers, which still retain a roofing composed of enormous flags laid horizontally. There were originally at least two other dolmens immediately adjoining, but of these only some traces remain. The entrances to the chambers face the centre of the oval, and may be described as trilithons exactly similar in every respect to three examples which occur in the famous monument standing in the demesne of Hazlewood, county Sligo, and which have caused that mysterious structure to be styled the "Irish Stonehenge." Fergusson and other antiquaries have vainly sought for a second like that of Hazlewood, but here, certainly, is one. After describing the Sligo monument, Fergusson writes :—"What is this curious edifice? It can hardly be a tomb, it is so unlike any other tomb which we know of. In plan it looks more like a temple; indeed,



W. P. Wakeman
1891

Fig. 1.—Ground-plan of the Souterraine. Total length, 49 feet; height of Chamber, 5 feet; height of Passages, from 3 feet to 4 feet 6 inches.

Fig. 2.—Elevation of Souterraine.

Fig. 3.—Plan of Monument in Glen Malin.

Fig. 4.—Section of Chamber in Souterraine.

Fig. 5.—Inscribed-stone in Monument. Length, 5 feet 6 inches.

Fig. 6.—Second Inscribed-stone in Monument. Height, 4 feet 6 inches.

it is not unlike the arrangement of some Christian churches ; but a church or temple with walls pervious as these are, and so low that the congregation outside can see all that passes inside, is so anomalous an arrangement that it does not seem admissible. At present it is unique ; if some similar example could be discovered, perhaps we might guess the riddle." Here, then, is the enigma solved ; for no antiquary can question the sepulchral character of the Glen Malin monument.

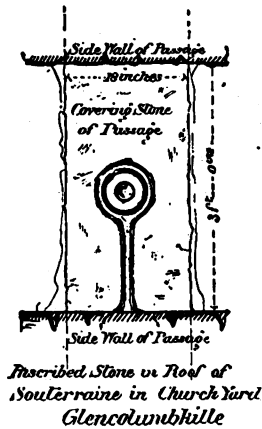
It should be observed that the stones forming the oval are every way similar, even in average size, to those usually found in circles, as at Slivenagriddle, Co. Down ; Toppid Mountain, Co. Fermanagh ; Carrowmore, Co. Sligo ; and in many other localities in Ireland. It is important to notice that two stones of the oval, which nearly face the trilithons, are carved with designs analogous to those which have so deeply interested visitors to the Deer-park, Castle Archdale, Co. Fermanagh ; Sliabh-na-Caillighe, Dowth, and Newgrange, Co. Meath. With the kind assistance of our ever active friend, Seaton F. Milligan, I was enabled to secure two very accurate sketches of these most curious scribings. Some of the work would seem to represent a style of *swastica*, with one of its members effaced by the action of frost, rain, and so forth. If, indeed, it shall be pronounced by experts an example of that mysterious figure, it is the only one hitherto discovered in Ireland upon a pagan structure.

There is every reason to believe that these stones formed the ends of cellæ, or chambers, which, through the reckless operations of ignorant " conservers," have been so mutilated that it is no longer possible to form an exact idea of their original peculiarities. As marked on the plan, they occur not far from the eastern curve of the enclosure. There is no evidence that a gap left in the wall (see plan) marks the site of an ancient entrance to the oval.

Few visitors to the spot will probably be able, without infinite trouble, to recognise this greatest of all the archaic remains of Glen Malin from the sketchy description just given. In the first place, the monument has lately been transformed from a *Dumha* into a *Caiseal*. The enclosure has been further lined by a wall of dry stonework, some eight feet, or so, in height, by an average of twelve feet in thickness. Fortunately, this deplorable excrescence was built on the outside ; or, rather, its interior face is flush with that of the blocks which form the pristine oval. All the stones used in the construction of this disgraceful sham appear to have belonged to a great carn, or carns, by which the chambers already noticed were anciently surmounted. The entire of the modern work of so-called conservation, here, can only be described as a mockery, a delusion, and a snare, to all unwary archæological students by whom the site may be visited.

The next great work of the day, after some of the wonderful cromleacs of the sister glen had been visited, was the exploration of a souterraine which lies beneath the surface of the extremely ancient churchyard of Glen Columbkille. We found an artificial cavern, precisely similar to many which occur in raths and forts of all parts of Ireland. It consists of a central quadrangular chamber from which passages, the ends of which had fallen in, extended respectively eastward and westward (see Plate). The masonry of the entire was dry stonework, and the roof throughout

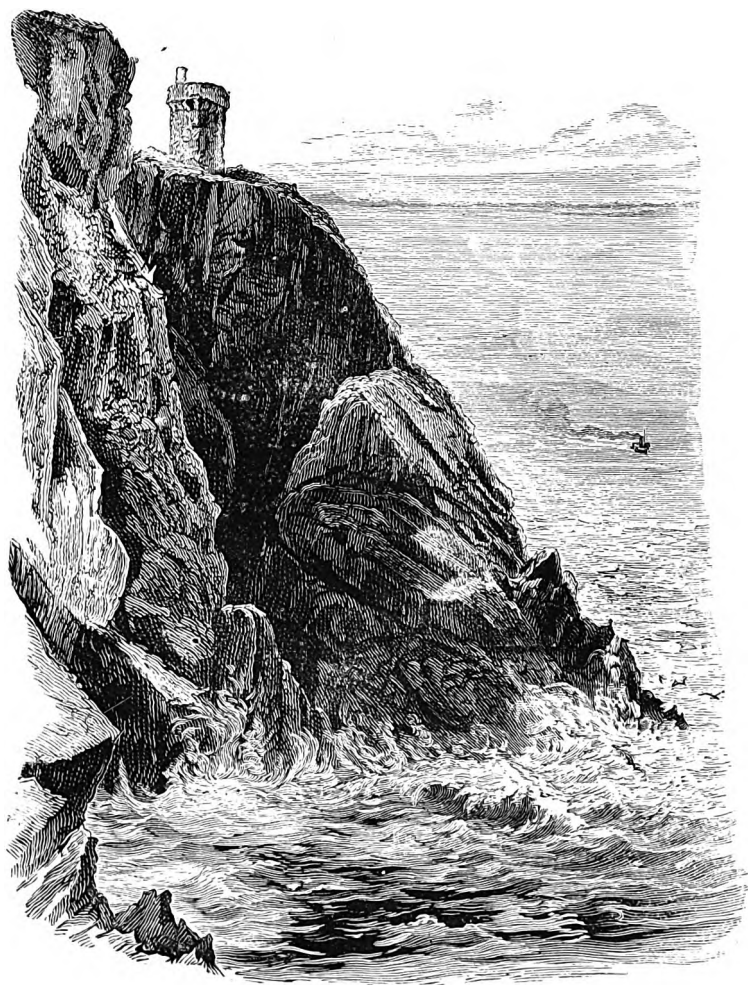
was formed by the approximation of the walls, until an array of flags formed a kind of narrow ceiling. From the fact that one of the covering stones exhibited a carving which presented all the appearance of forming portion of a cross, it is not probable that this building, though very ancient, belongs to the time of St. Columb. The fact indicates that very many of our hitherto supposed pre-Christian souterraines may be assigned to a period less ancient than is generally imagined. This curiously marked stone forms one of the covering flags of the passage, and was discovered and drawn by R. Cochrane, *Hon. Sec.* A portion of the pattern is built into the wall, and it is difficult to say whether it forms part of an incised cross, or terminates in another cup and circle marking. It would not be difficult to remove the stones and expose the surface for examination.



FRIDAY, 5th September, 1890.

An excursion was made to Slieve League, or more correctly Sliéve Liág, so called either from its grey appearance or the flag-stones which cover it. It rises in one sheer precipice 2,000 feet from the Atlantic. At the top are the perilous One Man's Path, and a ruined Chapel of St. Hugh Mac Breacon. Near the Teeling river, at its base, is a holy well called "the Well of the Holy Women," Tubber-na-Nban, from a convent which once existed here. The party returned *via* Donegal, which closed the Excursions in connexion with this Meeting.

An interesting report on the antiquities in Glen Malin and Glen Columbkille, from the pen of Sir Thomas Deane, Inspector of Ancient Monuments, with illustrations, is given in the Report of Commissioners of Public Works for the year 1886-87. Cloghanmore Monument is therein described as a cashel with cells, a definition at variance with Mr. Wakeman's and Mr. Milligan's opinions.



CARRIGAN HEAD, SLIEVE LIAG, CO. DONEGAL.

A GENERAL MEETING of the Society was held (by permission) in the Lecture Theatre of the Royal Dublin Society, Kildare-street, Dublin, on Tuesday, 11th November, 1890, at 4 o'clock, p.m. ;

The REV. CANON GRAINGER, D.D., M.R.I.A., Vice-President, and subsequently LORD JAMES WANDESFORDE BUTLER, J.P., D.L., President, in the Chair.

The following Fellows and Members attended :—

FELLOWS.—Robert Cochrane, C.E., M.R.I.A., Hon. General Secretary and Treasurer ; Geo. Dames Burtchaell, M.A., LL.B., M.R.I.A., Assistant-Secretary and Treasurer ; R. S. Longworth-Dames, M.R.I.A. ; Rev. J. F. M. Ffrench, Hon. Local Secretary, county Wicklow ; Lord Walter Fitz Gerald, M.R.I.A. ; Rev. Leonard Hassé, M.R.I.A. ; Deputy Surgeon-General King, M.R.I.A. ; P. J. Lynch, C.E., Hon. Provincial Secretary for Munster ; Robert Malcomson, M.A. ; W. R. Molloy, M.R.I.A. ; Rev. Denis Murphy, S.J., M.R.I.A. ; J. G. Robertson (*Hon. Fellow*) ; D. Carolan Rushe, M.A., Hon. Local Secretary, county Monaghan ; Rev. R. B. Stoney, B.D. ; W. F. Wakeman (*Hon. Fellow*) ; Edward Percival Wright, M.D., Secretary, R.I.A.

MEMBERS.—John L. Robinson, A.R.H.A., Hon. Provincial Secretary for Leinster ; J. Poë Alton ; Richard Bravin ; Julian G. Butler ; Henry F. Berry, M.A. ; J. P. Law Breen ; Anthony R. Carroll ; Wellesley P. Chapman ; H. J. B. Clements ; John Cooke, B.A. ; Austin Damer Cooper, J.P. ; Henry A. Cosgrave, M.A. ; Miss Ada Cowper ; Rev. George W. S. Coulter, M.A. ; Rev. Humphry Davy, M.A. ; E. Reginald M'C. Dix ; William Frazer, F.R.C.S.I., M.R.I.A. ; William Gillespie, M.R.I.A. ; Samuel Gordon, M.D. ; Colonel G. Fox Grant, J.P. ; Rev. Denis Hanan, D.D. ; Rev. John Healy, LL.D., Hon. Local Secretary, North Meath ; Rev. Danby Jeffares, M.A. ; J. R. B. Jennings, D.I.R.I.C. ; Robert Romney Kane, LL.D. ; C. H. Keene, M.A. ; Stephen M. Lanigan, J.P. ; O. E. Mac Gillivray ; James Mac Ivor, Librarian, King's Inns ; O. McNeill ; Thomas Mason ; W. Pryse Maunsell ; James Mills ; Rev. Christopher Nolan, C.C. ; Rev. Canon O'Neill, P.P. ; Rev. R. C. Oulton, M.A. ; Alexander Patton, M.D. ; Mrs. Seale ; S. A. Quan-Smith ; Bedell Stanford, B.A. ; Mrs. Stoker ; Rev. Professor Stokes, D.D. ; Rev. George B. Taylor, LL.B. ; Thomas J. Westropp, M.A. ; Robert White ; Alexander Williams, A.R.H.A. ; Rev. A. Sadleir Woodward, M.A. ; Rev. William O'Neill Lindesay, M.A. ; Rev. G. Otway Woodward, B.A. ; H. G. Woodward ; Rev. T. Doran-Falkiner ; P. F. Sutherland, &c., &c.

The following Candidates, recommended by the Council, were duly elected :—

FELLOWS.

Cecil Crawford Woods (*Member*, 1879), Chiplee House, Blackrock, Cork : proposed by Robert Day, F.S.A., *Vice-President*.

Rev. Alexander Leeper, D.D., Canon, Rector of St. Audoen's, 7, Upper Pembroke-street, Dublin : proposed by Robert Cochrane, *Fellow*, *Hon. General Secretary*.

MEMBERS.

Rev. Joseph William Hardman, LL.D. (Dubl.), Cadbury House, Congresbury, Yatton, Somerset; George Henry Pentland, J.P., Black Hall, Drogheda; Augustus Tichborne Pentland, Black Hall, Drogheda; Rev. Francis G. Le Poer M'Clintock, M.A. (Cantab.), Drumcar Rectory, Dunleer : proposed by John Ribton Garstin, F.S.A., *Vice-President*.

Rev. George Otway Woodward, B.A., Cloughprior, Dunmurry, Co. Antrim; H. Greville Woodward, 115, Grafton-street, Dublin; Rev. T. Doran-Falkiner, 4, Marine-terrace, Bray : proposed by Rev. Canon Grainger, *Vice-President*.

William J. Harvey, F.S.A. (Scot.), Mem. Soc. Antiq., Newcastle-on-Tyne, &c., Heathell, Melbourne Grove, Champion Hill, London, S.E.; C. Winston Dugan, Florence Ville, Lurgan (*for re-election*); P. J. Tuohy, Barrister-at-Law, Dublin; P. F. Sutherland, National Bank, College-green, Dublin; Rev. William Hodgson, M.A., 5, Grosvenor-place, Rathgar : proposed by Robert Cochrane, *Fellow*, *Hon. General Secretary*.

Rev. John W. Tristram, M.A., Rectory, Maynooth; Frederick Lilley, Skibbereen : proposed by G. D. Burtchaell, M.A., *Fellow*.

Ernest James Phelps, Water Park, Castleconnell : proposed by Very Rev. Robert Humphreys, Dean of Killaloe, *Fellow*.

James M'Farlane, J.P., Strabane; Rev. Hugh M'Fadden, P.P., Donegal; Joseph Gallagher, M.D., Killybegs : proposed by Seaton F. Milligan, *Fellow*, *Hon. Provincial Secretary for Ulster*.

Hector J. C. Toler-Aylward, J.P., Shankill Castle, Whitehall, Co. Kilkenny : proposed by Colonel P. D. Vigers, J.P., *Fellow*.

Rev. Patrick J. Lynch, O.C., The Presbytery, Monaghan; Francis J. Teevan, M.D., Monaghan; Rev. Patrick Callan, O.C., Carrickmacross; Joseph Macauley, Solicitor, 6, Fortwilliam-terrace, Belfast; Robert H. Parke, Solicitor, Monaghan : proposed by D. Carolan Rushe, *Fellow*, *Hon. Local Secretary for Monaghan*.

John P. M'Knight, Bellavista, Antrim-road, Belfast : proposed by John Vinycomb, *Fellow*.

John J. Murphy, Secretary, Waterford and Limerick Railway Company, 84, Catherine-street, Waterford : proposed by James Budd, *Hon. Local Secretary, East Waterford*.

Rev. J. Prendergast, O.C., Urlingford; Miss Katherine E. Younge, Oldtown House, Rathdowney : proposed by Rev. William Healy, P.P., *Hon. Provincial Secretary for Leinster*.

John M'Loughlin, Cart Hall, Coleraine; Francis M'Glade,

Liscard-terrace, Ormeau-road, Belfast : proposed by Rev. James O'Lavery, P.P., M.R.I.A.

A. H. R. Sproule, J.P., Donamona House, Fintona : proposed by Edward Atthill, J.P., *Hon. Local Secretary, N. Fermanagh.*

Rev. Alexander Mac Mullan, P.P., Ballymena ; Alexander D'Evelyn, M.B. (Dubl.), Ballymena : proposed by Abraham Kidd, M.D.

Rev. Richard E. Baillie, M.A., Canon, Glendooen Rectory, Letterkenny ; Rev. William Baillie, M.A., Letterkenny ; William E. George, Drumella, Rathmullan, Co. Donegal ; and Downside, Stoke Bishop, Clifton : proposed by Rev. Narcissus Geo. Batt, M.A., *Hon. Local Secretary, Donegal.*

Ven. George R. Wynne, D.D., Archdeacon of Aghadoc, Killarney : proposed by Rev. Professor Stokes, D.D.

Hugh Allingham, Provincial Bank, Ballyshannon : proposed by Thomas Plunkett, M.R.I.A., *Hon. Local Secretary, S. Fermanagh.*

Rev. Eugene H. O'Meara, M.A., Rectory, Tallaght : proposed by William Frazer, F.R.C.S.I.

Alexander McCay, Londonderry ; John Nelis, Londonderry : proposed by William James Robinson, A.M. INST. C.E.

Sir Thomas Henry Grattan Esmonde, Bart., M.P., Ballynastragh, Gorey : proposed by J. L. Robinson, A.R.H.A., *Hon. Provincial Secretary for Leinster.*

Richard H. Jackman, Alverno, Thurles : proposed by Rev. Professor Crowe.

P. K. Joyce, B.A., 11, Nelson-street, Dublin ; Hubert Costelloe, M.D., Ferbane, King's County : proposed by Rev. Thomas Langan, D.D., Adm.

Rev. William O'Neill Lindesay, M.A., Baronscourt Rectory, Newtownstewart : proposed by Rev. E. D. Atkinson, LL.B.

Edward Maxwell Dillon, M.A., LL.D., Barrister-at-Law, Middle Temple, 19, Albert-square, Clapham, London, S.W. ; Elijah J. Hudson, 6, Simmonscourt Villas, Donnybrook : proposed by George C. Roberts, J.P.

Rev. Alexander G. Lecky, B.A., Feddyglass, Drumbeg, Strabane : proposed by James Simms.

Detroit Public Library, Michigan, U.S.A., *per* B. F. Stevens, 4, Trafalgar-square, London ; Astor Library, New York, U.S.A., *per* B. F. Stevens, 4, Trafalgar-square, London : proposed by William A. Hinch.

Rev. William Crawford, M.A., 94, Stephen's-green, Dublin : proposed by Rev. J. Tweedie Agnew.

The following Papers were read, and referred to the Council for publication :—

"Statistics of Ornamental Glass Beads in Irish Collections," by Rev. Leonard Hassé, M.R.I.A., *Fellow.*

"On the Figure of a small Bird, in Bronze, found in Dublin Excavations, with Remarks," by William Frazer, F.R.C.S.I., M.R.I.A.

"A Contribution to Irish Anthropology" (with Illustrations), by William Frazer, F.R.C.S.I., M.R.I.A.

"Description of Old Wooden Houses in Dublin and Drogheda," illustrated by A. Williams, A.R.H.A.

"An attempt to Identify certain Sites on the Hill of Tara, and a Practical Suggestion," by Rev. Denis Hanan, D.D.

EXHIBITIONS.

"Original Charter of James I. to the town of Cavan," by D. Carolan Rushe, Hon. Local Secretary for Monaghan.

"The Brooch-Pin, or Morse," found at Clonmacnois, July, 1890, and now in possession of Rev. T. Lee, O.C., described by the Hon. Secretary (see page 818).

"A 17th Century Excommunication in Ireland," by T. W. Lewis, M.D., who sent the following description :—

The document which I desire to bring before the Society is, I believe, of some interest, and may be described as an Excommunication under the hand of a Bishop of the then Established Church in Ireland, dated 1626. It is written in Latin on parchment, and without furnishing a complete translation, I give a fairly accurate idea of its purport.

It appears to be the Exemplification of the Excommunication of a person named 'David Tirrye fitz-Edmund of the city of Cork, gentleman,' as registered in the records of the diocese of Cork, Cloyne, and Ross, signed by the bishop, and addressed to 'Robert Travers, Knight, Master of Arts and skilled in both Laws, by virtue of the Bishop's authority Chancellor and Vicar-General in Spiritual things thro' the whole diocese.' It then proceeds, 'whereas the venerable man George Lee, clerk, Dean of the cathedral church of St. Finbari, Cork, our Surrogate, lawfully supported in a certain cause of subtraction of tithes or of other Ecclesiastical rights, which before him in a suit between Nicholas Hall, clerk, Vicar of Holy Trinity, Cork, Plaintiff, of the one part, and David Tirrye fitz-Edmund of the city of Cork, gentleman, of the other part, Defendant, controverted between them and still pending and undecided, rightly and legitimately proceeding, he summoned the said David Tirrye fitz-Edmund for the manifest contumacy, as well as not appearing before him on a certain day, hour and place, as in not fulfilling and obeying our clerical monitions judiciously made. Upon petition of the attorney of the aforesaid Nicholas Hall, clerk, he pronounced him contumacious; as a penalty of his contumacy he Excommunicated him in writing, and pronounced him Excommunicated.' Dated 10th June, 1626. Signed, 'Richard de Cork Cloyne Ross; Zach. Travers, Regr.'

I add some particulars with regard to the persons named :

Richard Boyle, the Bishop, was cousin of Richard the first or great Earl of Cork, through whose interest he was made Bishop of Cork, 24th October, 1620, and on 30th May, 1638, he became Archbishop of Tuam. He was father of Michael Boyle, Archbishop of Armagh, whose eldest son was the first Viscount Blessinton. Sir Robert Travers, the Vicar-General, was eldest son of John Travers, Registrar of the diocese, by Sarah, sister of the poet, Edmund Spenser. He was knighted, 25th July, 1625, and in 1634 and 1639 was returned Member of Parliament for Clonakilty. He married Elizabeth Boyle, eldest daughter of the Bishop, and was killed, 13th November, 1647, at the battle of Knocknaneess, county Cork. Zachary Travers was a brother to Sir Robert, and became Registrar on the death of his father, 30th April, 1618. He died in 1677, having held the office for nearly sixty years. George Lee became a Fellow of Trinity College, Dublin, in 1600, and was afterwards Archdeacon of Down. He held the Deanery of Cork from 12th June, 1605, until his death in 1628. Nicholas Hall was appointed Vicar of Holy Trinity, Cork, 17th November, 1618, and on 25th September, 1619, became Archdeacon of Ross, which he held with the Vicarage until 1631.

David Tirrye fitz-Edmund was Mayor of Cork in the following year (1627-8), but I have been unable to ascertain the particulars of the dispute which appears to have drawn down upon him such severe ecclesiastical censure.

EVENING SESSION.

The Society again met in the Lecture Theatre of the Royal Dublin Society at Eight o'clock, P.M.

LORD JAMES WANDESFORDE BUTLER, J.P., D.L., President,
in the Chair.

The following Papers were read, and referred to the Council for publication :—

“On the Resemblance between Early Irish and Egyptian Crosses,” by the Right Rev. Charles Graves, D.D., Bishop of Limerick, *Fellow*.

“On the Earlier Forms of Inscribed Crosses found in Ireland,” by W. F. Wakeman, *Hon. Fellow*.

“The Unfinished Crosses of Kells,” by Rev. John Healy, LL.D., *Hon. Local Secretary, North Meath*.

The following Papers were taken as read, and also referred to the Council for publication :—

“Fresh Facts about Prehistoric Pottery,” by Rev. George R. Buick, M.A., M.R.I.A., *Fellow*.

“The Normans in Thomond (Part II.),” by Thomas Johnson Westropp, M.A.

A series of Photographs of Irish Crosses were exhibited by J. L. Robinson, A.R.H.A., *Hon. Provincial Secretary for Leinster*, and described by the Rev. Denis Murphy, S.J., M.R.I.A., *Fellow*.

WEDNESDAY, 12th November, 1890.

On Wednesday morning, at 11 o'clock, the Members met at the Chapter-house, St. Mary's Abbey (by kind permission of Mr. G. J. Alexander), of which the Rev. Dr. Stokes contributed the following description :—

“The Abbey of St. Mary is said to have been originally founded by Melaghlin, King of Tara, who died in 862. It became a Cistercian foundation about the year 1140. It was suppressed in the year 1537, though to the present time in all legal documents and advertisements appearing so late as the month of October, 1890, the whole neighbourhood is described as the lordship of St. Mary's Abbey. The Manor Court of St. Mary's Abbey survived till some forty years ago, and the present Vice-Chancellor told the writer that he once presided as *locum tenens* for the judge who succeeded to the position of seneschal for the Lord Abbot.

“The only complete relic of the ancient buildings is the Chapter-house which still stands as perfect as ever. It is now used as a store, and is in possession of Mr. Alexander, seed-merchant. It is thus described by the late Thomas Bell in his “Essay on the Origin and Progress of Gothic Architecture”:—“With the general appearance of St. Mary's Abbey in its original state, we have nothing to do, for we can only speak or judge of it from the simple fragment which has survived the ruin of the greater part of the site to which it belonged. This

vaulted chapel measures forty-seven feet in length from the eastern wall to the western, and in breadth twenty-three feet and three and a-half inches. The compass roof forms a circular arch, divided into four compartments by parallel arches, supported by pilasters or columns. Each of the compartments is subdivided by cross arches, the groins of which spring from the shafts, and intersect each other on the centre of the ceiling. Another set of springers supported by the same column form, with their antagonistic springers, a well proportioned range of pointed arches against each side wall."

Again, he says:—"The height from the present floor to the arched ceiling is eleven feet, but Mr. Maziere, the former proprietor, had built a vault underneath, about seven feet in depth, the floor of which ranges with the base of the pilasters that support the vaulted arches."

Members are recommended to possess themselves of a pamphlet, published anonymously in 1887, styled "*Remains of St. Mary's Abbey*," which is largely due to the pen of Mr. P. J. Donnelly, the Manager of Boland's Bakery, which adjoins the ancient Chapter-house. The pamphlet costs 1s., and gives, in a concise shape, the ancient history of the Chapter-room, and the results of the modern investigations made on its site. It sets forth a reconstruction of the Abbey based on the one fact remaining—the presence of this Chapter-house. This reconstruction is due to the skill and constructive knowledge of one of our Vice-Presidents, Thomas Drew, Esq., R.H.A., who has made a study of Cistercian architecture. From the presence of this Chapter-house he has determined the position of the Church and all the other buildings of the Abbey, and his ideas have been wonderfully borne out by excavations made within the site. In the year 1718 the body of Archbishop Felix O'Rudhan,¹ a Cistercian monk, who resigned his See, was found in this neighbourhood. Archbishop King ordered the body to be re-interred on the spot he occupied so long. Mr. Donnelly's pamphlet contains many illustrations of the ancient tiles found amid the excavations made in the neighbourhood. This Chapter-room, or the Scriptorium over it, was the place where Silken Thomas renounced his allegiance to Henry VIII., and began the Rebellion in which Archbishop Alen was murdered.

The Society then visited the ancient Danish Church of St. Michan, one of the pre-Norman Parish Churches of the City, and still notable for its vaults, with their curious power of preserving dead bodies. Interest was here centered upon the vaults, the statue of St. Michan, and the ancient stone font which the Rev. W. A. Reynell, when curate of this parish, discovered hidden in a loft.

From St. Michan's the Society proceeded to the Public Record Office, where Dr. La Touche, *Fellow*, Deputy-Keeper of the Records, exhibited the Maps of the Down Survey, the Red Book of the Exchequer, and documents with the signatures of Henry VIII., Queen Elizabeth, and Edmund Spenser; also various Papal Bulls and Royal Charters.

The Society afterwards visited St. Audoen's Arch, one of the ancient gates of the city, and St. Audoen's Church.

¹ He resigned the See of Tuam in 1235, and then became a Cistercian monk.

TWO HITHERTO UNDESCRIBED INSCRIPTIONS, IN IRISH, ON STONE SLABS AT CLONMACNOISE.

By W. F. WAKEMAN, HON. FELLOW, AND HON. LOCAL SECRETARY FOR DUBLIN.

Any investigator who may take the trouble to give even a little attention to the subject of Christian inscriptions of a date anterior to the middle of the twelfth century will, I think, readily arrive at the conclusion that Ireland is richer in the possession of monuments of that interesting class than any other country lying on this side of the Alps.

In England a lettered monumental stone of the sixth or four following centuries is a rarity indeed. In Wales lapidary memorials of the dead bearing extremely early inscriptions, and carved with the figure of a cross, are to be found, but they are few and far between. In Scotland their rarity is still more marked; and several of the examples discovered in that country must be considered, purely and simply, Irish. In the Isle of Man monumental stones exhibiting Runic characters, and carved with Christian emblems, have long attracted the attention of antiquaries. These remains were evidently erected by a Scandinavian people, but it is worthy of remark that the devices which they bear partake largely of a style for which Irish artists were, during many centuries, eminently famous, even in all parts of Europe. This circumstance is not surprising, as Manxland was long regarded as belonging to Erin; and, until won by the Northmen, had from an extremely early period been occupied by a Gaelic or Irish population.

When we remember Ireland as a chief seat of religion and literature for at least six hundred years ending with the twelfth century, we need not wonder that a large number of monumental flagstones were from time to time carved, and placed so as to mark the graves of bishops, eminent abbots, venerated teachers, illustrious laymen, or beloved brethren who, in the course of nature, or from any other cause, had recently been called to their rest.

As Clonmacnoise is admittedly the site of the most famous of all the early ecclesiastical schools of Ireland, it is there that one might calculate on finding the largest number of memorial *leacs* to be seen, in one locality, in the kingdom. Such an expectation will not prove vain to any visitor to the city of St. Ciaran, and yet it is painful to think of the loss of a large number of these precious records since the time, some seventy years ago, the late Dr. Petrie, in company with Samuel Lover, a brother artist well known to fame, spent more than a week in laboriously exploring and drawing the various remains which they found upon the venerable site. Petrie, on that occasion, was able, in his invariably accurate style, to sketch no fewer than 140 monumental flags, all, or very nearly all of which referred to individuals of note in their day who had lived and died within the sacred bounds of Clonmacnoise. He subsequently noted and sketched many others. Of the originals of these sketches a very considerable number have disappeared, and nothing is known of their present whereabouts. It is certain that not a few were appropriated by curiosity-hunters; and it is not unlikely that others, within the last sixty years or so, have been interred in graves, from a belief on the part of some of the peasantry that, bearing the sacred sign carved upon them, their presence immediately

over a coffin would add sanctity to the spot where the body of a departed friend was deposited. If many of the stones be thus hidden it is possible that at least some of them are only lost for a time, and may yet be brought to light; but, of those spirited away all that can be said is that they seem gone for ever.

The comparatively recent destruction, through ignorance or apathy on the part of persons who should have been their conservers, of several important memorial *leacs*, is greatly to be lamented. For instance, in the old churchyard of Kilcoo, county Fermanagh, close to Kiltyclogher, up to about thirty years ago, an unusually large collection of early cross-marked and legend-bearing memorial stones of this class might have been met with. They were described to me upon the spot by an intelligent farmer of the better class who had known them all his life. He said that they were similar to three inscribed examples which at the time of my visit to the place still remained; two of them, unhappily, in a very mutilated condition. Will it be believed that, just some twenty years previously, the missing records had been utilized in the formation of "pipes," or drains, by a contractor for the construction of a road which just touches upon the ancient cemetery of mysterious, and as yet unidentified, Kilcoo?

Again, within the memory of many persons still comparatively young, there existed at Glendalough, close to the Reefert Church, the King's Cemetery, a fine inscribed stone, not an atom of which now remains, the flag having been broken up by the miserable so-called "guides" who haunt the place, and its fragments sold bit-by-bit to English and American tourists, as "specimens from the tomb of a real old Irish king!"

In a plan, published in our *Journal* (July to October, 1889), of the monk's graveyard, on Inis Cealtra, Lough Derg, county Galway, is figured a highly remarkable monumental flag, exhibiting a beautifully designed cross, and bearing an inscription in the Irish character and language which, on being translated into English, reads "Cosgraich the Leinster man." This was, beyond doubt, the most interesting and valuable of the many sepulchral stones remaining on the "Holy Island." It dates from the tenth century; and the individual commemorated was an anchorite of considerable celebrity. A foot-note in the *Journal*, p. 164, adds:—"Unfortunately this stone disappeared in the summer of 1888."

It so happens that a person with whom I am well acquainted, and upon whose veracity every reliance can be placed, during a visit to the island one fine day of the season mentioned, witnessed the appropriation of a cross-inscribed stone which lay in the cemetery just referred to, by a party of tourists, who, from their dress and style of speaking, appeared to have hailed from America, or perhaps from some part of Australia. The stone was then placed by them in a cot or boat, one of the strangers remarking at the moment "how pretty it would look in the garden on the other side of the water." This stolen relic, for it was carried away, was doubtlessly the stone of Cosgraich. It seems strange that such an outrage could have occurred on Inis Cealtra, as all the antiquities of the place are supposed to be under the care and in the keeping of officials appointed by the Board of Public Works. Of course, it must be very difficult to remain always on the watch against iconoclastic feats, in places where empty-headed curiosity-seekers often arrive in large parties. Some Americans would appear especially prone to help themselves to portions of our historic treasures, and to possess a strange facility in escaping detection. It was only a year or two ago that visitors, said to

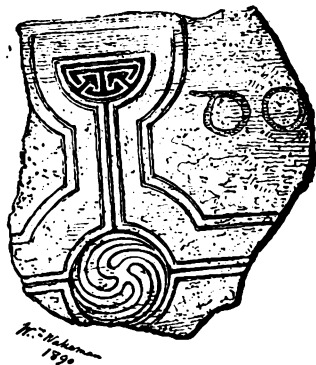
be of that nationality, irretrievably injured the great cross of Monasterboice, by breaking off portion of a saintly figure which had formed part of its story in stone. This cross, also, happened to be a "public monument."

It would be painful, and perhaps fruitless, to refer at any length to other acts of vandalism of this kind. Suffice it to say that on Aran and elsewhere, just as at Clonmacnoise, too many examples of early Irish memorial stones, which had been examined and drawn by Petrie, and thus rescued from oblivion, are not at present to be found.

On the other hand, it is gratifying to observe that since the publication by our Association of "Christian Inscriptions in the Irish Language," chiefly collected by Petrie, edited by Miss Stokes, and revised by Doctor Reeves, now Bishop of Down and Connor and Dromore, many valuable monuments of the same class have been found in different parts of the country. The number is probably sufficient to supply material for a full supplementary volume.

Through the kindness of the Rev. Denis Murphy, S.J., who was good enough to present me with the original rubbings, I am enabled to lay before the Association etchings of two hitherto inedited slabs somewhat recently found at Clonmacnoise.

They are here represented one-tenth of the real size. The longer inscription consisted of two lines, the upper one suggesting the familiar OR AR, i.e. "Pray for," the other giving the name, ANNSEN. Who this individual was I have been unable to ascertain. The name does not



occur in any list to which access can readily be obtained. The characters in the inscription have a very early look, and probably date from the eighth century. Unfortunately, the flag has suffered much from the effects of time, and seems to have been fractured at its top. It is, therefore, impossible to say whether the inscription, as usual, originally commenced with a small cross, or otherwise; but no large figure of the cross would appear to have accompanied the lettering.

The etching to the right represents portion of what had been an exceedingly beautiful cross-marked slab, bearing an inscription of which only two letters, viz., oo, "for," remain. It is much to be regretted that we have not the entire of this *loac*, as, besides the interest attached to an inscription, the design of the cross, as may be judged from what remains, was in the very best style of Celtic monumental art.

THE WALLS OF ATHLONE.

By R. LANGRISHE, F.R.I.A.I., VICE-PRESIDENT.

Owing to its commanding position on the passage of the great western road from Dublin to Connaught over the Shannon, Athlone naturally became one of the principal strategic points in Ireland, and therefore it is not surprising to find that in order to secure it from the incursions of the Irish chiefs, the Leinster or English side of the town was enclosed with a rampart of masonry sufficiently strong for that purpose, though, as we shall hereafter see, of little avail against the siege guns in use in the latter part of the seventeenth century.

As the Castle, and the Connaught Tower adjoining it on the north side, were sufficient to defend the ford or bridge from an enemy advancing from the west, so the deep and rapid Shannon completed the *enceinte* of the English town on the Leinster side.

The town on the Connaught side of the river, being inhabited by Irish people, was evidently not deemed of sufficient importance at that period to justify the cost and labour of erecting fortifications of masonry, and was, therefore, only defended by earthworks, which were probably not erected till near the end of the sixteenth century.

The walls, as they now exist, appear to have been built at different periods, the curtain-walls between the bastions on the north face are of much earlier date than the latter, as is evident from the character of the masonry, and the fact that the flanks of the bastions are built up against the curtain-walls and not bonded into them. It is very probable, therefore, that the walls were built in pursuance of the decree of Henry III., June 21st, 1251, recorded in Sweetman's calendar, and repaired, and otherwise improved in 1576 by Sir Nicholas Malbay. The bastions were probably built in 1623 by Sir C. Wilmot, as mentioned by Professor Stokes. The walls are shown on the map of the Ranelagh estate, the property of the Incorporated Society for Schools, which was made in 1784, and they appear then to have been standing throughout, from the Shannon at the north end of the town, forming the boundary between what are now the gas-works, and Messrs. Gleeson and Smith's woollen factory, to the Shannon again, near the south side of the town, enclosing an area of about 16½ statute acres. The north face of the wall for a considerable height is visible under the factory buildings, but the picturesque gateway and tower, from which Northgate-street takes its name, have been ruthlessly pulled down, and the wall between the site of the gateway and the northernmost bastion has almost disappeared, having been taken down for building purposes. The Ranelagh estate map shows this part of the wall as still standing, therefore the breach made here in 1691 must have been rebuilt, but perhaps so indifferently as to fall an easy prey to builders in want of stones.

A large bastion still stands here, at the north-east angle of the town, about 500 feet from the river, near which is the ruin of Court Devenish, of which, in speaking of the houses in Athlone, Sir Henry Piers ("Valancey Collectanea," p. 87) says: "One house, built backwards of the street by one Devenish, exceeded all the rest for politeness of architec-

ture ; but this beauty was all without doors, for within they were ill-shapen and ill-contrived." There is a curtain of some 250 feet in length, between this bastion and the next, facing north-east, with a turret in the centre, loop-holed for cross-bow or musket down to within four feet of the present surface ; here the height is from ten to twelve feet over the surface of the field outside ; the face has a batter of $\frac{1}{4}$ -inch to the foot vertical, and the thickness is about three feet at the top. Doubtless, several feet have been taken off the walls for building purposes, and the embankments along the inside have been altogether removed ; the fosse was probably six feet deep, so that one-third of the wall is now buried. The bastions have a batter of as much as three inches per foot vertical on the faces ; they probably replaced circular turrets, like that just mentioned, which are characteristic of thirteenth century fortifications.

To the south of the large central bastion, the length of wall now standing is only about one hundred feet, and adjacent is the only portion of the fosse which has not been filled in ; across the grounds of St. Mary's Rectory the wall has been entirely removed, but the track of it is still to be seen. Adjoining the stable-yard of this residence a small turret, or flanker, which formed the south-east angle of the town, still stands, hidden in a luxuriant growth of ivy, and from here the wall forms the boundary between the Rectory grounds and church-yard, and the town. At the south-west angle of St. Mary's church-yard stood the main-guard or gateway tower, covered by a very large bastion, 150 feet across the base, and projecting 100 feet, through the right face of which the street now runs, and on which point, on the large-scale ordnance map of the town, is written in black-letter character, "Site of Dublin gate," showing how little attention to antiquities in fortification the modern professors of that art give. The "Dublin gate" still exists in the left flank of the bastion, as shown on the map facing p. 107 in Story's "Impartial History of the Wars of Ireland," London, 1693, and forms the roadway leading out of Church-street, formerly "Leinster Market-street," into "The Bawn." All the walls of this great eastern bastion are standing, in whole or part, except the portions of the faces removed to straighten the street, and, where not actually visible, can be traced in the party walls of the houses built within and without it.

From the south or right flank of this bastion, the wall extended in a straight line for 400 feet down to the river, but it has been almost entirely pulled down, and buildings erected on the same line. A half bastion formerly stood next to the river, the outline of which still appears in a low, loose wall, which divides the back-yard of a cottage from Mr. R. Smith's timber-yard.

We now pass to the Connaught side of the town, where the first object which strikes the eye is the ancient castle, still grimly keeping guard over the "great stone bridge," the successor of that so-called by Sir Henry Piers, which was built for Sir Henry Sidney, under the direction of the Rev. Peter Lewis, as so well described by the late Rev. J. S. Joly in his little work on "The Old Bridge of Athlone."

The old castle is now sadly changed from the picturesque structure which it seems to have been in its middle age in the seventeenth century. Then the flanking towers were nearly as high again as they now are, and over the curtain fronting the river stood the governor's lodgings, with deeply recessed mullioned windows looking out over the rushing waters

below, not then confined with a "regulating weir;" the high and narrow bridge, with its many pier-points, and lofty monument; the quaint Elizabethan town on the opposite bank, margined with green meadows, and the soft blue outline of the Slievebloom Mountains, forming a charming background to the right of the picture, as we still see them. The river-front of the castle was so greatly battered down by De Ginckell's cannon that most probably it was not thought worth restoring, and so little value did the Crown set on it afterwards, that it was granted, with the lands belonging to St. Peter's Abbey, to Lord Ranelagh. The Crown appears to have resumed possession in 1827, according to a stone tablet fixed in the wall fronting the bridge, when the unsightly embrasures of bad brick, and the mean residential buildings, after the manner of the War Department of that day, were constructed, which, together with sundry patchings of crumbling bricks, so greatly disfigure this historic structure. The central keep, and much of the lower parts of towers and curtains, display undoubted thirteenth century characteristics in the masonry, for the castle was erected between 1210 and 1213 by John de Grey, Bishop of Norwich, then Lord Justiciary of Ireland, on the old Celtic dun which guarded the pass of Athlone.

There was a draw-bridge on the end of the bridge next the castle for defensive purposes, not for the passage of vessels as now, for the river was then too rapid for navigation at this point.

The defences along the river face of the Connaught side were most probably of masonry, and a bastion occupied the site of the present lock, the ruins of which are shown on the Ranelagh estate map. Immediately below this was "St. Peter's Port," the boat-harbour of the town, now filled in and occupied by Messrs. Wilson's saw-mill; the fosse which surrounded the ramparts was a continuation of this harbour. There appear to have been two lines of ramparts, judging from Story's map; they were formed of earth, and one at least was topped with a closely clipped quick-set hedge, as mentioned by Sir Henry Piers. From the bastion next St. Peter's Port, the rampart ran to the south of St. Peter's Abbey Church, the main inner rampart being quite close to its south-western angle, nearly on the line of the street in front of the Presentation Convent. There was a small bastion at the west end of the church, standing on what was formerly part of the graveyard, since occupied by cabins, which in their turn have disappeared as well as the bastion. It is said that a very slight excavation about this quarter brings to light large quantities of human bones, for doubtless this was hallowed ground for several centuries, though long since desecrated. The north and east walls of the Abbey Church still remain; it was used as the parish church until 1842, when the present church was built adjacent to another graveyard, in a more central position. From the Abbey, the rampart ran along what is now called Abbey-lane, at the north end of which, occupying the site of Bastion-street, and the houses at both sides of it, was a large bastion, the outlines of which are still traceable in the lane to the south of it, and the dividing walls of the yards on the north side. Hence the rampart ran along the line of Queen-street, called Pudding-lane on the map of 1784, and at the junction of the latter with Barrack-street, there appears to have been a gateway of masonry, judging from an ancient piece in the face of the wall of the Barrack yard opposite. Immediately over this ancient piece of wall may be seen marked on the map just referred to, "Sentry

box on old rampart," which is conclusive evidence, but both have now disappeared. This was the only gate to the Connaught side of the town. To the west of this gateway, was a large redoubt covering it, with apparently a guard-house standing within it. The roadway turned sharp to the left, and then to the right, at the redoubt, and passed on in the line of what is now called King-street (formerly Barrack-street), cut stones bearing the former name, and "Queen-street," in raised letters of late 17th century type are inserted in the corner house.

Either at this point, or where the fosse was crossed by Connaught-street, was a drawbridge, referred to in the accounts of the latter siege. The rampart was further continued in a northerly direction along the western boundary of the present barracks, to near the hospital, where was another large bastion, at the east side of which the rampart turned at right angles, and ran nearly on the site of the main range of officers' quarters, towards the river, next which stood the fifth and last bastion, from which the rampart ran along the river bank to the Connaught tower and the castle, thus completing the circuit, which contained about fifteen statute acres.

The Connaught tower stood about one hundred feet to the north of the castle, on the bank of the river, probably to command the approach along Barrack-street. It was greatly battered during the siege, but the ruins of it remained, I believe, till removed by the carrying out of the Shannon improvements and the making of the Eglinton-road by the Midland Railway Company. The ramparts of the Connaught side of the town, having been completely levelled down for building purposes, leave us nothing further to describe concerning them, so we will now pass on to give some account of the house fighting which took place, owing to their existence here, just two hundred years ago, which will be found in the following Paper.

THE SIEGES OF ATHLONE IN 1690 AND 1691.

By R. LANGRISHE, F.R.I.A.I., VICE-PRESIDENT.

ON the 9th of July, 1690,¹ William III. detached Lieut. General Douglas with three regiments of horse, two of dragoons, and ten of foot, to march towards Athlone for the purpose of securing this important post, which had been entrusted to the command of Colonel Richard Grace, a gallant old officer, who had rendered great services to the Royal family during the Parliamentary war.

On Thursday, the 17th of July, General Douglas arrived before the town. As his troops marched towards it, the garrison opened fire upon them with their great guns, but did them little damage. So ineffective was the fire that the army pitched their camp within a quarter of a mile of the town. A drummer was sent to summon the town to surrender, but the governor, firing his pistol in the air, said, "These are my terms,² these only will I give or receive, and when all my provisions are consumed, I will eat my old boots."³ As he did not consider the Leinster or English side of the town to be defensible, he had burnt it the day before, broken down two arches of the bridge, and retired into the castle.

His forces being insufficient to defend the whole town, he naturally thought that it was better to husband them for the defence of the Con-naught side, and, therefore, did not advance to meet the English army outside the walls, at which some writers have expressed surprise.⁴ He also raised breastworks about 200 yards above the town, and on the river-side, near the bridge, and had planted two batteries of two guns each, besides what were in the castle.

Friday, the 18th of July, was spent by General Douglas in constructing batteries, and the following day two field guns were planted, which did some damage to the defenders' guns. Then 150 men of each regiment were set to make fascines, and in two days after a battery of six guns was finished near the end of the bridge, from which fire was opened on the castle, in the top of which they made a small breach. A force was sent towards Lanesborough, to try and force a passage there, but was unable to do so, as the place was strongly garrisoned.

The battering train, which consisted only of two twelve-pounders, ten lesser guns, and two small field mortars, was unable to make much impression on the works, but the firing went on, till, on Tuesday, the 22nd of July, the besiegers' best gunner, named Nelson, was killed.

The following day news arrived in the camp that Sarsfield was coming to raise the siege, with 15,000 men, upon which General Douglas sent off the sick and wounded men to Mullingar. The Governor hoisted a bloody flag, which was the signal for much firing, but without any result of consequence.

¹ An "Impartial History of the Affairs of Ireland." London: 1693; also the later edition, with the name of George Story, Chaplain to Sir Thomas Gower's Regiment, as author.

² Grace "Memoirs."

³ "Impartial History."

⁴ *Ibid.*

General Douglas then finding that Athlone was too hard a nut for him to crack, called a council of war next evening, when, fearing that their communications might be cut off, the besiegers thought it best to decamp. So the baggage was sent away during the night, and the army followed at break of day, on the 24th of July.

General Douglas excused his retreat in a letter to the Duke of Portland, of which the following is an extract:—

“FROM THE CAMP BEFORE ATHLONE,¹

“July 24, 1690.

“MY LORD,

“I have done my best endeavours at Athlone. All my powder is shot off except two barrels, and, having no powder to make a breach in the entrenchments, makes me judge it absolutely necessary to retire to Mullingar, where I shall await his Majesty’s further orders. I shall say no more, but only wish I had more troops, and was otherwise better provided, for I do assure your lordship that this place is of the greatest consequence of any in Ireland,” &c., &c.

Also, in his letter to the king of the same date, he concludes thus:—
“I intend to march to-morrow,² and shall await your Majesty’s commands at Mullingar, lest my stay here without powder for my cannon might occasion a misfortune to my train,” &c., &c.

James II., in his memoirs, mentions his opinion, “that if other garrisons had done their duty,” as that of Athlone had, “they would have weakened the Prince of Orange’s forces, and retarded his progress.”

General Douglas then rejoined King William at Goldenbridge, near Clonmel, after some days’ devious marching to avoid the main roads, lest he should encounter a force of the enemy.

The following year,³ General De Ginkell having been appointed Commander-in-Chief of the forces of King William III. and Queen Mary, for the campaign in Ireland, arrived at Mullingar on the 18th of May, whither provisions, ammunition, and recruits for both horse and foot, were being despatched as they arrived in Dublin from England.

After contracting the extent of the fortifications at Mullingar, to make them more easily defensible by a small garrison, General De Ginkell marched, on the 6th of June, to Rathcondra, six miles from Mullingar, and encamped there. His force consisted of thirteen regiments of foot, one of horse, and one of dragoons, all of which had just received a new outfit. Within a mile of this place he was joined by Lieut.-General Douglas with nine regiments of foot, twelve troops of horse, and two regiments of dragoons. During the night a force of dragoons was sent on towards Ballymore, to prevent its being relieved, and the garrison from stealing away in the night, which, meeting with a party belonging to it, killed four of them, and took two prisoners, from whom it was learned that Ballymore was held by about a thousand of their best men, detached from Athlone.

(To be continued.)

¹ Grace “Memoirs.”

² *Ibid.*

³ Continuation of the “Impartial History of the Wars in Ireland,” by George Story; also “Military Transactions,” by Captain Robert Parker. 1691.

THE O'NEILL BADGE.

By ROBERT DAY, J.P., F.S.A., VICE-PRESIDENT.

IN the Volume of the Society's *Journal* for 1876-8 and at p. 498, I described and illustrated an inverted shield-shaped armorial badge of bronze overlaid with silver, bearing upon it the arms and supporters of the O'Neill family. This, as I explained, came to me with a hauberk of chain-mail that was found in the Phoenix Park by workmen when making the extensive line of railway that connects Kingsbridge with the North Wall. The hauberk was purchased from the navy who found it, and the badge, as I understood at the time, was got with it. The age of both were in harmony, and the seven laps upon the badge strengthened the belief that they were used for securing it to the chain rings of which the hauberk was made. Both were exhibited in the loan collection of helmets and armour which was held under the auspices of "The Royal Archæological Institute of Great Britain and Ireland," and were fully described by more able hands than mine in the valuable catalogue



published by the Institute ("Ancient Helmets and Examples of Mail"—London, 1881). Both have remained together until now, and would have so continued but for the following circumstances. A short time since in a letter from the learned Librarian of Trinity College, Dublin, he informed me that on comparing my illustration of the badge with an old drawing of the historical harp in the library of the College, he had discovered a remarkable resemblance both in outline, size, and detail between it and an ornament which had been upon the harp when the drawing was made, but had for some years been lost; and the only other evidence of its former existence was the empty space in which it had at one time fitted." Upon the return of my son to College after the Easter recess, he took the badge with him, and in company with the Librarian, compared it with the drawing, and found that it exactly resembled it and fitted into its niche upon the harp, so that it was unquestionably the

original ornament that had helped to give the instrument its family history. Upon hearing this I presented the badge to the Provost and Fellows of Trinity College. The regret I have in impoverishing my hauberk by parting with this interesting historical relic is more than compensated by the pleasure it affords me of having it in my power to enrich the harp by restoring the badge to its original position, where I trust it may long be preserved. I feel it my duty to give the same publicity to this as I did when, in the first instance, I believed that the badge was associated with the coat of chain-mail—the one reminding us of war, and strife, and tumult, and the other with what is at once the standard and the armorial ensign of our country, and the symbol of poetry, harmony, tranquillity, and peace.

THE NORMANS IN THOMOND.—PART I., 1275-1287.

By THOMAS JOHNSON WESTROPP, M.A.

IN the early history of the English arms in Ireland one episode stands, in a great measure, isolated from other events, with strong personalities on both sides of the combat and noteworthy by its very failure. Two men of the Normans were opposed to two men of the Celts—Thomas and Richard de Clare, of the house of Strongbow, against Torlough and Mortough O'Brien, of the race of Brian Boru—the gallantry and cunning of the Norman against the courage and versatility of the Dalcassian; each side being reinforced by the countrymen of the other. The struggle of these kingly races from 1276 to 1318 I purpose relating at some length; for the independence of Thomond was ensured for over two centuries by the result, and its continued independence has affected the history of the West to this day: for, had the Norman prevailed and the English power reached without a break from Athlone to Cork, the whole of our history might have been radically different; so I claim for Dysertodea a place among the decisive battles of our empire.

The power of the O'Briens seems to have steadily declined from the submission of their great King Donaldmore to the English. Donough Cairbreach, though a powerful chief, and Conor Roe, called in later times of Siudainë, held Thomond, Ormond, and Eastern Desmond with diminished splendour and men looked hopefully for the succession of Teige, Conor's son, for he was an able and popular prince, "great in action, with mighty gifts from the Holy Ghost, of a graceful and towering port, of great strength and agility of body and fortitude and firmness of mind . . . there was not an animal or creature under heaven he hated more than the English race;"¹ but a year after the abortive attempt of the Irish to elect a supreme monarch at Caoluisgë, 1258, "the protecting and flourishing bower, the graceful and real vine, the young Teige was untimely cut down by death"—"after Teige's death Erin died."² King Conor was absolutely crushed by the blow; he refused to drink, rejoice, or take comfort, and the malcontents of his realm finally rebelled against him.

He sent his second son Brian "the red" to subdue the district beyond the Shannon, and, with only his household guards and the forces of Donough O'Dea, Prince of Kinel Fermaic, left the great earthen palace which he had built at Clonroad and marched against the rebels in the

¹ "Cathreim Thordhealbhaigh." This work, which I take as the foundation of my Paper, was written in 1459 by John, son of Rory Mac Grath, historian of Thomond. He uses old authorities and poems, and his history tallies perfectly with all the Annals and State Papers I have yet seen, even in very incidental matters. The T.C.D., copy was made from a mediæval book in 1721, by the learned Antiquary, Andrew M'Curtin, of Corofin, for Teige M'Namara, of Ranna, a lineal descendant of the chiefs of Clan Cuilen, and whose interest in antiquities is shown by his restoration of the monuments of Quin Abbey, 1714. See also O'Curry, "Manuscript Materials," p. 234, lecture xi. The R.I.A. possesses a MSS. of part of the Cathreim dating 1509. The continuation of the Annals of Inisfallen, R.I.A., 23, F. 9, are practically an abbreviation of it, so I seldom cite from them. The MSS. to which my notes refer is R.I.A. 14, B. 22. There is a translation among the O'Gorman MSS.

² "Cath.," p. 12.

CUCULLIN'S LEAP



Burren ; ravaging Dubh Gleann (Glen na Managh) he crossed the ford of the skulls (Beal a clogaidh) at the head of Pouldoody creek and marched into the valley behind Ballyvaughan, when Conor Carrach O'Loughlin fell upon him in the wood of Siudainë, and, after an obstinate fight, Conor, his son Seonin¹ and many others were slain,² and the monks of the Abbey of East Burren (Corcomroe or De petrâ fertile) buried the king on the North side of the chancel³ and put over him his effigy carved in black marble (which remains to this day), with his flowing hair and tunic, pointed shoes and a reliquary round his neck, his sceptre and crown adorned with fleurs-de-lys. Soon after he fell his son Brian returned in triumph, and was inaugurated by Sioda Mac Conmara, the hereditary Marshal, at Moy Adhar,⁴ where a mound and rath east of a small brook with a pillar on the opposite side, about 2 miles N.E. from Quin, mark "where the kings of Thomond were made." His election was unopposed, for his nephew Torlough (Thoirdealbhaigh) was young, so Brian reigned at Clonroad for 9 years (1267-1276) and fought the English and governed with a strong hand. In 1276 Tr ough, son of Teige Caoluisgë O'Brien, revolted against the king, his uncle; he was aided by the Clan Cuilen under Sioda M'Neill Mac Conmara and the O'Deas (among whom he had been fostered) and they drove King Brian out of Clonroad, falling on him unexpectedly. He fled into Hymblod, where he had supporters, and after a conference they decided to seek aid from the Normans, so Brien went to "Thomas, the Earl of Clare's son, who was of English race, a man of great consequence, then residing at Cork," who undertook to head all the newly-come English in Munster if he was granted all that part of Thomond between the Shannon and a line drawn from Limerick to Athsollas.⁵

Thomas de Clare, Governor of London, was second son of Richard Earl of Gloucester,⁶ and he (Thomas) having borne arms against the king at the battles of Lewes, eventually through jealousy of De Montfort came over to the royal side, and, in concert with his brother Gilbert,⁷ arranged a plan whereby Edward the King's son (who was in their custody) escaped. They provided a swift horse for the Prince, and then, letting the attendants exercise themselves till their steeds were worn out, the royal captive galloped away.⁸ This brought them pardon and favour inasmuch that the King (Henry III.) made Thomas his secretary (1) in 1271. Gilbert was married to the Princess Joan of Acre and Thomas de Clare got licence to settle in Ireland 1269 (2), but did not do so till Edward's return from the

¹ "Annals of the Four Masters."

² Continuation of "Annals of Inisfallen"; older version MSS., T.C.D., F. 1. 18.

³ "Cath.," p. 15.

⁴ Magh Adhar in Toonagh parish, an irregular mound pear-shaped in plan, about 102 ft. x 82, and 20 feet at its greatest height, with a fosse round it. Nearer the stream is a heap of stones, and a short distance from the opposite bank, a pillar 6' 4" high, 3' 2" wide, possibly "the pillar of numerous hosts" of the Cathreim. The Ann. 4 Masters record the cutting down of the tree of Magh Adhar, first by Mælschlain M'Domhnell, 981, and again by Hugh O'Conor, 1051. O'Flaherty (Ogygia, vol. ii., pt. 3, cap. xi.) says it takes its name from the Belgians (Firbolgs).

⁵ "Cath.," p. 18.

⁶ The De Clares traced descent from Geoffrey, illegitimate son of Richard Duke of Normandy, whose grandson Richard accompanied William the Conqueror to England, and got lands near Tunbridge, whence the former surname of "De Tonebruge," They seem to have been looked on with suspicion by the Plantagenets.

⁷ Cassell's "History," vol. i., cap. LV.

⁸ "Hume," chap. xii.

Holy Land and coronation in 1274:¹ he had married Juliana, one of the daughters of Maurice Lord Desmond and Emmeline, daughter of Lord Salisbury, and got a grant of Maurice's lands in trust (3) from Prince Edward. These he regranted to Sir W. deValence, allowing as part payment a sum of £500, paid him in the Holy Land (4). He had a nominal right to Thomond, for Robert de Musegros, a former grantee, had surrendered Tradree,² O'Cormock and his castle at "Bonreth" to the king (conditionally on being allowed the cost of repairing, provisioning, and defending the same. The justiciary gave (5) the hostages held by Musegros (6), who undertook to warrant the new settler's title. Geoffrey de Geneville held the lands in trust till Easter, 1276, when De Clare granted to Musegros the safer and more satisfactory manors of Hampstead, Aldworth, Compton, (7) and Alverscote³ in England, (8) in exchange for Tradree, and the king (who had granted Thomond to De Clare in fee the previous year) gave him licence to enfeof knights in the various lands (10); thus De Clare was established in the angle made by the Fergus and Shannon as securely as Edward, King of England, and Brian, King of Thomond, could make him.⁴

The English had succeeded in getting a footing in Thomond even in the reign of Conor. King Henry III had in 1221⁵ granted for his life "The land of Tosmond" to the "King of Tosmond"⁶ (Donough Cairbreach) at a tribute of 130 marks; but six years after the grantee's death, Henry by a patent at Westminster gave Tradree (the very district assigned to De Clare) to Robert Musegros, allowing him to build castles on the same, giving him 200 good oaks from Cratloe, and the right of weekly markets and an annual fair at Bunratty.⁷ The cantred of Islands (including the royal city and palace of Inis Clonroad) was given to John FitzGeffry the justiciary; next year Master Matthew, clerk to King Conor, made an offer to King Henry for Thomond (2000 marks entry and 100 per annum, 1000 and 200 per annum, or 300 per annum without fine of entry) complaining

¹ Pembridge says De Clare came to Ireland 1274, and is followed by Grace and Cox. Ware says wrongly 1276. The seals of Youghal, 1393 and 1526, bear De Clare's shield.

² Lughad, son of Cas, A.D. 370, Ancestor of the Dalcassians, is said to have given his daughter Aeilfe in marriage to a royal druid named Trad: Aeilfe asked her father for his patrimony, which he, in accordance with an oracle, surrendered to her husband, whence it was named Tradraidhe (O'Curry's Lectures, vol. ii., lect. x.). Mahon, brother of Brian Boru, defeated the Danes at Tradree and Kilnasoola, before 973, and Hugh O'Conor wasted the district, 1052.

³ De Clare had a grant from the king of Alverscote, 1266, and from Nic Siphrewast of Hampstead, 1269 (Cal. Rotul. Patent vol. i, p., 40 and 43). They lay in Oxford, Worcester, and Rutland (Abbreviatio chart orig. vol. i., p. 26).

⁴ De Clare's ten grants here cited will be found thus—No. 1, in Cal. Rotul. Pat., p. 44, Anno, 1271, and from No. 2, in the Cal. of State Papers, Ireland, under these dates 1269, Ap. 8; 1270, March 30; 1273, May 3; 1275, Oct. 23; 1276, Feb. 12, March 2, May 13; 1275, Jan. 26; 1276, July 6.

⁵ Among the nominal grantees, John Fitz Thomas held Cruchlid (Crughwell) O'Cassin, and part of Corkemricht, wasted by the Irish, 1282. John Fitz Geffry held the cantred of Islands at 43 marks, and Musegros held Tradree at half a mark, and O'Cassin at 200 marks. Conor O'Brien used to pay 140 marks for Thomond.—("Cal. St. Papers, Ireland)."

⁶ Tracts, T.C.D., Fagel, M. ii. 34.

⁷ For the grants to Musegros see Cal. St. Papers, Ireland, under dates Jan. 11; 1248, May 2, 1251 (oaks), and Feb. 23, 1253; Camden says wrongly in his "Britannia" that Musegros granted his Irish lands to the king, and the latter gave them to Richard de Clare.

that the Crown bailiffs were very offensive and troublesome and harassed Conor with lawsuits at Limerick, so the king bade the justiciary to desist from these suits and take 100 marks security from the King of Thomond. A few years after this (1257) there was a great war between Conor O'Brien and the English of Munster, who were slaughtered and wasted by him and his son Teige,¹ who, says MacGrath, "did not suffer one of that nation to inhabit the size of the meanest hut in that flourishing kingdom." Brian followed in his brother's footsteps and in 1270 turned against the English and took the castle of Clare² (Clar-atha-da-Coradh), but three years later Lord Desmond led a great army into Thomond³ and subdued Brian (no doubt this facilitated Torlough's revolt). Finally King Edward confirmed De Clare in De Musegros' lands in 1275 (he being bound to the Crown in five knight's fees)⁴ which Brian Ruadh confirmed. The armies of King Brian, De Clare, Fitzgerald, and the Butlers mustered one evening at the Thomond gate of Limerick and by a forced march fell on Clonroad Palace at early dawn; fortunately for Torlough he was absent in Corcovaskin (Moyferta and Clonderlaw) receiving the fealty of the Mac Mahons, so Brian occupied the deserted town and palace, and, being joined by the O'Gradies and others took the town of Quin (Cuinché) an important strategic post against the Mac Namaras and necessary for keeping open the road to his Norman allies. It had a church, dedicated to St. Finghin and afterwards rebuilt by De Clare, massive, battlemented, with huge stone gutters and narrow lancet windows "at once a church and a fortress." The Norman eventually strengthened his position by erecting a fort on the eastern bank of the stream⁵ a great court 120 feet square with walls nearly 10 feet thick and round towers 40 feet broad at three of its angles; he also repaired "the defensive thick walled castle of lime and stone, which was a sheltered impregnable fortress, a wide whitewashed mansion, which he founded at the clear harboured mouth of the Raité"—Bunratty—the most historic castle of a historic county. Brian then ravaged the O'Deas and Clan Cuilen, but the latter collected their families and cattle and fled over the northern border into the woods and mountains of Slieve Eachty.

Torlough fled from Corcovaskin up the Atlantic coast, resting a night at Tromra (the house of Donald, son of Teige Aluinn O'Brien) opposite Mutton Island. He took refuge first in Corcomroe and then among the Clan Cuilen, and won over the De Burghoes (who were jealous of De Clare), the Siol Anamchadha (O'Madagans) and the O'Kellys of Hy Many: he was also joined by some of the M'Mahons, O'Gormans, and the sons of O'Brien of Tromra. Feuds now broke out along the border, and the Clan Cuilen so

¹ "Annals of the Four Masters."

² I find no earlier occurrence of the name "Clare" for Thomond than M'Grath, 1459, who also calls the Abbey of Forgy by that name, as does Bishop Thady's exemplification of Donaldmore's charter, 1461. The name, no doubt, is derivable from the plank bridge at the important Castle of "Clar" (and not from the Normans); nor did it finally displace "Thomond" till far down the 17th century.

³ "Annals of Clonmacnoise"; "Annals of the Four Masters."

⁴ "Cal. State Papers," No. 1192.

⁵ It evidently did not exist in 1278, but was built before 1280, and burned 1305. It probably remained a ruin in 1318, as De Clare camped in the church. The Franciscans in later years utilized its ruins for the noble Abbey on its site. See papers and plan in our *Journal*, vol. ii., Series 4, by T. N. Deane, and vol. viii., Series 4, by T. J. Westropp. The "Annals of Inisfallen," T.C.D. MS., record its building in 1279-80.

ravaged Tradree that De Clare had to make a trench and wall from Lattoo Creek to Rosmanaher, which was, of course, as efficient as the Roman wall or Great wall of China to keep out the wild tribes. Torlough and his forces entered Thomond from the North East through Kinel Donghailé. The enemies met for the first time at Moy Greassain : a fierce but confused battle turned against Brian, and numbers fell on both sides ; amongst them was De Clare's brother-in-law, Patrick Fitz Maurice. Bunratty was filled with lamentation, and each felt his loss as if he had been their relative. Brian had fled thither and was at dinner with De Clare, when the latter's wife denounced the unfortunate king as the sole cause of her brother's death and got leave to hang him. He was seized at the table and brought out of the castle ; he was then "bound to a stern steed"¹ and dragged to death ; his head was cut off, and the mangled body suspended by its feet from a gallows. This frightful deed was aggravated by the unusually solemn alliance existing between the murderer and his victim. "They had sworn to each other all the oaths of Munster, as bells, relics of the saints, and bachalls . . . and for confirmation of this indissoluble bond . . . they drew part of the blood of each other which they put in a vessel and mingled together ;"² nay more, at the sacrament they had divided the host between them. This hideous tale was used in the remonstrance of the Irish chiefs to Pope John XXII. to show the treachery of the English.³ Some writers⁴ say that soon after this the Irish drove Desmond and De Clare into Slieve Bloom (Slieve Banny, Holinshead and Ware) and beset them till they killed and ate their horses, having finally to make an ignominious surrender by promising to make satisfaction for Brian's death and give up Roscommon Castle, but the silence of the Irish authorities on an event so flattering to their nation throws doubt on the story.

The murdered king left several sons. Donough, the eldest, was now leader of the Clan Brian, and proceeded to revenge his father's death : he very nearly succeeded. De Clare and a detachment of his troops were at Quin the following year (1278) when Donough surrounded them, and driving a number of them into St. Finghin's Church, burned it over their heads. The "Annals of Clonmacnoise" say De Clare was in the building ; however, he with difficulty escaped to Bunratty with the loss of most of his men. He now strove to make a compact with Torlough, but the prince refused, and going in haste to Moy Adhar, was inaugurated king by Sioda. The clever Norman then sent a flattering and hypocritical message to Donough, who laid aside his resentment, joined his father's murderer and reduced Uaithné⁵ and the Burren, the O'Loughlins and the

¹ Ann. Clonmacnoise. The Ann. Four Masters say "drawn between horses," The Cathreim "barbarously executed," Pembridge "O'Brene interficitur." The letter to the Pope, "Subito de mensa et convivio arreptum in cauda trahi fecit equorum, amputato quoque capite, truncum corporis per pedes suspendi fecit in ligno" (Fordun's *Scotichronicon*).

² "Ann. Clonmacnoise."

³ They say "In majoris confederacionis et amicitie signum, de eadem hostia consecrata in duas divisa partes, nequiter communicavit (Dom Thomas de Clare Comitis Gloverinæ frater)."

⁴ Ware, Cox, and Leland.

⁵ Uaithne (Wethney or Owney, Co. Limerick) appears as held on lease by De Clare in 1283. Its Abbot was fined for harbouring the Irish, Nov. 1290 ("Cal. State Papers, Ireland"), confirming M'Grath's statement as to its sympathy with the O'Briens.

Mac Mahons. Torlough fled from Clonroad to the Clan Cuilen, and the brave Sioda, falling on the allies at Quin, was slain, and his little troop scattered; his bard sings:

"It is sad, oh cheerful Sioda, whom none dare oppose in war,
When you came to Limerick, and when Brian fled before your cavalry,
None could gainsay your fame, nor King Torlough's,
Deadly thy blows, and red thy dart at Magh Greasain,
I count for ever and cannot tell the number of thy deeds.
Many in Quin's battle of swords, in the fight were laid supine,
Thy coming into Quin without thy host, I cannot but greatly lament."¹

Covêha (Cumheadha) Mac Conmara, his son, was chosen chief in his stead: "the choice was not a pebble instead of an egg." He, with Torlough and the latter's brother Donald, fled to the woods of Furroor (Forbhair), and as De Clare refused peace, they prepared for a raid.

Donald, the king's brother, marched to Dromgrencha, a wooded hill near Clare Abbey, and fell upon Mahon O'Brien (an adherent of Clan Brien)² and the Kinel Donghailé (O'Gradies), who, when they saw the red striped banner of Donald, and the standards of Owney, Clan Cuilen and Kinel Fermaic, fled past Ennis, leaving it to the enemy, who massacred the men, and carried the women, children, and cattle westward, but being overtaken by De Clare and the Clan Brian, massacred the captives and slaughtered the cattle at Moin-na-saed, and escaping with difficulty through the woods, joined King Torlough between Rath and Dysert. After this cruel raid the king fled to Owney, and Covêha to Donaldmore Mac Carthy, Prince of Desmond. De Clare sent to offer a large sum for the surrender of "Mac Conmara" ("son of the sea hound, or hero"). No, replied Mac Carthy, I will not surrender the "hound against his will, for he does not belong to me."³

Next year, 1279, De Clare collected a force at Fertain (near Tulla), but Donald fell on some of the levies at Coill Driung, scattering, and slaughtering them. He then sent their weapons, harps, and shields to Torlough, and the broken shields and golden spurs of the knights, in derision, to De Clare, who lost heart, and after pretending to make great preparations,⁴ tampered with some of Torlough's allies; the king repaid him by ravaging Tradree up to the town of Bunratty, and forced him to recognise his title and banish Donald. In the spring of 1280, M'Carthy⁵ effected a compromise, Torlough was to keep eastern Thomond with its fertile soil, its lakes abounding in fish, and the natural strongholds of Slieve Eachty, and Slieve Bernagh behind him. Donough was given the west, with its endless forests, the sea shore and the defensible valleys of Burren and Kinel Fermaic. It was no part of De Clare's policy to let

¹ "Cath.," p. 36.

² Mahon was son of Brian, son of Donald Connachta, the brother of Donough Cairbreach; he lived to see the end of this war, and was slain in 1320. The continuation of the "Annals of Inisfallen" describe the fight of Clare Abbey as "a bloody slaughter of all their forces."

³ "Cath.," p. 48; "Ann. Inisfallen," R.I.A. copy.

⁴ *Ibid.*, p. 54.—John de Hiwys held his lands from De Clare on presenting a pair of gilded spurs ("Cal. State Papers, Ireland").

⁵ Also described (with a pious thanksgiving for M'Carthy's safe return) in "Ann. Inisfallen," T.C.D. copy.

matters settle, so he summoned the English nobles to meet him. Burke and Butler marched through Torlough's land from the north, and met De Clare and Fitzgerald at Tiobraid-na-huinsion. Donough could not resist joining them, so Torlough in alarm sent Donald, Dermot Mac Mahon and Covéha M'Conmara (under protection of Butler and the Earl of Ulster) to stipulate for peace. De Clare strove to get them seized, but Butler insisted on keeping faith; the English quarrelled and got into confusion "like a skein of tangled thread," till the Earl of Ulster, "a Solomon for wisdom," ordered hostages to be given to De Clare, and Torlough to be confirmed in East Thomond, and the English retired.¹ This peace was soon broken. Donald came to Quin to purchase wine for his brother's palace. Quin seems to have been the frontier fortress of the Normans, and being near Clonroad, an army could in a few hours fall on that palace without having to march along the face of the hills held by the Clan Cuilen. The prince had completed his purchase, and the Irish and garrison were peaceably mingled near the Castle, when a Norman soldier, seeing Donald mounting his horse, struck at him with his lance, and wounded him in the groin. In his agony the victim struck his slayer with a skean, and the Norman with difficulty staggered back to the castle, falling dead in the gate. Taking up their prince's nearly lifeless body (the lance projecting through his back) the O'Briens rode off pursued by the garrison. Thus died the brave but merciless Donald.

"The son of Teige's death is Munster's ruin,
 No man dare challenge his wrath
 When supporting the rights of the house of Teige,
 I see the country pierced, wide plains already red,
 The fields red beneath their armies,
 Their satin flags and their faces red.
 The sun is obscured, the hills are blighted,
 The pure wind has fallen on each soft plain and sea,
 The fishes are disturbed, and the fenland's harvests flooded,
 There are cries and groans aloud for the patron of the poor.
 He was pierced by a stranger's lance,
 Donald beg O'Brien, the combatant, with Javelins.
 Donald of the sword, the fair hero-branch of Cê,
 Who will ne'er be let return by the Son of the living God."²

De Clare and Donough then surprised Torlough, who fled as before to Furroor, but soon came out of its defiles with so strong an army that De Clare made peace, and, summoning the rivals before him—we can fancy the princes scowling at each other, and the crafty face of the Machiavel of Thomond as he addressed them—said, "Whichever of you first attacks the other shall have my support." Torlough took up the challenge and ravaged Donough's subjects, the O'Quins and O'Deas, though he had been fostered among the latter (however his foster brothers, Donough and Muiredagh O'Deaghad, were with him). The cost of this year's war was £128 15s. 2d., lent by Theobald Butler. Torlough, with difficulty, brought his plunder to Slieve Eachty, for the people of Kinel

¹ "Cath," p. 30.

² *Ibid.*, p. 64.

Fermaic,¹ outnumbering his army, pursued, so that Covéha had to cover his retreat. Soon afterwards Torlough's army ravaged Dubh Glean, and routed an ambuscade laid by Donough, of whose followers they slew Conor Carrach O'Loughlin and O'Hehir, chief of Ibh Flanchadha, losing of their own men Dermot M'Mahon and Aneslas O'Grady,² and forced Donough back into the rugged and lonely hills, for Torlough's men had acquired an appetite for fighting, "even though their faces were red and their hands blistered³ by their exertions;" thus the king got temporary possession of the West.

1282. Donough fled to Hy Fiachra,⁴ and Torlough, having formed a camp on Slieve Elva⁵ (a bold ridge north of Lisdoonvarna) trusting to Covéha to keep peace in the East, was unprepared for a foe, when the standards of the prince appeared before the camp, and the royal forces, not having time to arm themselves, fled. Torlough, with difficulty escaped, and Donough was reinstated over Western Clare.

1283.⁶ Next year a conference took place between the rivals near Island Macgrath, on the west bank of the Fergus, where it suddenly widens into the broad estuary below Clare Castle. Donough and his men having drunk too much mead, abused Torlough so grossly that he vowed vengeance, and winning over Donald O'Conor and Congallach O'Loughlin (thereby winning Corcomroe from Donough) he took advantage of a violent storm to desert the conference with his new adherents, intending to attack Donough's three houses; the latter prince seeing this, sprang on his horse, and with a few followers, attempted to retire, but was set on by the Clan Torlough, and after slaying Kennedy O'Brien and wounding Mahon O'Loughlin, his horse was killed. The unfortunate prince plunged, severely wounded, and in his armour, into the Fergus, swollen by the recent storm; many of Torlough's men swam after him,⁷ others poured showers of arrows over him; he lost strength, and calling to God for mercy, so that all his foes heard, he raised his hands to heaven, and was swept under by the current.⁸ His body was recovered and buried. He was a courteous, merry prince, and encouraged learning;

¹ Macgrath says expressly, "they took many towers," contradicting the received opinion that except Bunratty, Clare, Clonroad, and Rosroe, the other towers are of the 15th, 16th, and 17th centuries.

² O'Donovan thinks that the O'Gradies were settled round Kilnasoola till 1318, but they do not appear in De Clare's "Inquisition," 1287.

Aneslas, son of Malachi, was fourth in descent from Ghrada, or Bhrada, who gave his name to the clan, and his descendant, Sir Denis O'Grady, or Brady, got a patent of his estates, Jan. 5. 1543, and is ancestor by his son John of the O'Grady of Kiltallyowen, and by his son Hugh, first Protestant Bishop of Meath, of the Bradies of Raheens, Co. Clare, and Myshall, Co. Carlow.

³ The Dalgais suffered from swelled hands on other occasions than Clontarf; some attribute this to their love of display in decorating their sword-hilts with gold wire.

⁴ Probably the little district of Hy Fiachrach, adjoining Burren and in the barony of Kiltartan (Tribes and Customs of Hy Many), and not the great Northern Hy Fiachra.

⁵ The scene of a battle of Cormac-ul-fada, King of Ireland, A.D. 239. "Annals Four Masters."

⁶ The "Four Masters" say 1285, but De Clare's leave of absence in 1284 confirms Macgrath in this date. The position of the conference is fixed by Torlough's retreat "along the estuary Westward," and Donough's death in the Fergus.

⁷ Note how perfectly this scene corresponds to the spirited verses in Macaulay's "Horatius."

⁸ "Cath.," p. 86.

he had reigned jointly with Torlough in Thomond for nearly seven years:—

“The death of Donchad is the loss of the learned, the grief of every bard,
Brian Rua’s son of no timid fight, sweet were his wars in the west;
The cold earth is now his bed, and we his tribe are in sorrow,
We loved him as the ocean loves the sources of the Shannon.”

Torlough was now sole king, and in 1284 defeated Donough’s brother Torlough Oge, and took Ennis from him, adding a stone castle to the west entrenchments of Clonroad—

“Torlough, of the full courts and numerous throngs,
Laid first the stones of my foundation deep
In Innis, lying westward of Cluanruadh,
Where he let no man with ambition come.”

He was now undisputed King of all Thomond (save Tradree), and plentiful harvests, calm seas, and fine weather favoured his reign.

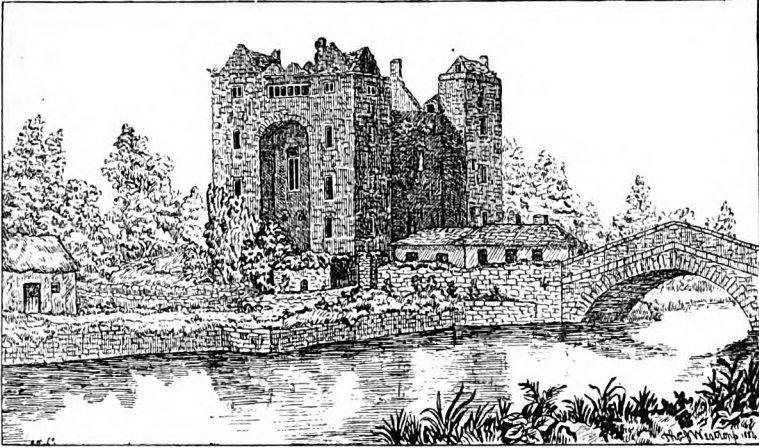
Thomas De Clare, as if feeling his occupation gone, got licence to leave Ireland for three years to look after his English estates (September 27, 1284).¹ No sooner was he in England than the tribes lodged a complaint against the English. Torlough received the deputation next spring in his palace of Clonroad, and in response wasted Tradree. De Clare was detained in England, having, besides his own concerns, to appear in a lawsuit at Easter, 1286, in favour of Cecilia, wife of John de Musegros, who claimed £120 out of Alverscote, which had been granted by De Clare to her son Robert.² The Norman, much enraged by the ravage of his estates, returned and gathered another army. On August 29, 1287, Torlough met him within the borders of Tradree, and was again victorious.³ De Clare was slain (it is said, by a blow of the king’s massive battle-axe, which clove the shoulder at the neck through his armour), and along with him fell Sir Gerald Fitzmaurice, Sir Richard de Taafe, Sir Richard Dexeter, and Sir Nicholas Teeling. The inquisitions taken after his death are extant, and show that he held large estates at Youghal and Inchiquin, Co. Cork, Ballyduwil and Moyavenich, in Limerick, and Bunratty, worth £357 11s. 5d. per annum.⁴ He was succeeded by his son, Gilbert de

¹ “Cal. State Papers, Ireland.”

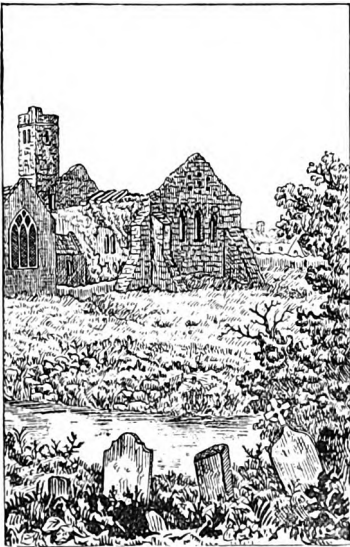
² *Ibid.*, No. 212.

³ “Annals of Clyn,” Cox and Ware. The continuation of the Ann. Inisfallen say, “The Earl Thos. de Clare who was the protector of the English in Munster, Gerald Fitzmaurice, Richd Taafe, Richd Decitir, and Nich Teeling were slain in a battle which they fought against Torlough son of Tadgh.” The date is taken from Sir Maurice de Lee’s deposition (“Cal. State Papers, Ireland, 1301). Mr. James Frost, and Mr. George Stacpoole Mahon, tell me they have failed to identify the battle field, and that no tradition of De Clare exists among the peasantry of Tradree, probably from the influx of English settlers, as the reverse is the case at Dysert and Corcomroe.

⁴ September 18, 1287, (“Cal. State Papers, Ireland,” No. 459). This throws much light on the Norman Colony; Gerald, brother-in-law of De Clare (“Fitzmaurice”), held Rath Lathyn (Ralahine) at 4 marks. Ric de Affoun held Cathyrnachim. Robert Bagot of Dinany; Gilbert Peppard of Carrigdir, £4; Peter Kingsat (? Kingsale) of Ballymarkahan (near Quin), 13/4; Walter Russell of Urlane, 66/8; Walter Flemyng of Clenagh, 66/8; W. St. Alban of Ballygirtheen; John de Hiwys of Carthirth at rent of a pair of gilt spurs and a pair of white gloves at Michaelmas; Patrick de Laydupern



Bunratty Castle, Co. Clare.

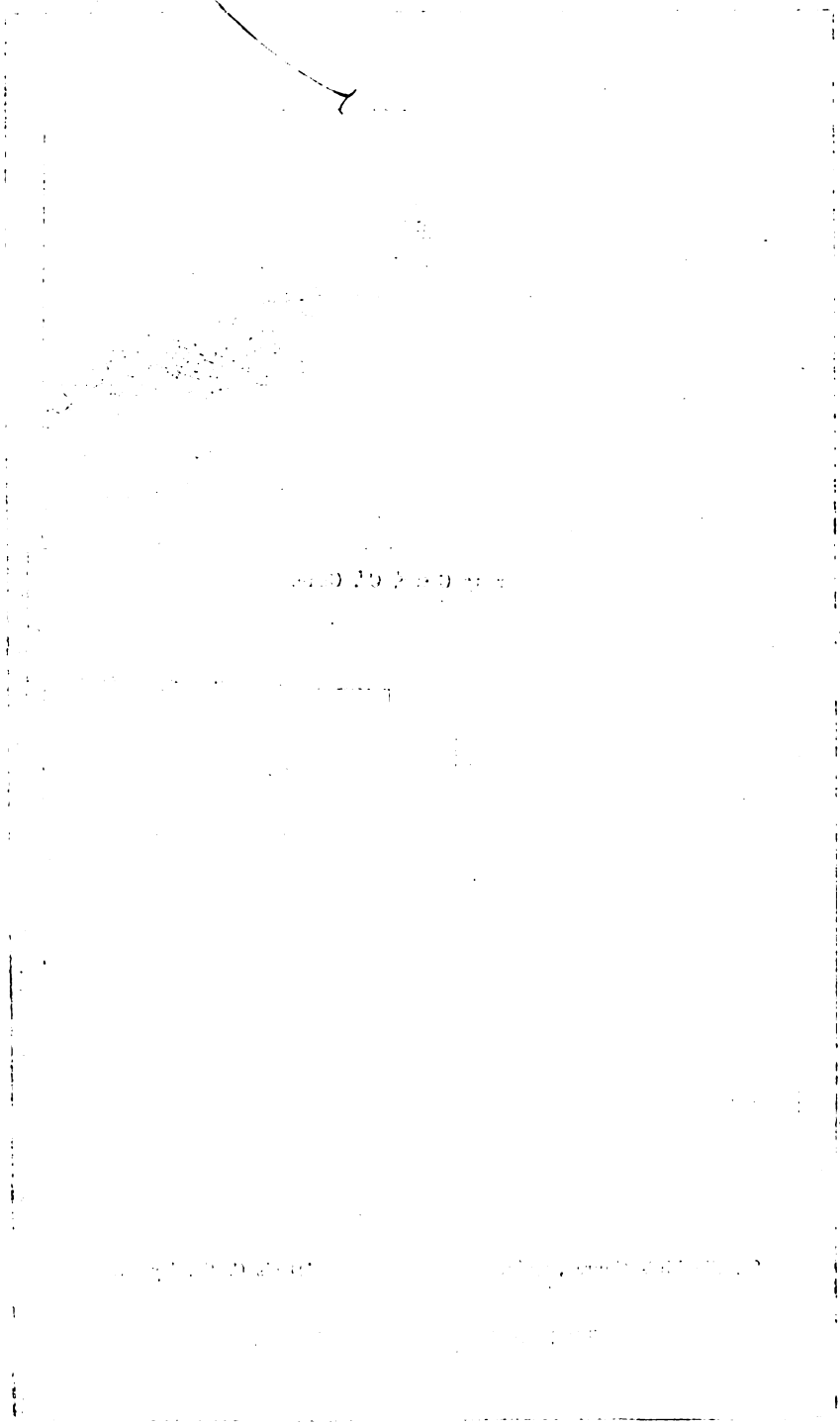


St. Finghin's Church, Quin.



O'Dea's Castle, Dysart.

THE NORMANS IN THOMOND.



Clare, a mere child of six, who had been born in Limerick and baptized in St. Mary's Cathedral by Gilbert the bishop, February 3rd, 1281.¹ Thus all irritation of the Irish was stopped for the time, and Torlough at last reaped the fruit of his long warfare.

of Rathfollane and Carrigoran; Nic de Interberg, Henry White, and Walter Russel of Ballysallagh; Ric Fanyng of Ballynevin; Maurice Rochford of Kennadounwil; Geoffrey Tumberlach of Rathcorran, 40s.; Roger Mailor of Ballyconwill; Henry Tuke of Clonloghan; Severn Fitz Ralph; Adam Manorbeck; Hugh Pirun; Robert Ingram; William Minur; John D. Estamers; Hugh Lowys; Walter Wigmore; Elias de Cheyne; Maurice de Lees; and Robert de Lisle (de Insula) appear among De Clare's tenants and retainers. Quin, Cappa, and Ballymulcassel, were waste, and Tullaghglass and Ardkeile could not be leased. "Tirdalwayth" O'Brien (the King) is stated to owe 182 marks (which we may presume were not claimed). Nearly all the above farms retain their names on the six-inch Ordnance Survey sheets, 42, 50 to 52, and 60 to 62. There is a grim humour in the fact that the Exchequer sued De Clare more than once for the debts of the O'Briens because he held their lands (1280 and 1284 Close Rolls).

¹ Ware gives *Gerald le Mareschal*, Archdeacon of Limerick, as its bishop from January, 1272, to February, 1301. The name "Gilbert" may be a heedless repetition of young De Clare's name. See also "*Liber Mun. Hiberniæ*," vol. ii., p. 58.

CLOUGHUGHTER CASTLE, COUNTY CAVAN.

By S. K. KIRKER, FELLOW, HON. LOCAL SECRETARY FOR CO. CAVAN.

THE ancient Castle of Cloughoughter stands on a small island in Lough Oughter, one of those numerous expansions by which the Erne enhances the beauty of the country through which it flows. The castle's solitary tall grey mass of masonry is a notable and attractive feature in the scenery of its neighbourhood, which is one of the most picturesque in the Co. Cavan. The town of Killeshandra is three statute miles to the west, and from it Cloughoughter is most easily reached.

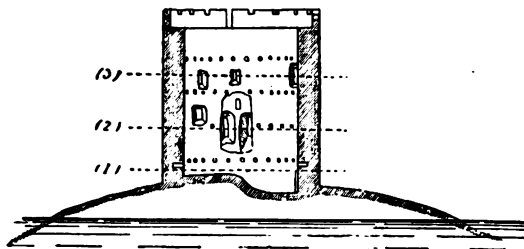
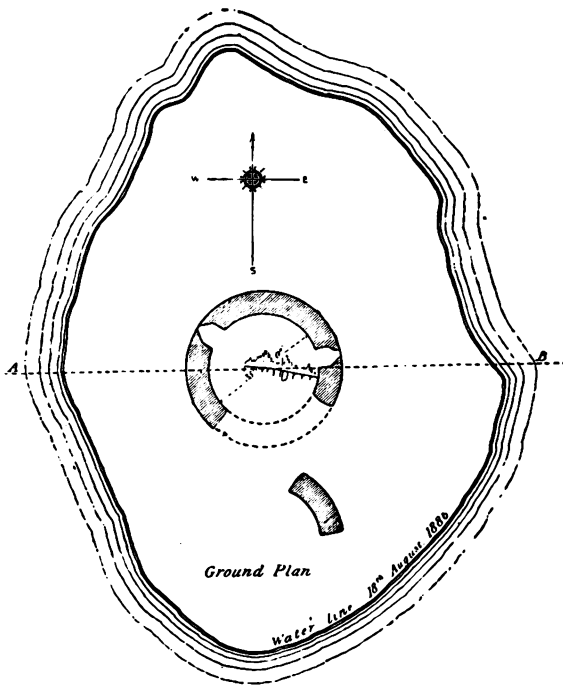
The castle is circular in plan, the internal diameter being 35 feet, and the thickness of the outer wall 7 feet, as shown on the sketch accompanying this paper. There are no internal walls existing, nor traces of any except in what may be called the basement. Here there are the remains of a wall running through almost the centre of the building, and on one side at least of this there appears to have been a compartment.

About one fourth of the outer wall toward the south has fallen; the remaining portion, which consists of ordinary rubble masonry, is in a fairly good state of preservation, except that most of the jambs and other dressings of the windows, which were of cut stone, have been removed.

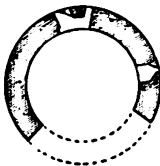
There is no convenient mode of access to the upper part of the building, and I was, therefore, unable to obtain accurate measurements higher than I could reach with an oar. There are, however, traces of five floors, the topmost of which formed the roof, and was surrounded by an embattled parapet about 6 feet high and 2 feet 6 inches thick. The distance between the first and second and second and third floors was 10 feet 6 inches, and the distance between the other floors appears to have been the same; by this means I estimate the total height of the structure above the highest part of the island to be 55 feet. From the top of the castle, therefore, an excellent view of the surrounding country would be obtained, and a very advantageous position afforded in the event of an attack by an enemy.

The floors appear to have been supported on beams about 12 inches square, inserted in the wall about 3 feet, and spaced about 3 feet apart, as the present holes in the walls would indicate.

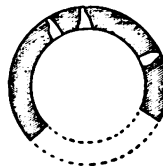
There is an opening in the parapet on the north side extending down to the top of the main wall. At this point some masonry projects outwards; and below that for a considerable distance at intervals single stones also stand out from the face of the wall. These projections would seem to indicate that there was the usual corbelled projection with opening, to protect the principal entrance, which was on the same side at a height of 15 feet from the ground. It is on this side that defences would likely be increased, as opposite it the water between the island and the mainland is shallowest; indeed, when the level of the lake is very low stones appear above its surface at several places in this line, and it is a reasonable supposition that these stones are part of a causeway which once existed. The distance from the mainland in this direction is about 400 yards: to the south it is only 200 yards, but here the intervening water is probably very deep, as the slope of the shore is precipitous.



Vertical Section on line A.B.



Plan at (2) on Vertical Section.



Plan at (3) on Vertical Section.

CLOUGHUGHTER CASTLE, CO. CAVAN.

The windows or openings in the lower part of the castle seem to have been trimmed with cut-stone jambs and semicircular arches, but it has all been removed except a springer and arch stone of one window. This window must have been about one foot wide by three feet high. Some of the openings in the upper portion of the building have flat lintels, and are wider but not so high as the one referred to.

Where the breach has taken place the exposed section of the wall on the east side is almost vertical, and on the opposite side it only slopes about one foot in the total height. These almost precipitous margins of the breach, and an existing large intact portion of the fallen wall, about 20 feet long by 10 feet high, show the substantial character of the work.

The foundations of what would seem to be appurtenances belonging to the castle are to be found on the mainland nearest to the castle on the south, in the townland of Inish-gonnell, and part of the old walls is roofed over and used at the present time as a shed for cattle by the farmer in whose field it is. The pasture in this field has a very green appearance compared with the adjoining plots, owing, doubtless, to the fact of its having been fertilized by the drainage from the buildings.

It is said that a broad flagged road runs under water from the castle (in a southern direction) to the nearest point of Inish-gonnell, and the lake is thought to be much deeper here now than formerly. I think this is very improbable. There is no trace of any roadway to be seen, and nothing to indicate that the lake is deeper now than ever it was.

A very interesting fact about the site of the castle is its being an artificial island or ancient crannog. The nature of the island might be inferred by one approaching it from the south or south-west, as it is seen to be formed with loose stones, covered with brushwood and small trees; while, on closer inspection—at least, when the water is at summer level, its character is clearly visible, for the stakes or small piles are visible all round its margin, and even some of the horizontal timbers are exposed to view. The piles are of native timber, from 4 to 6 inches in diameter, and pointed at the lower ends; while the horizontal beams are larger, being about 9 to 12 inches in diameter. The island is 190 feet from S. to N., and 140 feet from E. to W., and its highest point is about 10 feet above the summer level of the lake.

In Lough Oughter, with its numerous ramifications, there are two other crannogs, each within half a statute mile of the castle. The generally well-wooded shores of these lakes, and their numerous islands thickly covered with trees and underwood, give a very beautiful appearance to the district. Thus, apart from its antiquarian relics, the locality is well worthy of a visit by the tourist, on account of its picturesque scenery; and Lord Farnham, in whose estate it is, has provided a neat cottage at Killykeen, where visitors can rest and refresh themselves.

The traditions connected with this curious fortress are wild, indistinct, and various; some say that it was built in the sixth century, and before the *Clotheach* (Round Tower) of Drumlane; others, that it was built by a Danish prince whose name is not now remembered; and a third party heard that it was built by the Sheridans! All, however, agree that it was dismantled by the great and wicked warrior Cromwell; but they do not agree on the manner in which he *tossed* it. According to some Oliver first planted his *devilish engine* on the hill of Drumany, and (to use Moryson's phrase) beat against the cloch from the north, and after having

let fly some bolts at that side he found that it was invulnerable there. He then removed his cannon to *Gub-a-ram* and played upon the Rock of *Loch Uachtair* from the west, but he found the cloch invulnerable there also. It is said that he then removed, by the advice of some Irish betrayer, to Inish-gonnell, and then having planted his culverins on the hill, since called *Gub-a-campa*, i.e. point of the camp from this circumstance, he commenced battering the south face of the castle, but in vain, until a false woman, who was inside, hung out a white cloth opposite the spot where the wall was weak : at this spot he directed all his shots until he made a breach which exposed the warders inside to the fury of his firing. Others say that the Rock of Lough Oughter was so strong that Cromwell was not able to effect a breach in any part of it until he landed a body of his soldiers and sappers on the stony island, who set a sap to the foundations, and then tumbled them on that part of the circle. The blasted wall was precipitated partly into the water and partly on the small island, whereon large pieces of it are still to be seen most admirably cemented. A small old road leading to this castle through the townland of Corraconwy and Inish-gonnell, is still called Cromwell's road, and is said to have been made by him for the purpose of drawing his cannon to destroy the castle.

Mr. Petrie, in his "Essay on Antient Irish Military Architecture," has positively asserted that this is one of the round castles which the Irish had built before the arrival of the Anglo-Normans amongst them ; but even though Mr. Petrie is by far the best authority on this subject, still the point is very doubtful. In the list of fortresses given in the pedigree of Count O'Reilly, there occurs : *The Castle of Loch Uachtair was erected by the Red Earl.*

The following references to Lough Oughter throw some obscure light on the period of the erection of the castle.

"A.D. 1231. Donnell O'Donnell, lord of Tyreconnell, and Angus Mac Gillimian, with the troops of Fermanagh, marched against O'Reilly (Cathal). They carried boats with them, by means of which they landed on *Eo-inis* in *Lough Oughter*, and carried away with them all the wealth and riches of that dwelling station, besides obtaining pledges of humiliation from O'Reilly.—Four Masters.

Eo-inish is now called *Ea-nish*, pronounced *Ai-nish*, an island in Lough Oughter, but there is no trace nor tradition of a castle having ever stood on it.

"A.D. 1327. The CASTLE OF LOUGH OUGHTER was taken by O'Rourke, but he delivered it up again for 20 cows."—Four Masters.

"Falling again into the possession of O'Rourke—but no clue to date—Fergal O'Reilly said that if he could take *Clogh Oughter* from the warders of O'Rourke (for at that time O'Rourke had warders on it, and Mac-Keirnan and MacGauran assisting them) he would be able to take possession of the circumjacent country. He therefore stationed his men at a convenient distance from the castle, until he observed some of its plebeians going out of it to cut firewood. These his men attacked and killed, and having stripped them of their habits of *skins*, they dressed themselves in them, and, thus disguised, they entered the castle and put all who were in it to death before they had time to lay hands on their arms. By this manœuvre Fergal obtained the best territory in Breifny, namely, the tract extending from Lough Oughter to Mullagh."—O'Reilly's Pedigree, p. 300

This is a curious passage as affording an instance of the O'Reilly's cunning in emancipating himself from O'Rourke, and as an evidence of the kind of dress the ancient Irish serfs, plebeians, workmen, &c., wore, there was to be seen in the Royal Dublin Society Museum the remains of a man found in a bog wrapped up in a sheep-skin.

"A.D. 1369. Philip O'Reilly was taken prisoner by his own brothers, who confined him in the castle of Lough Oughter, where he was bound with chains."—Four Masters.

"A.D. 1370. Manus O'Reilly was taken prisoner by the sons of Thomas, who was son of Mahon O'Reilly, and confined in the castle of Lough Oughter."—Four Masters.

"A.D. 1390. Manus O'Reilly, who had been confined by the O'Reilly (Prince of Breifny) in the castle of Lough Oughter, effected his escape from it and went to Lough Skeer; but the descendants of Mortagh O'Connor having heard of this, went to re-take him, and slew him as he was leaping out of a cot."—Four Masters.

From these passages it will appear probable that the castle of Lough Oughter is older than the time of the RED EARL of Ulster, who died in the year 1326.

The most probable supposition is that it was built in the eleventh century by one of the O'Reillys, the ancient *O'Raghailagh*, so called from their prowess in battle, *Ragh* signifying an *arm*, and *all* or *allach*, *strong* or *powerful*. This clan formerly possessed Co. Cavan, or East Brefney, as it was then called, and had castles at Cloughoughter, Kilmore, Carmett, near Crossdoney, Ballynacargy, Tullyvin, Belturbet, and nine or ten other places throughout the county. West Brefney, the present Co. Leitrim, belonged to the O'Rourkes, or *O'Ruarcs*, and both clanships were included in the province of Connaught. Afterwards, when the English were able to establish their government north of the Pale, they found that it was more easy to rule Co. Cavan by annexing it to Ulster.

On the plantation of Ulster, in 1610, with English and Scotch settlers, after the rebellion of O'Nial and O'Donnell, the castle of Cloughoughter, together with a certain portion of land, was reserved for the Crown, and Captain Hugh Culme was appointed "Constable of the King's castle of Cloughoughter."

Later, it again came into possession of the Irish; and in the course of the rebellion of 1641, Bedell, the Protestant bishop of Kilmore, was imprisoned in it—18th December, 1641, to 7th January, 1642. Eventually the castle was taken by Cromwell, and from that date it has probably never been occupied.

As regards the origin of the name, it is derived from *Cloch*, a *stone*, and *Oughter* (Ir. *Uachdar*), the top or upper, and means "the stone in the upper lough," as the crannog and castle are likely founded on a rock, and Lough Oughter was the upper lake with reference to Lough Erne.—(See Joyce's "Irish Names of Places.")

ALPHABETICAL LIST OF THE FREE BURGESSES OF NEW
ROSS, CO. WEXFORD, FROM 1658 TO 30TH SEPTEMBER,
1839. FROM H. L. TOTTENHAM, Esq.'s, MS.

By COL. P. D. VIGORS, FELLOW.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
1	Alcock, William, Esq ^{re} ,	1738. Augt. 12 th .	—
2	Alexander, George Agar, Esq ^r . of New Ross,	1837. June 14 th .	1841. Sept. 29 th .
3	„ John,	1747. Oct. 15 th .	1766.
4	„ Rev ^d . John,	1839. Sept. 30 th .	—
5	„ Rev ^d . Robert, D.D.,	1809. June 29 th .	1817. June 30 th .
6	Allen, Captain Francis,	1659. Mar. 25 th .	1665. Sep. 9 th .
7	„ Henry,	1793. May 4.	1820. June 29.
8	„ Higatt,	1753. June 29.	1767. June 29.
9	„ John,	1731. June 26.	1760. Nov. 15.
10	„ Robert, of Clodagh Mills, Co. Kil- kenny.	1835. July 6.	1841. Sept. 29.
11	„ Sam ^l ., Mr., of Tunvannah, Co. K.,	1738. Augt. 12.	1750. Jan. 15.
12	„ Samuel, Esq ^r ., of Ballinagot, ..	1835. July 29.	—
13	Altham, Arthur, Lord,	1702. Oct. 31 st .	1722. Oct. 12.
14	Andrewes, Anthony, Gent.,	1662. Oct. 3.	1683. Augt. 17.
15	Anglesey, James, Earl of,	1692. Sept. 27.	1695. Augt. 2.
16	„ Richard, Earl of,	1744. Sept. 29.	1754. Sept. 18.
17	Annesley, Arthur, Lord, s. and heir of Richard, Lord Anglesey.	1784. July 2.	—
18	„ Honble. Arthur,	1702. Oct. 31.	—
19	„ Francis,	1693. Augt. 7.	1707. July 12.
20	„ Morris (Maurice?),	1695. Augt. 2.	—
21	„ Hon. Richard, afterwards Earl of Anglesey.	1711. March 7.	1718. Nov. 3.
22	Archdall, Bernard,	1722. Feb. 8.	1736. April 6.
23	Archer, Henry (admitted),	1711. Feb. 23.	1748. Feb. 11.
24	„ Henry,	1821. Sept. 29.	—

1. "Colonel" *m.* Mary, eldest dau. of Nicholas, 1st Viscount Loftus. Their great grandson is the present Col. Harry Alcock of Wilton.
3. John Alexander, Esq., *m.* Catherine, dau. of Knight Clifford, Esq., of Dublin; their son (No. 5) was father of 4 and 2; the former was Rector of Carne, Co. Wexford, and was heir presumptive to the dormant Earldom of Stirling, as is his eldest son, now Rector of Mulrankin, Co. Wexford.
11. Sam. Allen of Tinnerany, son of John Allen of Annaghs, Co. Kilkenny, *m.* 1735 Elizabeth Clifford, and was probably father of Higatt Allen (8).
13. Arthur (identical with 18) was 4th Lord Altham, nephew of James, 2nd Earl of Anglesey (15), and brother of Richard, 6th Earl of Anglesey (16), the Deft. in the *cause célèbre* of Annesley *v.* Anglesey, in which the Plt., James Annesley, recovered estates in the Co. Meath as legitimate son and heir of Arthur, 4th Lord Altham.
17. Arthur, Lord Annesley, claimed the Earldom of Anglesey before the House of Lords, in England, but was unsuccessful. In Ireland he was (in 1773) declared entitled to the Viscounty of Valentia, and was created Earl of Mountnorris, a Title which became extinct on the death of his son George, 2nd Earl.
- 19 & 20 were cousins of the Earl of Anglesey, who was owner of the greater part of the Town of New Ross.
- 22 was 3rd son of Rev. John Archdall, Vicar of Lusk in 1679.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
25	Armorer, Sir Nicholas, Knt.,	1665. Oct. 6.	1666. Oct. 6.
26	Atkins, John,	1731. Feb. 22.	—
27	„ Samuel,	1731. Feb. 22.	—
28	„ Samuel, Jnr.,	1731. Feb. 22.	—
29	Babe (?), Francis,	1701. Sept. 12.	1704. Sept. 15.
30	Bagnell, Dudley, Colonel,	1689. Feb. 6.	1689. Feb. 6.
31	„ Walter,	1730. Oct. 9.	1731. June 29.
32	Banks, The Rev ^d . Langrishe,	1831. Sept. 29.	1832. Sept. 29.
33	Barnes, Bartholomew,	1759. Jan. 19.	—
33A	„ Caleb,	1696. Aug. 18.	—
34	„ George,	1718. June 27.	1729. Jan. 24.
35	„ John,	1691. June 29.	1713. March 6.
36	Barnes, Thomas (of Kilkenny City),	1714. May 31.	1718. Nov. 3.
37	„ Thomas, of Grange,	1727. Jan. 10.	1751. Aug. 14.
38	Barnet, Philip, Esq ^{re} .,	1738. Aug. 12.	—
39	Bates, James,	1732. Sept. 30.	—
40	Batt, Benjamin,	1727. Jan. 20.	1766. Feb. 8.
41	„ Joseph,	1731. Feb. 22.	1736. April 6.
42	„ Narcissus,	1731. Feb. 22.	—
43	„ Samuel,	1738. Aug. 12.	1741. July 7.
44	„ Thomas,	1731. Feb. 22.	—
45	Bayly, John,	1723. June 8.	1724. June 29.
46	Beauchamp, John,	1719. Decr. 5.	1731. June 29.
47	Bennett, William,	1731. Feb. 22.	1741. Sept. 12.
48	Bishop, John (Lieut.),	1661. Sept. 4.	1664. April 1.
49	„ Samuel,	1704. Augt. 19.	1729. Jan. 24.
50	Borrowes, Robert,	1732. Sept. 30.	—
51	„ Sir Walter,	1711. Nov. 27.	1731. June 29.
52	Bowers, John,	1727. Jan. 10.	1736. April 6.
53	Boyd, Alexander,	1707. Nov. 21.	1743. Sept. 27.
54	„ Joseph,	1777. Oct. 7.	1789. June 29.
55	„ Robert,	1744. June 29.	1761. Oct. 3.
56	Boyd, William,	1802. July 8.	1803. June 29.
57	Boyse, Thomas,	1821. Sept. 29.	—
58	Brabazon, Hon. Edward,	1732. Sept. 30.	—
59	Brehon, Edward,	1727. Jan. 2.	1756. June 29.
60	„ George (Mr.),	1738. Aug. 12.	1787. June 29.
61	„ Thomas,	1835. March 10.	1836. Nov. 2.
62	Bucknor, Thomas, of Dublin, Esq ^r .,	1672. Oct. 9.	1672. Oct. 9.
63	Buckworth, John,	1731. Feb. 22.	—
64	„ Richard,	1731. Feb. 22.	—

25. Sir Nicholas Armorer was buried in St. Michan's, Dublin, 28 Feb., 1686.

30 & 31 were of Dunleckny, Co. Carlow, descended from Sir Nicholas Bagenal of Newry, Marshal of the Army in Ireland, *temp.* Queen Elizabeth.

45. John Bayly, Esq., of Debsborough, Co. Tipperary, *m.* 1720 Deborah, eldest dau. and co-heir of Archdeacon Neale (285).

46. John Beauchamp, Esq., of Ballyloughane, Co. Carlow, *m.p.*

51. Sir Walter Dixon Borrowes, 4th Bart.

53. Mr. A. Boyd was Collector of the Port of Ross. He was 2nd son of James Boyd, Esq., of Roslare, and was High Sheriff Co. Kilkenny, 1722. His first wife was Urith, dau. of Sir John Mason, Knt., Mayor of Waterford; he *d.* 1748.

55. Robert Boyd of Glansiasaw, or Glen St. Saviour's, near Ross, in Co. Kilkenny, was 2nd son of 53, by his second wife, Anne Hawford. He *m.* Elizabeth, dau. of John Cox, Esq., of Coolcliffe, elder brother of James (110).

57. Mr. Boyse was of Bannow, Co. Wexford.

58. Afterwards 7th Earl of Meath.

63-64. Of Clonmel, cousins of the Cliffee (No. 88, &c.).

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
65	Burgh, Thomas [Recorder],	1658. Aug. 30.	1658. Aug. 30.
66	Burton, Benjamin, Esq.,	1738. Aug. 12.	—
67	„ Francis, Esq.,	1738. Aug. 12.	1744. June 7.
68	Bushe, Amyas,	1705. Sept. 21.	1711. Sept. 29.
69	Bushe, Arthur,	1709. Sept. 2.	—
70	Butcher, Isaell,	1716. March 1.	1731. Feb. 22.
71	Butler, George, Lieut.,	1663. Feb. 6.	1683. July 21.
72	„ Richard (Mroht., after ^d . Captain),	1687. Oct. 12.	1689. Feb. 6.
73	„ Richard, Colonel,	1689. Jan. 26.	1689. Feb. 17.
74	„ Walter, Esq.,	1687. March 2.	1687. Mrch. 6.
75	Carew, Robert, Esq.,	1687. March 2.	1690. June 29.
76	Carr, The Rev ^d . Edward,	1790. June 29.	1809. June 29.
77	„ Edward,	1835. June 29.	1841. Sept. 29.
78	„ James,	1718. June 27.	1725. June 29.
79	„ The Rev ^d . George,	1799. Nov. 11.	1804. Nov. 16.
80	Carroll, Ephraim,	1751. Nov. 27.	—
81	Carter, Tho ^s ., R ^t . Hon., Master of the Rolls.	1727. Jan. 10.	—
82	Cavanagh, Langrishe,	1799. Nov. 11.	1809. Sept. 29.
83	Chambers, Deodatus,	1731. June 28.	1731. June 29.
84	Cheevers, Richard,	—	1665. Sept. 9.
85	Christmas, Thomas,	1746. Sept. 30.	—
86	Chubb, John,	1728. April 12.	1730. June 29.
87	Clayton, Richard Brown,	1837. June 29.	—
88	Cliffe, Anthony,	1727. Jan. 2.	1728. July 27.
89	„ Anthony,	1727. Jan. 10.	1753. Oct. 3.
90	„ Captain Anthony,	1746. June 30.	1802. Sept. 29.
91	„ Anthony,	1821. Sept. 29.	—
92	„ Edward,	1731. Feb. 22.	—
93	„ Henry,	1748. June 29.	1749. June 29.
94	„ John, Esq. [Recorder],	1690. July 16.	1727. June 29.
95	„ John, Esq. [Recorder],	1725. Oct. 2.	1760. June 29.
96	„ John, of Cork (Mr.),	1738. Aug. 12.	—
97	„ John, Recorder,	1746. June 30.	1794. Nov. 7.
98	„ Loftus,	1711. March 7.	1715. Nov. 28.
99	„ Loftus,	1731. Feb. 22.	1741. Aug. 20.
100	„ Loftus, Ensign, of Cork,	1738. Aug. 12.	1748. March 17.
101	„ Richard,	1732. Sept. 30.	1733. Oct. 9.
102	„ William,	1725. Oct. 8.	1744. June 7.
103	Colclough, Cæsar, Esq.,	1687. May 20.	1690. June 29.

65. Probably uncle of Ulysses, Bishop of Ardagh.

68. Great grandfather of the Rt. Hon. Chas. Kendal Bushe, Lord Chief Justice.

72, 73, 74. Jacobites appointed under the New Charter who disappeared, with many others, after the battle of the Boyne.

75. Ancestor of Lord Carew. He *m.* Anne, eldest dau. of Andrew Lynn, Esq., of Ballinamona, Co. Waterford.

76. Rev. Edward Carr, B.A., was born in 1750; the son of Thomas Carr of Waterford, M.D. He was Master of the Endowed School in Ross (see 204 note), and 79 and 77 were two of his sons.

80. Mr. Carroll was a Proctor in Dublin; his wife was one of the daughters of Mr. Charles Tottenham (No. 373).

87. Mr. Brown-Clayton was of Carrigbyrne, Co. Wexford, and owner of Scullabogue, too notorious for the burning alive of nearly 200 victims by the Rebels in June, 1798.

88, &c. The Cliffes were descended from John Cliffe, Esq., Secretary at War to the Parliamentary Army under General Ireton. He obtained grants of land in Meath and Wexford counties, under the Acts of Settlement, 1667.

103. The Colcloughs were of Tintern Abbey, Co. Wexford.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
104	Colclough, Caesar,	1722. Jan. 12.	1731. June 29.
105	„ Henry,	1727. Jan. 2.	1747. Mch. 25.
106	„ Patrick, Esq., High Sheriff, Co. Wexford,	1687. March 2.	1689. Nov. 28.
107	„ Robert Leigh, Esq., ..	1687. March 20.	1688. April 19.
108	Cooper, Nathaniel,	1665. Sept. 22.	1668. Sept. 23.
109	Cotton, Eusebius,	1659. Mch. 25.	1667. Oct. 11.
110	Cox, James, Mr., Merchant, ..	1725. Nov. 6.	1731. June 29.
111	„ Sir William,	1820. Sept. 29.	—
112	Crawford, Thomas, Esq. (collector of the Port).	1686. July 13.	1706. Aug. 30.
113	Cuffe, John, Captain,	1665. Sept. 9.	1687. Mch. 25.
114	„ Thomas,	1741. Aug. 15.	—
115	Curtis, Richard,	1731. June 26.	1731. June 29.
116	„ The Rev ^d . William, Archdeacon,	1738. Aug. 12.	1753. Oct. 3.
117	D'Arcy, Maurice Howlin (Mr.), ..	1738. Aug. 12.	1742. Jan. 14.
118	Davis, Edward,	1658. Mrch. 3.	1665. Sept. 9.
119	„ Walter, Lieut.,	1658. Aug. 30.	1669. Dec. 17.
120	Deane, John,	1839. Sept. 30.	—
121	Denham, Sir Robert,	1716. Nov. 21.	—
122	Derenzy, Thomas,	1820. Sept. 29.	—
123	Deyos, George,	1683. July 6.	1686. April 9.
124	Domville, Sir Compton,	1732. Sept. 30.	—
125	Donovan, Jeremiah,	1732. Sept. 30.	—
126	Dormer, Luke, Esq. [Recorder], ..	1687. Mch. 2.	1689. Feb. 28.
127	„ Nicholas, Merchant,	1687. Mch. 2.	1690. June 29.
128	Doyne, Robert, Esq. (Counsellor-at-Law, Recorder).	1686. July 29.	1692. Sept 10.
129	Drake, Darius,	1759. Jan. 19.	1768. June 29.
130	„ George,	1769. Jan. 19.	1768. June 29.
131	„ John,	1781. Nov. 6.	1802. Sept. 29.
132	„ Roger,	1658. Mch. 3.	1677. Aug. 31.
133	Drapes, Richard Lanphier, M.D., ..	1835. July 6.	—
134	Driscoll, Rev ^d . Thomas,	1719. March 19.	1731. June 29.
135	Duncannon, William, Viscount, ..	1751. Aug. 14.	—
136	Duffe, Thomas,	1689. Sep. 30.	1690. June 29.
137	Eaton, Matthew, Gent.,	1674. Sep. 29.	1675. Sep. 6.
138	Elliott, Bartholomew, Esq ^r .,	1716. Nov. 30.	1739. Oct. 8.

110. The younger son of the Ven. James Cox, Archdeacon of Ferns.
111. Sir William Cox, of Coolcliffe, Colonel in the Army, was descended from John, elder son of the Archdeacon of Ferns; he died 1st July, 1864, aged 87.
117. Mr. Howlin D'Arcy was of Conlure, Co. Wexford.
- 120 was the late John St. George Deane, of Berkeley Forest, near New Ross.
122. Mr. Derenzy was of Clobeacon, Newtownbarry.
124. Rt. Hon. Sir Compton Domville of Santry, Co. Dublin, 2nd Bart.; M.P. for Co. Dublin for forty-four years.
- 126-127. The Dormers were an ancient New Ross family.
128. Afterwards Lord Chief Baron of the Exchequer, Ancestor of Mr. Chas. Mervyn Doyne, of Wells, Co. Wexford.
132. The Drake family, now Deane-Drake of Stokestown, New Ross, are descended from Roger Drake (No. 132), the Grantee of lands under the Acts of Settlement. He m. Hannah, dau. and co-h. of Major Sheppard (341).
135. Afterwards 2nd Earl of Bessborough.
138. Born in Ross, 1696; son of Rev. Robert Elliott, D.D. (139) (born 1658; died 1735-6); by his wife Mary, dau. and co-h. of Rt. Rev. Bartholomew Vigors, LL.D., Lord Bishop of Leighlin and Ferns.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
139	Elliott, Rev ^d . Robert,	1693. Sep. 30.	1731. June 29.
140	Elly, John,	1684. Oct. 17.	1704. June 17.
141	Elly, Sandham,	1839. Sep. 30.	—
142	Estwick, Nathaniel, Capt.,	1725. June 29.	1738. June 29.
143	Eustace, John,	1664. April 1.	1667. Dec. 10.
144	Fitzhenry, Edward, Esq ^r .,	1687. March 2.	1689. Nov. 25.
145	Ford, Mathew, Esq ^r ., Capt. of Dragoons,	1686. Oct. 21.	—
146	Fownes, Sir William,	1741. Aug. 15.	—
147	Fox, Michael Charles [Recorder],	1823. Sep. 29.	1824. March 25.
148	French, Anthony,	1786. Oct. 7.	1830. June 29.
149	„ John,	1699. Jan. 12.	1732. June 29.
150	„ John,	1820. Sep. 29.	1840. June 29.
151	„ Shepherd,	1759. April 16.	1777. Oct. 7.
152	„ Shepherd,	1831. June 29.	1839. May 20.
153	„ Thomas,	1716. Nov. 21.	1725. Nov. 6.
154	Gambold, Curtis,	1759. Jan. 19.	1764. June 29.
155	Gardiner, James, Capt.,	1685. Oct. 9.	1687. March 25.
156	Gifford, Arthur (Mr.),	1738. Aug. 12.	1747. Oct. 20.
157	„ James (Mr.),	1738. Aug. 12.	—
158	„ Nicholas,	1818. June 29.	1829. June 29.
159	„ Thomas,	1759. Jan. 19.	1783. Jan. 1.
160	„ Thomas,	1781. Nov. 6.	—
161	Giles, George,	1820. Sep. 29.	1821. Sep. 29.
162	Glascott, John,	1799. Nov. 11.	1807. Jan. 1.
163	„ Rev ^d . William,	1820. Sep. 29.	—
164	„ William Madden,	1837. June 21.	1840. June 29.
165	Goff, Jacob William,	1831. June 29.	—
166	Gore, Arthur, Esq ^r ., High Sheriff, Co. Wexford.	1738. Aug. 12.	—
167	„ William,	1738. Aug. 12.	—
168	Graves, William,	1839. Sep. 30.	—
169	Gregory, Edmond, Capt.,	1665. Oct. 6.	1667. Dec. 10.
170	Griffith, Robert, Esq ^r ., Serjeant-at-law,	1663. Aug. 15.	1663. Aug. 15.
171	Grogan, John, Esq ^r ., of Johnstown,	1751. Oct. 8.	—
172	Grosvenor, Sherrington (Lieut.),	1684. Feb. 19.	1687. Nov. 18.
173	Grubb, John,	1713. June 18.	1716. June 30.
174	Hamilton, John,	1693. Sep. 30.	1694. May 5.
175	Hanekett, William,	1728. June 28.	1731. June 29.
176	Handcock, Rev ^d . Thomas,	1804. June 29.	1821. Sep. 29.
177	Handy, Samuel,	1838. Sep. 29.	—

145. Ancestor of the Fordes of Seaforde, Co. Down.

146. Right Hon. Sir Wm. Fownes of Woodstock, Co. Kilkenny, had an only child who m. William Tighe, Esq., of Rosanna, Co. Wicklow, and was grandmother to the late Colonel the Rt. Hon. Wm. Fownes Tighe of Woodstock.

147. Eldest son of Mr. Justice Luke Fox.

156. Mr. Gifford was of Aherne, Co. Cork, and father of 157 by his wife Barbara, dau. of John Cliffe, Esq. No. 94).

158. Ancestor of the Giffords of Ballysop, near New Ross.

162-3-4. The Glascott family were of Piltown, now called Alderton. Mr. Wm. M. Glascott is still alive.

165. Mr. Goff was of Horetown, Co. Wexford.

166. Mr. Gore was afterwards created Earl of Arran.

168. Mr. Graves, a Merchant in Ross, was father of the late Samuel Robert Graves, M.P. for Liverpool.

176. Mr. Handcock was Rector of Kilmokea, a few miles from Ross.

No.	NAMES, &C.	FIRST APPEARANCE.	LAST APPEARANCE.
178	Hardman, Samuel,	1838. Sep. 30.	—
179	„ Rev ^d . Thomas,	1831. Sep. 29.	1841. Aug. 28.
180	Hartrick, George,	1831. June 29.	1841. Aug. 28.
181	„ Standish,	1831. March 10.	1841. Sep. 29.
182	Harvey, John,	1821. Sep. 29.	—
183	„ Rev ^d . William,	1731. Feb. 22.	—
184	Hatton, Henry,	1727. Jan. 2.	1728. July 27.
185	„ Jack,	1741. Aug. 12.	1741. Oct. 28.
186	„ Loftus,	1727. Jan. 2.	1729. June 30.
187	Heatley, Charles,	1821. Sep. 29.	1831. Aug. 15.
188	Hewetson, Christopher,	1709. July 29.	1730. June 29.
189	„ Thomas, Esq ^r ., Capt. of Dragoons.	1686 April 6.	—
190	Hyde, } Thomas,	1684. Oct 17.	1698. Oct 14.
191	Hide, }		
191	Hill, Edward,	1728. Sept. 26.	—
192	Hobson, Samuel,	1731. June 6.	—
193	Hore, Walker,	1746. Oct. 18.	—
194	„ Walter,	1761. Oct. 3.	—
195	„ William,	1687. March 2.	1689. April 25.
196	„ William,	1739. Oct. 8.	—
197	Houghton, Henry,	1691. Sep. 18.	—
198	„ Thomas,	1759. Jan. 19.	—
199	Howlett, James,	1835. June 29.	—
200	„ Martin,	1835. June 29.	—
201	Hume, Nicholas Loftus, Esq ^r .,	1738. Aug. 12.	—
202	Irvine, St. George,	1820. Sep. 29.	1821. Sep. 29.
203	Ivory, Sir John, Kn ^t .,	1686. Aug. 12.	1693. Jan. 11.
204	„ John, Esq ^r .,	1712. Sep. 11.	1713. Jan. 9.
205	„ Talbot,	1715. Feb. 25.	—
206	„ William, Capt.,	1675. Feb. 4.	1683. July 21.
207	Jackson, John,	1738. Aug. 12.	—
208	Jeffreyes, James,	1728. Sep. 26.	—

178-9. The Harmanes were of Palace, Co. Wexford, descended from a younger brother of Sir Thomas Harman, ancestor of the late Colonel King-Harman, M.P.

184-5-6. The Hattons were of Clonard, Co. Wexford, long settled in that county.

188-9. The Hewetsons were of Thomastown, Co. Kilkenny.

193, &c. The Hores were of Harpurstown, Co. Wexford, now Peers or Scotland, as Lords Ruthven.

201. Nicholas Viscount Loftus, and 1st Earl of Ely, assumed the additional surname of Hume upon his marriage with the dau. and co-h. of Sir Gustavus Hume, Bart.

202. Major St. George Irvine, of Newtownbarry, m. 1st a dau. of Maurice Howlin D'Arcy, Esq. (No. 117). By his 2nd wife, Miss Doynne, he had issue the present Edward Tottenham Irvine, Esq.

204. John Ivory gave his Ross Residence, Abbey House (in the garden of which he had raised the famous Ross Nonpareil Apple, from the seed of a Normandy Pippin, as Dr. Kavanagh (No. 216), who well remembered the original tree, told me) in 1713 as an Endowed School, he having sold the remainder of his Wexford property. He assumed the additional name of Talbot, was M.P. for Wilts, m. the dau. and heiress of Thomas, Lord Morgan, and was ancestor of the present Mr. Talbot, of Lacock, and of the lately deceased Mr. C. R. M. Talbot, M.P. for Glamorganshire.

206. Obtained large grants of land in and near New Ross under the Acts of Settlement, in 1667. His son, Sir John Ivory (203), Knighted at Windsor Castle, in 1683, m. Anne, dau. and co-h. of Sir John Talbot, of Lacock Abbey, Wilts, by whom he had issue 204 and 205.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
209	Jennings, John,	1658. Aug. 30.	1664. Nov. 26.
210	Johnson, William,	1821. Sep. 29.	—
211	Jones, Edward,	1692. Sep. 10.	—
212	„ Edward, Colonel,	1713. Oct. 6.	1713. Jan. 9.
213	„ John,	1835. March 10.	1841. Sep. 29.
214	„ Richard,	1759. Jan. 19.	—
215	„ Thomas,	1839. Sep. 30.	—
216	Kavanagh, Edward,	1789. Aug. 3.	1835. Oct. 7.
217	„ George,	1835. March 10.	1838. Oct. 9.
218	Kealy, Nicholas, Apothecary,	1687. Oct. 12.	1689. Sep. 30.
219	King, Jonas,	1820. Sep. 29.	—
220	„ Thomas,	1713. Jan. 9.	1715. June 29.
221	Kough, Edward,	1809. June 29.	1837. June 29.
222	„ George,	1786. Oct. 7.	1808. June 29.
223	„ Thomas,	1759. April 16.	1785. June 29.
224	„ Thomas,	1802. June 29.	1806. Feb. 12.
225	Knudson, St. George,	1820. Sep. 29.	1823. July 19.
226	Lambert, Arran,	1711. Nov. 7.	1744. June 29.
227	„ Patrick,	1681. Oct. 28.	1692. Sep. 10.
228	Lambley, William,	1716. Nov. 21.	1747. Oct. 20.
229	Lanphier, Richmond,	1839. Sep. 30.	—
230	„ Thomas,	1837. Sep. 29.	1841. Sep. 29.
231	La Touche, David Charles,	1820. Sep. 29.	—
232	„ John David,	1802. June 29.	1807. Dec. 29.
233	Leeson, Joseph,	1736. Jan. 25.	1738. Aug. 12.
234	Le Hunte, Thomas,	1741. Aug. 15.	—
235	Leigh, Andrew, Gent.,	1736. Jan. 25.	1745. Sep. 29.
236	„ Charles,	1761. Oct. 3.	—
237	„ Charles,	1811. June 29.	1821. Feb. 9.
238	„ Charles Edward,	1828. Sep. 29.	—
239	„ Francis,	1761. Oct. 3.	1832. Sep. 29.
240	„ Francis,	1819. June 21.	1834. Dec. 4.
241	„ Francis Augustine,	1828. Sep. 29.	—
242	„ John, Recorder,	1727. June 2.	1757. June 29.
243	„ John Robert,	1808. June 29.	1823. June 30.
244	„ Joseph,	1761. Oct. 3.	1823. Sep. 29.
245	„ Robert (see Colclough), Esq ^r .,	1687. May 20.	—
246	„ Robert,	1730. Oct. 9.	1734. June 29.
247	„ Robert,	1746. June 30.	1795. July 25.

216. Edward Kavanagh, M.D., was father of 217, George Kavanagh, M.D. Dr. Edward was buried 13 Oct., 1836, aged 90.

221, &c. The Koughs were Merchants in Ross of high position.

225. Son of General Knudson, E.I.C.S.; he m. a dau. of 374, and his sister was mother of Mr. Deane (120).

232 Capt. La Touche, of City of Dublin Militia, m. a dau. of 374, and their eldest son was the late Colonel David Charles La Touche (No. 231), of Marlay, Co. Dublin. Both were leading bankers in Dublin.

234. A barrister, M.P. for Wexford, was 5th son of George LeHunte, Esq., whose descendant the Rev. Francis LeHunte, is the present Incumbent of St. Mary's, New Ross.

235. The Leighs were of Rosegarland, Co. Wexford; of those mentioned, 242 and 247 were M.P.'s for New Ross, 239 for Wexford; 241 is one of the few surviving Members of the Old Corporation.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
248	Leslie, Charles,	1761. Jan. 27.	1763. June 29.
249	„ Charles Powell,	1789. June 29. No entry of ad- mission.	1789. Aug. 3.
250	Lister, John,	1728. June 28.	1728. Sep. 26.
251	Lloyd, Rev ^d . Humphrey,	1716. Nov. 30.	1726. Oct. 6.
252	Lodge, Francis,	1738. Aug. 12.	—
253	Loftus, Henry, Esq ^r .,	1690. July 16.	1693. May 23.
254	„ Henry,	1738. Aug. 12.	1746. Sep. 30.
255	„ Nicholas, Esq ^r . [afterwards Vis- count Loftus,	1710. Jan. 15.	1738. Aug. 12.
256	„ Nicholas (see Hume),	—	—
257	Low, Thomas,	1727. Jan. 10.	1731. June 29.
258	Lowcay, Anthony,	1722. Feb. 22.	1746. Oct. 18.
259	„ Anthony,	1759. Jan. 19.	—
260	Martin, Peter,	1727. Jan. 2.	1730. Oct. 9.
261	Maxwell, Barry,	1754. Feb. 2.	—
262	May, Edward,	1700. Jan. 17.	—
263	Mayo, John,	1731. June 26.	1731. June 29.
264	Meadows, Arthur,	1820. Sep. 29.	—
265	Merchant, Samuel,	1727. Jan. 2.	1741. Sep. 12.
266	Meredith, Thomas,	1713. Jan. 9.	1714. May 25.
267	Mills, Robert,	1753. June 29.	1778. June 29.
268	Millward, Henry,	1738. Aug. 12.	—
269	„ Thomas,	1727. Jan. 10.	—
270	Monk, Charles,	1727. Jan. 10.	—
271	Moore, Rev ^d . Thomas Ottwell,	1821. Sep. 29.	—
272	Morgan, Hugh,	No entry of ad- mission, present once only.	1707. March 25.
273	„ The Rev ^d . James,	1813. Aug ^t . 27.	1838. Sep ^t . 29.
274	Morris, Thomas,	1727. Aug ^t . 28.	1738. Aug ^t . 12.
275	Mullin, James,	1735. July 6.	—
276	Napper, Alexander,	1839. Sept. 30.	—
277	„ Henry, of New Ross, Gent.,	1679. Oct. 2.	1706. Oct. 8.
278	„ Henry,	1707. Nov. 21.	1731. June 29.
279	„ „	1708. Oct. 22.	1741. Oct. 28.
280	„ James,	1741. May 26.	1785. June 29.
281	„ John, Esq ^r .,	1670. Jan. 27.	1698. April 22.
282	„ Robert,	1718. Dec. 15.	—
283	„ William,	1706. Jan. 3.	1742. Jan. 14.

248-49. The Leslies were of Glasslough, Co. Monaghan, related by marriage to the Clifles and Leeches.

261. Rev. H. Lloyd was grandfather of Rev. Bartholomew Lloyd, Provost, T.C.D.

253. Was of Loftus Hall, Co. Wexford, a father of 255, and grandfather of 266 and 254, both of whom succeeded to the viscounty of Loftus, and were each created Earl of Ely.

261. Became 3rd Baron, and 1st Earl of Farnham.

262. M.P. for Co. Waterford, grandfather of Sir James May, cr. a Baronet 1763.

266. He was of Newtown, Co. Meath, M.P. for Navan, and ancestor of Sir Henry Meredyth, Bart.

270. Ancestor of Viscount Monck.

276. Father of the present Major-General Robert Alexander Napper, of the Indian Army (retired), and of Balliville, New Ross.

The Napper family went to Ireland from Wilts in the time of the Commonwealth. No. 282 was General Robert Naper of the Family of Loughcrew, Co. Meath.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
284	Naylor, Rev ^d . Charles,	1793. May 4.	1794. Nov. 7.
285	Neale, Rev ^d . Benjamin,	1703. Aug ^t . 13.	1730. Nov. 3.
286	Newbold, Edmund,	1728. June 28.	1759. Jan. 19.
287	Nixon, James,	1726. April 26.	1759. Jan. 19.
288	Norton, Robert, Coll.,	1716. June 30.	1718. Nov. 3.
289	Nugent, Thomas, Esq., Chief Justice K. B.,	1687. Aug. 18 th .	—
290	Nunn, John,	1727. Jan. 2.	1728. July 27.
291	„ Joshua (Rev. Joshua ?),	1727. Jan. 2.	1732. June 29.
292	Nutley, Richard,	1725. Sep. 3 rd .	—
293	O'Brien, Sir Edward, Bart.,	1728. Aug. 12.	—
294	„ Michael Burke,	1807. Sep. 29.	1825. Sep. 29.
295	Ogle, Samuel,	1711. Aug. 30.	—
296	Oliver, John, Merchant,	1663. Sep. 28.	1674. April 24.
297	Palliser, John,	1728. April 12.	—
298	„ Col. Thomas,	1728. Sep. 26.	1750. June 24.
299	„ Thomas,	1727. Jan. 10.	1741. July 7.
300	„ William,	1731. June 26.	1731. June 29.
301	Palmer, Samuel,	1665. June 16.	1677. Aug 31.
302	Paul, Jeffrey,	1711. July 14.	—
303	Phaire, Robert,	1731. June 26.	1731. June 29.
304	Phillips, Thomas,	1693. May 2.	1697. April 23.
305	„ Thomas,	1821. Sep. 29.	—
306	Pigion, Edward,	1759. Jan. 19.	—
307	Piggott, Rev. Harfinsh,	1725. Nov. 6 th .	1738. Aug. 12.
308	„ William,	1741. Aug. 12.	1785. June 29.
309	Pigott, William Pemberton,	1818. June 29.	1831. June 29.
310	Pitt, Samuel,	1673. Jan. 9.	1711. Nov. 27.
311	„ Thomas,	1658. Aug. 30.	1665. June 16.
312	Ponsonby, Rt. Hon. John,	1751. Aug. 14.	—
313	„ Hon. Richard,	1751. Oct. 8.	—
314	Porter, John,	1716. Nov. 21.	1725. Nov. 6.
315	Povey, John, Esq., Counsellor-at-law, Recorder.	1662. March 28.	—
316	„ John (Capt.),	1727. Jan. 10.	—
317	Quarme, Nathaniel, Esq.,	1664. Jan. 23.	1701. Nov. 17.
318	Rawkins, John, Gent.,	1663. Sep. 28.	1700. Feb. 14.
319	Reynolds, Charles,	1731. June 26.	1731. June 29.
320	Richards, John, Esq., High Sheriff, 1728,	1728. April 12.	1728. July 27.

285. Archdeacon of Leighlin in 1703, and brother of Martha Neale, who *m.* Bishop Vigors. He was only son of Constantine Neale of Wexford, who was grantee of estates in and near New Ross in 1667. The Rev. Benjamin was Archdeacon of Leighlin, and Chaplain to the Duke of Ormond. He was attainted by James II. He had two daughters, coheiresses, of whom Deborah *m.* John Bayley, Esq. (No. 45), and Martha, *m.* John Stratford, Esq., M.P., afterwards Earl of Aldborough.

294. Mr. O'Brien, was father of the late James Thomas O'Brien, F.T.C.D., and Bishop of Ossory.

297, &c. The Pallisers were of the Great Island, Co. Wexford, a few miles from New Ross.

302. Mr. Paul, was M.P. for Carlow, in 1713. He was grandfather of Sir Joshua Paul, created a Baronet. [See Malcomson's Carlow M.P.'s.]

303. Mr. Phayre of Killoughrane, Enniscorthy, was a descendant of the well-known Cromwellian officer, Colonel Phayre.

307-8-9. The Pigotts were of Slevey Castle, Co. Wexford.

315. Mr. Povey was afterwards knighted, and became Lord Chief Justice of Ireland; he *m.* — Fôlyard; she *d.* 25 May (buried 28, in St. Michan's Dublin), 1677.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
321	Rickson, Benjamin,	1695. March 6.	1704. June 29.
322	„ William, Mercht., <i>ante</i> , ..	1679. July 25.	1681. Dec. 23.
323	Robbins, George. No entry of admission,	1748. March 17.	1753. Oct. 3.
324	„ Joseph,	1727. Jan. 10.	—
325	Roe, George,	1781. Nov. 6.	1794. June 29.
326	„ William Hamilton,	1836. Sep. 29.	—
327	Rothe, Edward, Mercht.,	1687. March 2.	—
328	„ Jasper, Mercht.,	1687. March 2.	—
329	Sackville, Lord George,	1752. Dec. 2.	—
330	St. Lawrence, Hon. Henry,	1732. Sep. 30.	—
331	Sankey, Richard Jones,	1813. Aug. 27.	1831. Oct. 20.
332	Saunders, Robert,	1692. Sep. 10.	—
333	Savage, Philip,	1692. Sep. 10.	—
334	„ John, Lieut.,	1707. July 18.	1731. June 29.
335	„ Philip,	1738. Aug. 12.	—
336	Sclator, Ephraim,	1704. Feb. 9.	1727. Jan. 10.
337	Scott, James,	1732. Sep. 30.	—
338	„ James Smyth, Recorder,	1825. April 9.	1826. April 5.
339	„ John,	1731. June 26.	1731. June 29.
340	Sewell, William,	1695. March 6.	—
341	Sheppard, Samuel, Major,	1658. Aug. 30.	1660. Sep. 29.
342	„ Thomas, Esq.,	1659. March 25.	1665. Sep. 9.
343	Smith, Edward, Mercht.,	1683. Sep. 5.	1695. April 12.
344	„ James,	1716. Nov. 30.	—
345	„ Robert, Capt.,	1677. Oct. 26.	1681. June 3.
346	„ Samuel,	1696. Aug. 8.	1704. June 29.
347	Smithwick, William, Collector of Ross, ..	1716. June 29.	1731. June 29.
348	Somner, Francis, Gent.,	1679. June 30.	1681. Oct. 28.
349	Standish, Charles,	1707. March 25.	1715. Oct. 29.
350	Staples, Charles,	1710. Nov. 3.	1711. April 17.
351	Steevens, Daniel,	1713. Oct. 6.	1764. May 4.
352	„ Nathaniel, Mercht. (Widow Steven smentioned 1688. July 31),	1664. Jan. 25.	—
353	„ Nathaniel, Jr.,	1687. March 2.	1709. Sep. 30.
354	„ Samuel, <i>ante</i> ,	1709. March 7.	1748. Feb. 11.
355	Stephens, Richard, Lieut.-Col.,	1664. Nov. 21.	1665. April 22.
356	„ Dr. William,	1747. March 25.	1759. June 29.
357	Sutton, Cæsar,	1759. April 16.	1769. June 29.
358	„ David (Capt.),	1713. June 15.	1741. Oct. 28.
359	„ John,	1835. June 29.	—
360	„ William,	1727. Jan. 2.	1746. Oct. 11.
361	„	—	—
362	Symes, Jeremiah.	1741. May 26.	1745. June 29.

827. The Rothe family were anciently of Ross and of Kilkenny.

331. Colonel Sankey lived at Oaklands, near Ross, sold the property to Mr. Tyndall (No. 394) and moved to Dublin. Arms impaled Povey Saph abend engrailed between six quinquemoils or.—Folyard argent, a lion rampant; purp. a cres. for difference.

333. Right Hon. Philip Savage, M.P., Chancellor of the Exchequer.

334. His identity is not known.

335. Colonel Philip Savage, son of Rowland Savage of Dublin, of the Portaferry family, who died before Jan. 1691. Col. S. entered the Army in 1707. In 1734 he was Major in Colonel Thomas Wentworth's Regt. of Foot. In 1745 he purchased the estate of Kilgibbon, Co. Wexford, which his great-grand dau. carried into the family of her husband, the late Harry Alcock, of Wilton, Esq.

355. Lt.-Col. Stephens m. Joan Cottell of New Ross, and their son Sir Richard was grandfather of Dr. William (356) of Chilcomb, New Ross, whose dau. and cousin Sarah, m. Francis Glascott, Esq., of Pilltown, father of 163 and grandfather of 164.

357. Of Longraigue, Co. Wexford.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
363	Talbot, Bruno, Esq.,	1689. April 29.	—
364	Tench, Antony,	1731. Feb. 22.	1747. June 29.
365	„ Higatt,	1821. Sep. 29.	—
366	„ John,	1728. April 12.	1745. Sep. 29.
367	„ Joshua,	1714. Aug. 9.	1716. Sep. 29.
368	„ Joshua,	1727. Jan. 2.	1738. Aug. 12.
369	„ Rev. Joshua,	1759. April 16.	1762. June 29.
370	„ Samuel,	1738. Aug. 12.	1743. Sep. 27.
371	Thurrold, Robert (Capt.),	1665. Oct. 6.	1668. Sep. 29.
372	Tisdal, John,	1707. March 25.	1731. June 29.
373	Tottenham, Charles,	1715. Nov. 28.	1754. Oct. 21.
374	„ Charles,	1736. Jan. 25.	1793. May 4.
375	„ Charles,	1752. June 29.	1822. Nov. 26.
376	„ Charles [1st son of Sir John, Lord Ely].	1756. June 29.	1769. June 29.
377	„ Charles, of Ballycurry,	1768. June 29.	1836. Sep. 29.
378	„ Charles, of Ballycurry,	1808. June 29.	1841. June 29.
379	„ Charles, of Macmurrough,	1820. Sep. 29.	1841. Aug. 28.
380	„ Cliffe,	1751. Nov. 27.	1754. Oct. 21.
381	„ Edward,	1736. Jan. 25.	1746. Oct. 11.
382	„ Edward William,	1781. Nov. 6.	1838. Oct. 9.
383	„ Henry Loftus,	1771. June 29.	1826. June 29.
384	„ Henry Loftus,	1837. June 29.	1839. Sep. 30.
385	„ John,	1736. Jan. 25.	1759. June 29.
386	„ John Loftus,	1831. June 29.	1832. June 29.
387	„ Loftus Anthony,	1759. Jan. 19.	—
388	„ Nicholas Loftus,	1761. Oct. 3.	1787. Nov. 14.
389	„ Ponsonby,	1761. Oct. 3.	1796. Jan. 15.
390	„ Robert,	1771. June 29.	—
391	„ Robert,	1811. June 29.	1841. June 29.
392	„ Synge,	1759. Jan. 19.	—
393	„ William Heathcote,	1828. Sep. 29.	—
394	Tyndall, Robert,	1837. June 21.	1840. Sep. 29.
395	Ussher, John,	1831. Sep. 29.	1841. Sep. 29.
396	„ John,	1839. Sep. 30.	—
397	„ Richard,	1839. Sep. 30.	—
398	Vigers, Bartholomew,	1727. Feb. 10.	1738. June 29.
399	„ Rev. Bartholomew,	1733. Oct. 9.	1747. Sep. 29.
400	Wadding, David (Mercht.),	1687. March 2.	1690. June 29.
401	Wall, William,	1727. Jan. 2.	1730. June 29.
402	Wandesforde, Sir Christopher,	1703. May 29.	—
403	Warburton, Walter,	1728. April 12.	—

364, &c. The Tench family had a grant of Bryanstown, Mullinderry, &c. In 1669, under Acts of Settlement, they intermarried with the Cliffes.

373. Known historically as "Tottenham in his Boots." He was M.P. for New Ross, as were 374-5-6-7 and 8, and the son of the last.

384. Is now the sole surviving Tottenham of the Old Corporation. He is the compiler of this list taken from the Corporation Records.

395-6-7. The Usshers of Landscape, New Ross, were a younger branch of Primate Ussher's family.

398. I think 398 and 399 are the same person, only the former is before he was ordained.—[P.D.V.]

399. Afterwards Dean of Leighlin, *d.* in 1753. Admission of Freemen to Ross.—1716. "Sept. 29, Vigers, Richard, of Old Leighlin, Esqre., *d.* 1723. 1723, June 5, Vigers, Mr. Roger [Rector of Mulrankin]. 1731. Feb. 22, Vigers, Mr. John [of Old Leighlin, Co. Carlow]," brother of Dean Vigers.

No.	NAMES, &c.	FIRST APPEARANCE.	LAST APPEARANCE.
404	Ward, George,	1820. Sep. 29.	1821. Sep. 29. (Resigned.)
406	„ John,	1750. Jan. 15.	1792. June 29.
406	Warren, Abel,	No entry of ad.	1665. Sep. 9.
407	„ John. Both disfranchised for non-attendance, ..	No entry of ad.	1665. Sep. 9.
408	Watson, Ebenezer,	1695. March 6.	1704. May 19.
409	„ Francis,	1727. Aug. 25.	1729. Jan. 24.
410	„ John,	1727. Jan. 2.	1732. June 29.
411	„ Philip [<i>ante</i>],	1704. Jan. 5.	1736. April 6.
412	Weeks, Edward,	1731. Feb. 22.	—
413	Welman, Harvey,	1727. Jan. 2.	1733. May 4.
414	„ John,	1733. May 4.	—
415	„ William “Maulster.” He was a Burgess on March 14, Char. II., 1662.	1663. Sep. 25.	1677. Oct. 12.
416	„ William, Esq.,	1690. July 16.	1695. Aug. 2.
417	„ William,	1707. Nov. 19.	1739. March 10.
418	White, Henry, Mercht.,	1687. Oct. 12.	1690. July 16.
419	„ James,	1700. April 26.	1711. Dec. 22.
419A	„ John, of Bally Ellis, Esq., ..	—	—
420	„ Nicholas, Mercht.,	1687. March 2.	1689. April 25.
421	„ Patrick, Mercht. [He was son of William White, Sovr. and Free Burgess.]	1687. Oct. 8.	1690. July 16.
422	„ Simeon. [He was a Mercht., and son of Rich. White, formerly a freeman],	1687. March 2.	1688. Oct. 5.
423	„ Thomas (Mercht.),	1687. March 2.	1690. July 16.
424	Whiting, Richard,	1658. Aug. 30.	1665. April 22.
425	„ William,	1658. Aug. 30.	1673. Aug. 16.
426	Whitson, Richard,	1659. March 26.	1671. Jan. 5.
427	Wilkins, Theodore,	1669. Oct. 8.	1687. Jan. 20.
428	Williams, Laoc,	1702. June 29.	1708. June 11.
429	„ Rev. William, Vicar of New Ross.	1685. Oct. 30.	1693. April 7.
430	Winkworth, John, Capt.,	1665. Sep. 9.	1708. Oct. 22. But see 18 Apr., 1690.
431	„ John, Lieut.,	1693. Sep. 30.	1728. Oct. 11.
432	„ Richard, Gent.,	1691. May 1.	1700. May 17.
433	„ Robert Carr,	1741. May 26.	1754. Sep. 18.
434	Worth, Edward,	1715. Nov. 28.	—

404. George Ward, was son of 405, “Collector” of Ross. They were of a family of eminent brewers in Dublin.
406. Was probably Major Warren, a Cromwellian officer, ancestor of the Warrens of Lodge Park, Co. Kilkenny, and John was probably his brother.
415. Is believed to have been a cadet of the family of Welman, of Norton, Somerset; he was a Free Burgess on March 14, Chas. II., 1662, and was ancestor of the other four named above. In 1677 he was so aged and infirm that he was discharged from serving as Sovereign. One of his descendants, Major-Gen. Hercules A. Welman, died at Sandown, 8 Feb., 1890.
- 419A. Admitted a Freeman 1 Nov., 1689; Free Burgess date not known; died before 8 May, 1725.
430. A Cromwellian Officer.
434. Was M.P. for New Ross, 30 Nov., 1715 to 1727.

P. D. VIGORS, Col.

Copied Nov., 1889.

NOTES ON KERRY TOPOGRAPHY.

[CONCLUDED.]

BY MISS HICKSON.

THE Ecclesiastical Taxation of Ardfert Diocese, in 1300, ends with the following list of churches and religious houses :—

Eccia de Darery, ¹	. . . . .	xiijs. iiij <i>d</i> .	decia xv <i>d</i> .
Eccia de Katterbrestelan,	. . . . .	xxs.	decia ijs.
Eccia de Killogan,	. . . . .	xxvjs. viij <i>d</i> .	decia ijs. viij <i>d</i> .
Eccia de Clonliffe,	. . . . .	vjs. viij <i>d</i> .	decia viij <i>d</i> .
Eccia de Glenorgulan,	. . . . .	vjs. viij <i>d</i> .	decia viij <i>d</i> .
Eccia de Kilcolman,	. . . . .	vjs. viij <i>d</i> .	decia viij <i>d</i> .
Redditus Priors de Rupe Beati Michis,	. . . . .	xiijs. iiij <i>d</i> .	decia xv <i>d</i> .
Reddit Dom de Kiriel ordis Cisten,	. . . . .	iiij <i>li</i> . xiijs. iiij <i>d</i> .	decia vjs. viij <i>d</i> .
Spualia ipoz taxant int' eccias quibz sut			
Rectores.			
Redd Prior de Belle Loco,	. . . . .	iiij <i>li</i> .	decia viijs.
Spualia sua taxant int' Eccias qbz sut			
Rector.			
Redd doms de Rathnoyd ordis Sci	} ij <i>li</i> . vjs.		
Augtini,			
Spualia eoz taxant int' Eccias quibuz			decia iiijjs. vij <i>d</i> . q.
sut Rectores.			
Reddit Abtis de Huthny apud Clochnan,	iiij <i>li</i> . xiijs. iiij <i>d</i> .		decia vjs. iiij <i>d</i> .
Sm. taxacois, xxxiiij <i>li</i> . xixs. iiij <i>d</i> .			Inde decia, lx. vjs. x <i>d</i> .
Sm. taxacois total loci dioc. Artheferten,	clxviij <i>li</i> . xvjs. v <i>d</i> .		Inde decia,
xv <i>li</i> . xvjs. viij <i>d</i> .			

The Eccia de Darery is the church of the Island of Darrery, off Iveragh, in the south-west of Kerry, now well known as Valentia. The oldest Irish name was *Dairbhre* (an oak forest), pronounced now Darrery. In the old map of 1600, at Lambeth Library, the island is called "Bealinche, or Dariry." The name Bealinche properly belonged to the harbour between the south-east shore of the island and the mainland, but it afterwards came to be applied by the English colonists to the island itself, and was finally corrupted by them into Valentia, through the peculiar pronunciation of the aspirated B in Irish, which sounds like a V to the ear of an Englishman. To this day an Irish-speaking Kerryman speaks of Valentia as Veallinche, or Valeinche, *recte* Bealinche, the mouth of the island. In the Elizabethan State Papers the only son of Donal Mac Carthy Mor, created Earl of Clancar by the Queen, is called by his courtesy title sometimes the Baron of Valentia, sometimes the Baron of Bealinche.

The Eccia de Katterbristelan of the Taxation I cannot identify with any old church in the present diocese of Ardfert and Aghadoe. The first syllables of the evidently much-corrupted word read like corruptions of the last, in the ancient church of Kilkaiteran, near Bearhaven, of which

¹ In Mr. Handcock's published Calendar of I. S. P., 1302-1307, it is spelled *Darnery*, but in the official copy supplied to me in 1880, it is *Darery*.

a short notice appeared in the *Journal* about sixteen years ago, if I am not mistaken. But the latter is evidently the Eccia de Kilkateryn, which is mentioned in the Taxation record of 1300, as being in the diocese of Ross, and deanery of "Boera" (a corruption of the Irish Beara, or Bear), in Cork county.

It is to be noted that in the Visitation Returns of John Crosbie, Bishop of Ardferit and Aghadoe in 1615, already quoted, mention is made of a deanery and a rectory of St. Katherine. The returns say :—

"XV.—Rectorias ibid spectat ad 'Dec.' Ste. Katherine, vicaradges of Kilgaravayn and Teampulnoe, valor 4^l. Henry Reade, minister, legens, residens."

"XVII.—Rectoria ad St. Katherine, Sir Laurence (*illegible*) firmar; vicaradge de Kilmyny valor 8^l. Israhel Taylor, minister et predicator: Church and Chancel blown downe."

As I have already said (*v. ante, Journal*, vol. i., 5th Series, p. 46) a portion of the old Taxation MSS. between the "Eccia de Cnockynbrisdach" and the "Eccia de Drumdarill" is quite illegible. This portion may have mentioned the Deanery of St. Katherine, and the rectory and Katterbristelan Church may have been within the limits of the former.

The "Eccia de Killogan" I cannot identify. "Eccia de Clonliffe" has also vanished. There is no such name on the Lambeth map, nor in the Visitation Records of the diocese in the seventeenth century. Two places called Clonduffe, are mentioned in the Desmond Survey of 1587, quoted in the first part of these notes. They are there described as "parcells of the Knight's lands of Hussey, lying near Lough Scaul," owned by "Maurice Mac Shane Hussey of Glangortenkonane, rebell, deceased in war, against our Lady the Queen." Can the Clonliffe of the Taxation be a mis-spelling of Clonduffe? A note to the Survey, by Valentine Brown, adds that "the aforesaid Maurice Hussey was the true ancestor of the Rector of Ballinacourty." This rector seems to have been one of the Corcaquiny family who conformed, and submitted to the Queen, and then probably put in a claim to some of the land forfeited by his ancestor. The Commissioners of Surveys, Browne, Robbins, and Peyton, were, with hosts of other new colonists, looking for grants of forfeitures, and to their jealousy on that score we are, doubtless, indebted for this curious little genealogical note tacked on to the Survey. They probably hoped it would be fatal to the claims of the conformist rector of Ballinacourty.

The "Eccia de Glenorgulan" was probably a church at the place now well known as Killorglin, not very far from Killarney. The Visitation Returns of Bishop Crosbie say that the "psonadges of Killorglan and Dingelucuishe, belonging to the Abbey of Killaha, are houlden by Mr. Walter Springe."

In 1754 Smith found Killorglin Church in ruins. The ancient church of St. Colman, Kilcolman, near Killorglin, was then also in ruins, and continues so at the present day; but the latter place has now a good parish church. Kilcolman is, like Ratass, built of brown freestone, brought from a long distance.

The "Prior de Rupe Beate Michis" was the priory or monastery of St. Michael's Rock (the Great Skellig), which was transferred at an early period to the neighbouring mainland. It is the modern Ballinskelligs, and its church and termon lands figure conspicuously on the Lambeth

Library Map of 1600, given in my Second Series of "Kerry Records." Archdall says that although the sea has washed away great part of the ruins, enough remains to show that Ballinskelligs Abbey was once a "very noble and extensive edifice." The following fiant respecting it has been calendared by the Deputy-Keeper of the Irish Public Records :

"Lease under Commission, 6th August, 1578, to Gyles Clinsher, gent., of the site of the late monastery of Canons of Ballinskelligge, in Desmonde's country, Co. Kerry, with one carucate of lande, the great islande of Berhaven, and a small islande called Skelligmichell, alias S. Crucis, with a chapel on it, and certain barren landes in Berhaven in said co., and all courts and liberties accustomed to be held within the lordship of the said priory. To hold for 21 years. Rent 30s. Maintaining one English archer."

Ballinskelligs was subsequently leased to John Blake.

The "Dom de Kirreil ordis Cisten" was the Abbey of Kyrie Eleison at Odorney, in North Kerry, a Cistercian house, founded in or about 1161. Its abbots were lords of parliament. Christian O'Conarchy, bishop of Lismore, Papal Legate, who took such an active part in establishing Henry the Second's supremacy in Ireland at the synod of Cashel and elsewhere, retired to this abbey at the close of his busy life, and dying there in 1181, was interred within its church. The two following letters of Pope Alexander III. to this prelate and to the English King, remain among the Irish State Papers :—

"Sept. 20th, 1172. Pope Alexander to Christian, Bishop of Lismore, Legate of the Apostolic See, Gelasius, Archbishop of Armagh, Donatus, Archbishop of Cashel, Laurence, Archbishop of Dublin, Catholicus, Archbishop of Tuam, and their suffragans.—*Frascate ij., Kal. Octob.*"

"Pope Alexander III. to the King Henry.—*Frascate iij., Kal. Octob.*"

It does not appear that any Irish king had sworn fealty to Henry at the date of those letters, except Mac Murrough of Leinster and Mac Carthy of Deasmumha (South Munster), or Cork, as it is called by the English chroniclers. The son of the latter was sent to England as a hostage.

In 1420 Gerald Fitz Maurice (third son of Lord Kerry, ancestor of the Marquis of Lansdowne), was abbot of Kyrie Eleison. But when another Henry, as strong-willed as his namesake and ancestor, and in many points resembling him, "broke into the spence and turned the cowls adrift," the then head of the Fitz Maurice family was (outwardly, at least) on the King's side. Edmund, the tenth Lord Kerry, grandnephew of the abbot of Kyrie Eleison in 1440, resigned his title and estates to his son, and became a lay brother in the Franciscan friary of Ardfert. In 1537, when the work of the suppression of the Irish monasteries and convents began, that son Edmund, the eleventh Lord Kerry, was created Baron of Odorney and Viscount Kilmoily by the King, who also granted him large possessions taken from the suppressed monasteries. He married Catherine

Zouche, sister of the Countess of Kildare, the first wife of English name and blood taken by a Lord Kerry, and the reversion of the two new titles and the new grants of land was limited to his issue male by that lady. It is probable that his submission to the policy of Henry was merely an outward one, for the purpose of protecting the Franciscans, of whom his father was one, and the Cistercians at Kyrie Eleison. At all events, he did not long survive to enjoy the royal favours, but died in 1541, the same year that a commission was issued to Sir Anthony St. Leger, to survey and suppress all the friaries in Ireland. It is probable that Henry had found that his new peer was not as "thorough" in doing the work expected of him as he appeared to be. He left no male issue, so the barony of Odorney and Viscounty of Kilmoily expired, and the older title of Lord Kerry passed to his brother Patrick, twelfth in succession to it and to the ancient estates. In 1543 their father, the old Lord, the Franciscan lay brother, died; and from that date until the first half of James the First's reign, the Lords Kerry were frequently in rebellion. In 1576 a lease of Odorney Abbey, and the lands pertaining to it in Clanmaurice, and of the rectory of Molahiffe, was made under commission to Gerald, Earl of Desmond; but at his death in rebellion the lease was forfeited, and the possessions therein mentioned reverted to the Crown. Tradition asserts that Edmund, eleventh Lord Kerry, left by his Zouche wife an only child, Catherine FitzMaurice, who married and left a daughter, who became the wife of Cormac O'Farrell, and had by him a daughter and heiress, Amy O'Farrell, who married Captain George Lane, grandfather of Sir George Lane, created Viscount Lanesborough in 1676.¹ However this may be, it is certain that both Lanes and Zouches, after Desmond's death, endeavoured to obtain the FitzMaurice estates in Kerry. Captain Ralph Lane petitioned the Elizabethan government to be appointed "Captain of the Clanmorrishe" of Kerry, in other words, chief and owner of Clanmaurice. He appears to have held some such position for a short time; but he then resigned it, and left Kerry. A much more distinguished officer of the Queen's army, Colonel John Zouche (called by the Four Masters "Suitze"), obtained a lease of Odorney Abbey, and lands around it in Clanmaurice, as appears from the following fiant:—

"Lease under Commission, 15 July, 1581, to John Zouche, or Souche, Esq., of the site of the Abbey of Odorney, alias Our Lady of Kyrie Eleison, Co. Kerry, the lands of Cloncanrourke, Drommyconnigenie, Aykrie, and Ballinsine, Boherroe, Lackymore, Lackybeg, and Clonemetaughe, and Ballybroman, Co. Kerry; the rectory of Odorney, extending to Cloncanrourke, Dommyconnigenie, Aykrie, Ballinsine, Boherroe, Lackymore, Lackybeg, Clonymetaughe, and the rectory of Malahiffe. To hold for 21 years. Rent, £8 13s. Maintaining two English horsemen."

In 1590 Thomas, 16th Lord Kerry, died at his Castle of Lixnaw, and his remains were brought to Ardfert Abbey, to be there interred with his ancestors. But the abbey was then occupied by a strong force of soldiers

¹ Ancestor of the family of Lane Fox of Bramham Park, Yorkshire.

under Zouche, who had become a colonel in the Elizabethan army and governor of Kerry. He refused to permit the funeral within the abbey precincts, on the ground that Lord Kerry had been in rebellion against the Queen. The Fitz Maurices had therefore to take the body to the Cathedral of Ardfert, where it was interred in the tomb of Bishop Stack, who died in 1488. After Zouche left Kerry Bishop Crosbie resided in the half-ruined abbey, and the Lords Kerry ceased to be buried there or in the cathedral. In 1668 the widow of the nineteenth Lord purchased from the dean and chapter a tomb in the small chapel at the north-east end of the cathedral, and there she and some of her descendants were buried. Of late years it has become the burial-place of the Crosbie family of Ardfert, descended in the female line from Thomas, twenty-first Lord and first Earl of Kerry.

John Zouche appears to have resigned his lease of Odorney, or Kyrie Eleison, in less than ten years, for in 1589 it was leased, with all the rest of the Clanmaurice lands mentioned in the lease of 1581, and other lands, abbeys, and rectories, in Kerry, to John Champion, for a term of forty years. Champion had also a large grant of forfeited lands in West Kerry, which he sold to Sir Richard Boyle, afterwards first Earl of Cork, and finally left the county. Archdall says that part of the possessions of the Cistercians at Odorney passed, in the thirty-ninth year of Elizabeth, to Trinity College. In 1603 James the First granted "the abbey and rectory, with Clahan Rourke, Drommyconnigenie, Meenacrie, Ballylisnie, Lackamore, and Lackabeg, Boherroe and Clontymetagh, and the rectory and chapel of Molahiffe, with the titles to the same belonging," to Sir William Taafe. Most of these were, I believe, sold by Taafe to the Crosbie family. Odorney Abbey is now a small ruin, more resembling a church than a monastic building.

The priory of "de Bello Loco" was situated at Killagh, on the banks of the Maine, not far from Killorglin. It is said to have been founded by Geoffrey de Marisco, or de Mariscis, in the reign of John, and was occupied by regular canons, the prior being a lord of parliament.

Smith, in his "History of Kerry," notices the "noble window of Gothic architecture," still entire when he wrote in 1756, and the "very strong walls and curious marble window frames" of the church of this abbey, which are, he says, of much later date than that assigned for its foundation. I have already given (*v. Journal*, vol. i., Fifth Series, p. 48) the lease of the abbey of Bella Loco to Thomas Clinton, and also mentioned the subsequent lease to the traitor Sir William Stanley. In 1588 a new lease of the place, and a large tract around it, was made by the Queen to Captain Thomas Spring, who, with his brothers, had bravely served in her army against Desmond. All three were highly commended in the letters of Raleigh and Sir John Norreys, Vice-President of Munster. The following fiant has been calendared by the Deputy-Keeper of the Irish Records. The clause it contains, enjoining the lessee to "rebuild the abbey castle-wise," accounts for the comparatively modern appearance of the walls and the windows, described by Smith.

"12th Dec., 1588. Lease, under Queen's Letter, to Thomas Spring, of the site of the Abbey of Killagh, alias Our Lady's Abbey of Bella Loco, in Kerry, land in Callinafercy, Kilderry, Ballyoughtragh, Clounmore, Brackell, Kiltallagh, Killyny-

fynan, Ballinamonye, Kilremyn, Inche, and a piece of land in the Dingel, the rectory of Killagh, a moiety of the rectories of Kiltallagh and Garrylondrie (present Keel), the rectories of Dingel, Killorglan, Kilmalochester (present Kilmackeloge v. *Journal*, vol. i., Fifth Series, p. 48), a moiety of the rectories of Kenmare, Tempulnoe, alias Newchurche, Kilcrohan, Dromid, Kilvonane, Kilmore, Cahirbeg, Reencaragh, Glanbehie, and Killinane, Co. Kerry. Rent, £17 1s. 9d., maintaining two English horsemen; and the abbey is to be rebuilt castle-wise. He shall not alien without licence under the great Seal to any, except they be of the English nation, both by father and mother, or born within the English Pale. He shall not levy coyne or livery, or other unlawful impositions, or permit any to do so."—(*Auditor-General's Patent Book*.)

Captain Thomas Spring probably resided in the old priory "rebuilt castle-wise," and he had ultimately a grant in fee of it and all the other lands and churches mentioned in the lease. His wife, widow of William Apsley, Esq. (v. *Journal*, vol. ix., Fourth Series, p. 187), and daughter of John Brown, of Awney and Camus in Limerick, and Brown's Castle in North Kerry, called in the Elizabethan State Papers "Desmond's wisest counsellor," was a Roman Catholic; but her two daughters by Apsley—Joan, wife of the first Earl of Cork, and Mary, wife of Captain Thomas Browne, elder son of Sir Valentine Browne, of Lincoln, Queen Elizabeth's Commissioner for Surveying Forfeited Lands in Ireland—had been brought up Protestants. By her second husband, Captain Thomas Spring, Annabella, daughter of John Brown, of Awney and Brown's Castle, had two sons, Walter and Thomas, and five daughters. The eldest son and at least one of the daughters were, like their mother, Roman Catholics. Walter left a son, Edward, patron, as I have said, of Kilmackeloge (v. *Journal*, vol. i., Fifth Series, p. 48), who, by Anne, daughter of Sir Nicholas Browne of Ross (ancestor of the Earl of Kenmare), and his wife Julia, daughter of O'Sullivan Bear, had a son Walter, known in Irish history, from the extent of his forfeitures in 1649, as "Walter the Unfortunate," and a daughter Thomasine Spring. Walter married the daughter of the Knight of Kerry, and left a son and daughter, of whose descendants, if any there were, nothing whatever is known. The whole of their father's estate was granted to Captain Godfrey, an officer in the Cromwellian army, whose descendant, Sir John Godfrey, Bart., still retains it. Thomasine Spring, only sister of Walter the Unfortunate, married Patrick FitzGerald, of Gallerus, near Dingle, younger son of John, Knight of Kerry, by his wife, the daughter of the eighteenth Lord Kerry and his wife Julia, daughter of the Lord Poer of Curraghmore. This latter lady was the granddaughter of John, Lord Le Poer, and his wife, Lady¹ Ellen Fitz Gerald, daughter of the fifteenth Earl of Desmond; which John was grandson maternally of Pierce, eighth Earl of Ormond, and his wife, the Lady Catherine Fitz Gerald, daughter of the Earl of Kildare.

The descent of the 8th Earl of Ormond from Edward the First is too well known to need being repeated here. But from the marriage of Patrick

¹ Which Lady Ellen was, therefore, sister to Gerald, the last great Palatine Earl of Desmond, killed at Glanageantha by Kelly, in 1583, from whom the above-mentioned gentlemen are also descended directly and collaterally.

Fitz Gerald,¹ of Gallerus, and his wife, Thomasine Spring, descend in the female line Sir George Conway Colthurst, Bart., of Ardrum, county Cork, and George Archibald Erskine Hickson, Esq., of Fermoy, county Kerry, two of the many Kerry descendants of the Plantagenet king. Some of those descents published in modern works on genealogy, seem to me difficult to verify, but the descent of the two gentlemen above mentioned, from Edward I. through the Knights and Lords of Kerry, the Desmond and Kildare Earls, and the Earls of Ormond is singularly clear, and each link can be fully proved by any one who takes the trouble to investigate old papers written and printed. Thomas Spring, younger son of Captain Thomas Spring, and his wife Annabella Brown, of Awney, adhered to the Protestant faith of his father, and was allowed by Cromwell to obtain a small portion of land in Kerry, which passed through the marriage of an heiress descendant of his to the Spring Rices, Lords Monteaule. A younger branch of this second Thomas Spring's family yet exists in Kerry and in England. From two of the daughters of Captain Thomas Spring and Annabella Brown descend several Kerry families, amongst others, the Blennerhassetts Barts. of Churchtown, Killarney, the children of Mary, wife of Daniel O'Connell, M.P. (the Liberator), the MacGilycuddys of the Reeks, the Hilliards of Cahirslee, county Kerry, my father and mother, Dr. Busteed, J.P., of Castle Gregory, the Husseys and two of the most distinguished Irish officers in the service of Austria in the last century, Count Ulick and Count Maximilian Brown. They were probably the last male descendants in Ireland of the Browns of Brown's Castle, and Camus in Limerick. The Peppard family of that county settled at Kilmacow, near Rathkeale and Adare, and the O'Connells of Kiltannon, and FitzGerald of the same district, also descended in the female line from Captain Spring, and were kinsfolk of the Austrian Generals, as were the Scanlons of Ballynaha.

The next religious house on the Taxation list, the "Domus de Rathnoid," present Rattoo, was (as I have already said elsewhere) originally a commandery of the Knights of St. John, but was afterwards converted into a monastery of the Regular Canons of St. Augustin, reformed in 1097 at Arras. The Irish fortified this abbey in 1600, but on the approach of Sir Charles Wilmot and his troops abandoned and burnt it. It was leased to Captain Zouche and others in succession. The will of Anthony Stoughton, Clerk of the Star Chamber, preserved in the Public Record Office, mentions his "stud in the Abbey of Rattoo," so that it is evident that the building, like others of a similar kind in later times in France and Italy, was soon converted to secular uses of no honourable kind. The place is now the property of Wilson Gun, Esq.

The "Abbtess de Huthny" was the great Cistercian Abbey in the county Limerick, called indifferently in the old records Owney, Wotheny, Huthny, and Abington. It was founded by Theobald Fitz Walter, Lord of Carrick and first Chief Butler of Ireland, who was interred therein in 1206. He also founded another Cistercian Abbey at Arklow,² in which his son, who had married the daughter of Geoffrey de Marisco, chief governor of Ireland in 1216, and founder of the priory of Bello Loco, or

¹ This Patrick Fitz Gerald is mentioned in his brother John Knight of Kerry's will (A.D. 1688), as "my beloved brother Patrick of Gallerus."

² NOTE ADDED IN PRESS.—The Abbey of Arklow was not Cistercian. De Burgo's "Hiberniæ Dominicana" says it was a Dominican House.

Killagh, was interred. For a curious letter of that turbulent magnate de Marisco respecting his son-in-law, see Sweetman's Calendar of Irish State Papers, vol. 1, p. 217. He is said to have built the Castle of the Island of Kerry, now Castleisland. Mr. Barry, in his paper on "Ancient Mural Inscriptions" (v. *Journal*, vol. 1, 5th ser. p. 50) says that Owney was granted to the Stepney family, but if so the grant must have been revoked, for the following has been calendared in the Appendix to the eleventh report of the Deputy keeper of the Irish Records:—

"Grant under letters dated at Greenwich, 20th June, IV. Eliz. to Peter Walshe of Grange, county Kilkenny, gentleman, of the site of the abbey of Wony, county Limerick, the lands of Wony, Caslane Boenagh, Kyllenevenoke, Cnocknegurtyn, alias Knocknegustone, Rathereaghe, alias Ragraege Kappennowke, Kappecullan, Lismullen, and Anagh, county Limerick, and Clonkitt, alias Clonkyll, county Kerrye, the rectories of Wony, Cahirkonlische, Ballywoile, Raiordane, and Cayrrelly, county Limerick, Thurles; Raheilly, Wony Iskyrryn, Tuoballyssyn, Enaghe in Ormond and Cnoyaghe, county Tipperary; Arclo and Tullaphelym, county Carlow. To hold in fee-farm for ever, by the service of the 20th part of a Knight's fee at a rent of (£57) 2s. 3d. Finding curates for the churches, and maintaining one horseman."

Perhaps the Stepneys had a grant of Owney after 1649, or it may have passed to them through a marriage with Walsh's heiress descendant. Mr. Barry's further researches may enlighten us on this point.

Miscellanea.

The Clonmacnoise Brooch.—This very beautiful object, exhibited at the November Meeting of the Society, is of a rare type in Ireland. It measures in extreme length seven inches and a-half, and may be described as consisting of three principal pieces of silver, viz., an acus (or pin), a kite-shaped pendant, and a double-jointed hinge, seven-eighths of an inch long, by which the two were attached by curiously contrived couplings. This hinge-plate stands at right angles to the acus. By aid of these hinges the pendant may be easily reversed; and, as both faces of the latter are ornamented, it would be difficult to determine which was front but for the superior decoration in gold setting and panelling presented by one of them. The richer surface is outlined by a kite, or heart-shaped figure, containing within it an elegantly proportioned cross, Roman in character, having an oblong space at the intersection, and similar designs at the terminations of the head and arms; while the shaft finishes in a diminutive triangle (see front view). The sacred symbol was closely environed by a beautifully worked band of gold most minutely serrated upon its upper surface and inner edge. All the extremities of the figure, as well as its centre, had settings of some kind; only those of the intersection and of the foot remain. These appear to be composed of glass of a deep claret-colour. They may possibly be stones; but to determine their exact character it would be necessary to remove them from their places, and thus irretrievably injure the work by which they are immediately embraced.

Within the quadrants of the cross were exquisitely wrought settings of gold filagree. The upper left-hand panel alone retains its ornamentation. This may be described as consisting of a rather elaborately designed interlacing triquetra. The spaces within and around the pattern were obviously intended for the reception of enamel, of which, unfortunately, no trace remains. It was in all likelihood of the kind known as *niello*, a material in great request amongst our artists in metallurgy of an early Christian period, and much used by them in the embellishment of croziers, shrines, and other objects appertaining to the Church. Niello is also very commonly found on pins, buckles, and minor ornaments for the person.

The missing plates of filagree appear to have rested upon a layer of wax-like substance, and to have been held in position by tangs which, passing through the waxen or putty-like material referred to, were secured to the body of the brooch.

The edges of the pendant are one-sixth of an inch in breadth, and present on each side a row of lozenge-like figures, twelve in number. These patterns are rendered conspicuous by the contrast between the white silver and a setting of niello by which they are surrounded. Each lozenge is separated by a plain fillet from those next to it, and a similar fillet or band extends along the edge of the metal. The enamel is quite flush with the silver, a plain but very chaste effect in black and white, as indicated in the side view, resulting.

Little more can be said of this side of the pendant, except that it terminates with the head of some fabulous animal, executed in a style

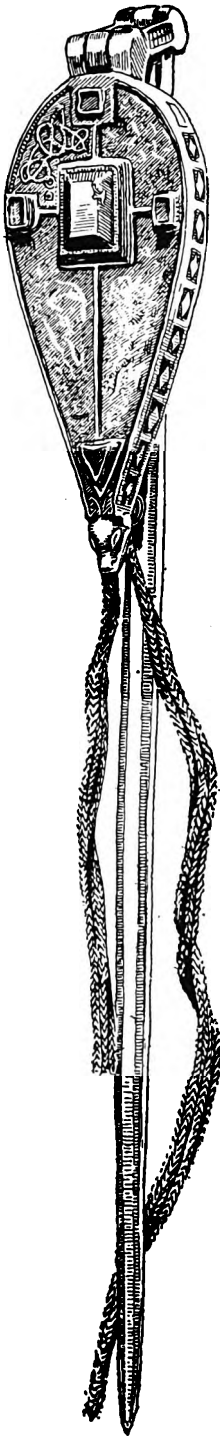
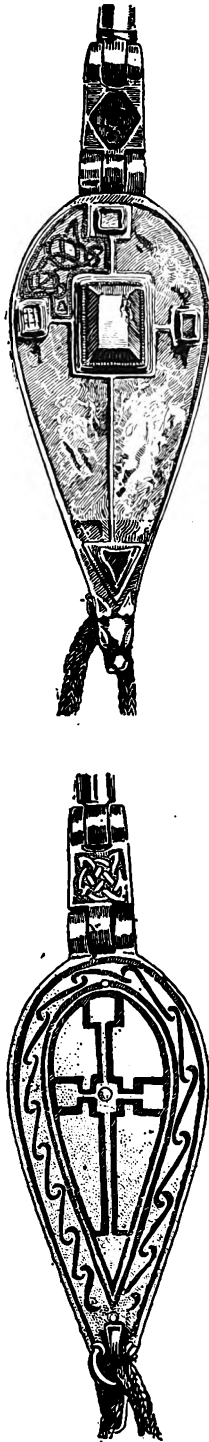


Fig. 1.



Figs. 2 and 3.

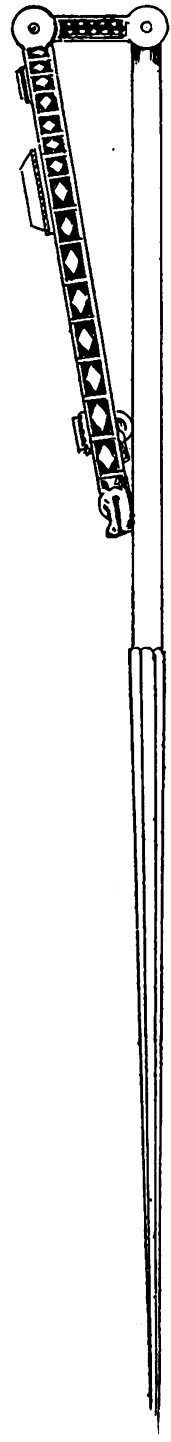


Fig. 4.

R: COCHRANE

CLONMACNOISE BROOCH-PIN.

highly characteristic of an early period of Irish art. Such designs are not unfrequent in some of our oldest manuscripts. The shape of the pendant is not unlike that of King Alfred's "jewel" in the Ashmolean Museum at Oxford.

The back is comparatively plain, its ornamentation consisting chiefly of a cross, the head, arms, and centre of which exhibit quadrangular figures, while its base seems to rest on a short horizontal line (see back view). This form of cross is extremely ancient. It is found, as at Inismurray, on some stone monuments which there is reason to believe date from the seventh or eighth century. A border filled with a Greek or Etruscan fret, of flowing character, encompasses the design. This style of ornamentation is one of the earliest found in Ireland on Christian lapidary remains; but it continued to be in use down to the close of the eleventh century. The cross, its borders, and surrounding fret, are expressed by incised lines filled with niello, which remains in perfect preservation. Close to the end of the plate is a neatly fashioned loop or ring, in which portion of a chain, or rather cord, formed of delicate silver wires, still remains. By this means, no doubt, the brooch was secured to its wearer's dress. The chain, if the object can be so styled, bears a remarkable resemblance to Trichinopoly work. Part of a perfectly similar appendage, which has excited the wonder and admiration of antiquaries, remains attached to the celebrated Tara brooch, now preserved in the collection of the Royal Irish Academy.

On a lozenge-shaped panel upon the upper surface of the hinge-bar, already referred to, occurs an elegantly designed pattern formed of fine gold wire (see top part of front view). This is somewhat cruciform in plan. Indeed, from the number of crosses which it exhibits, and from its enrichment, the brooch would seem to have been intended for the use of some ecclesiastical dignitary. On the under side of the plate may be seen a geometrical interlaced design well known to producers of the *Opus Hibernicum* upon stone and metal, as well as upon vellum (see top part of back view). It is a most perfect and valuable example of niello. The edges of the plate are also enriched with niello, the devices on each being a double row of circular pellets, twelve on one side and ten on the other.

It may be remarked, in conclusion, that the acus for a distance of three inches and three-eighths from its head is perfectly cylindrical in form; from thence to the point it is octagonal, the angles of the facets being slightly rounded, probably in some degree by friction with the material into which the pin had been inserted. This peculiarity in the formation of the acus is shown in the geometrical drawing representing the side view. The illustrations are drawn to full-size scale. Fig. 1 gives a general view of the object as shown by a photograph. In figs. 2 and 3 the upper one represents the front, the lower the back, of the pendant. Fig. 4 is a geometrical outline drawing showing a side view.

Query.—Circular engraved silver medal, with loop and ring. Obv.—A spray of ten shamrocks and a quill pen in saltire, and round the margin, "Children of the Shambroque, A.D. 1778." Rev.—Or. a cross; gu. with the letter F. S. M. H. in each quarter. Can any of our Fellows or Members throw any light upon the origin of this medalet? It is well engraved, and measures $1\frac{1}{4}$ in. in diameter.—ROBERT DAY.

In Glendun, county Antrim, adjoining Craigagh wood, in the townland of Innispollan, there is an old stone altar, where, in ancient times (the country people say), divine worship was performed. It is not known how old the altar is. It lies on the side of the hill; large stones form the back, which is supported by an ancient oak. It is in the form of Christian altars: two walls are built out on either side. The centre stone at back resembles the broken top of an old Irish cross: the figure carved on it is in deep relief; but, being so much weather-worn, it is not easy to decipher whether it is intended for our Saviour or a saint. It has outstretched arms, not straight, but one raised a little above the other. Behind is an angel with wings. There is an inscription underneath; but it is so defaced that it cannot be read or the characters recognised.—REV. ST. ARTHUR BRENNAN, B.A., *Local Sec. N. Antrim*.

Henry Bradshaw Society.—A meeting was held on Nov. 25th, at the Jerusalem Chamber, by kind permission of the Dean and Chapter of Westminster (Earl Beauchamp in the chair), at which it was resolved that a society should be founded for the purpose of editing liturgical MSS. and rare editions of service-books, as well as illustrative documents; and that the society should bear the name of Henry Bradshaw, late Librarian of the University of Cambridge. The Lord Bishop of Salisbury was elected President; Canon W. Cooke, F.S.A., Chairman of the Council; and Dr. J. Wickham Legg, F.S.A. (47 Green-street, Park-lane), Hon. Secretary and Treasurer. The subscription is to be one guinea per annum, without entrance fee; and the Society will print at least one volume in each year. These volumes will not be issued except to members of the Society.

It is proposed to begin the Society's series of issues with the *Westminster Missal*, a magnificent MS. of the fourteenth century, in the Abbey Library, which contains the ancient services for the coronation and burial of the kings of England, together with many other features of interest. Other issues in contemplation are certain Greek liturgies, with collations of several MSS. in Paris and Oxford; the tracts of Clement Maydeston; the Hereford Breviary; certain pontificals of the twelfth century; some of the Mozarabic MSS. in the British Museum; the Sacramentary of Robert of Jumièges, Archbishop of Canterbury; the Sarum Martyrology, &c., &c. The field before the Society is a vast one, as may be gathered from an article in the *Guardian* of Nov. 12th. We hope that the Henry Bradshaw Society may receive a large accession of subscribers in order to enable it to prosecute its work vigorously. Already several Fellows and Members of this Society have become subscribers. The Irish liturgical fragments are greatly in need of elucidating, and it is intended to undertake this work, and to bring under notice codices which have an important bearing upon the forms of Celtic Christianity prevailing in these islands in early times.

The Wogans of Rathcoffy.—Mr. George J. Hewson writes to ask for some information regarding a Thomas Wogan who, he thinks, belonged to the county Kildare family, and whose name is signed fifty-second in order to the death-warrant of King Charles the First. Mr. Hewson says, "I would wish much to know if he was a member of the Rathcoffy

family, and if so, what relation he was to Colonel Wogan, who, up to the time of the king's execution, was a Parliamentarian, and after that event became a devoted Royalist, a very unusual time for such a change of sides; and to Nicholas Wogan of 1643, the confederate of Kilkenny, and any particulars of this Thomas Wogan's history. In the paragraph, 'In 1653 Wogan's estates of Rathcoffy, and in other places, were handed over by the Act of Settlement, and the Court of Claims, to the Duke of Ormonde,' the date 1653 is an obvious misprint for 1668. Could Thomas Wogan have been the then or late proprietor of Rathcoffy, and the son or other successor of Nicholas Wogan of 1643, the Kilkenny confederate? a change of sides which would not be at all so unusual as that of Colonel Wogan.

"With respect to a much earlier Thomas Wogan, I find the following quotation in a note to Prendergast's 'Cromwellian Settlement of Ireland':—'Petitions delivered to our Lord, the King of France and England, by Friar John L'Archer, Prior of St. John of Jerusalem, in Ireland, and Master Thomas Wogan, sent in message by the Prelates, Earls, Barons, and Commons of the land in Ireland' ('Red Book of the Exchequer of Ireland'). In his text Mr. Prendergast gives the date 1347. Thomas Wogan would seem from this to have been a person of some consequence, and may, perhaps, have been the same as the Thomas Wogan of 1356 mentioned by Rev. D. Murphy."

Since writing the above I have had a letter from the Rev. D. Murphy, in which he says that he believes Wogan the regicide was a Welshman, and not one of the Rathcoffy family. This is likely enough, but the account of the Wogans discloses no reason why Rathcoffy should have been forfeited after the Restoration. The last previous owner named was Nicholas Wogan of 1643, the Kilkenny Confederate, and he would not have been likely to have incurred forfeiture at the Restoration, after having escaped it in the Cromwellian Settlement, unless he had changed sides. I hope that some member, who has the opportunity of doing so, will clear the matter up, by searching in the records of the Court of Claims, as to who was the owner of Rathcoffy in 1663, and the cause of forfeiture.—Geo. J. HEWSON.

The Wogans of Rathcoffy.—Nicholas Wogan forfeited in consequence of the Rebellion of 1641. Rathcoffy, and most of his other lands, were granted to the Duke of Ormonde in 1666, reserving, however, the right to dower of his wife, Katherine Wogan; a small remnant of the property was granted in 1684 to one John Wogan.

Kilmallock, &c.—Miss Hickson mentions that in the Taxation of 1302 the only religious houses of Limerick diocese mentioned are the houses of Magio, of St. Catherine in O'Conyll, St. Mary of Rathgel, St. James of Adare, and St. Mary of Limerick. Of those Magio is Monasternenagh, on the plain of the Marque, near Croom, a sketch of the history of which, with very accurate description and drawing, has been lately given in the *Journal* by Mr. Thos. J. Westropp. Of Rathkeal Abbey some ruins of the church still exist, and though most of what now remains evidently

belongs to a fifteenth century re-edification, some parts of it will be seen, on examination, to date from the thirteenth century. Several years ago an article of mine, giving a description and drawing of this abbey as it appeared before the fall of the large tower, which formerly stood at the west end of the church, appeared in the *Journal*. St. Catherine in O'Conyll (Connelloe) I am inclined to identify with Monaster Gelagh, near Shanagolden, though, perhaps, I cannot show much reason for doing so, except that I think that some of it dates from the thirteenth century, that it was a nunnery, and so might have been dedicated to St. Catherine, though I do not know what its dedication was, and that I cannot think where else it could have been, except that there is said to have been a nunnery at Ballingarry, also in Connelloe, but no vestige of it is now left, and I have never heard anything as to its date or dedication. St. James at Adare might be supposed to have been the Trinitarian Abbey; but the only thing I know of in favour of that supposition is that it is said to be the oldest religious house at Adare. I have made very close and frequent examinations of it, and do not think there is a single bit of masonry now existing there which shows any sign of dating so far back as the thirteenth century, and though the Franciscan Friary in the demesne is said to have been founded in 1464 by Thomas, 7th Earl of Kildare, and most of the buildings and all the architectural features are of that, or a later date, still I have satisfied myself that there is masonry included in the nave of the church, and in a detached building, which is of a very much earlier date, and which is, to the best of my judgment, older than any masonry now remaining at the Trinitarian Abbey in the village. It is, however, all plain rubble, and shows no architectural features to satisfactorily indicate its date, but it is quite evident that, at the time of the building of the Abbey, in 1464, there existed some remains of former buildings, which were utilized in the new edifice, and still remain as part of the Abbey. I therefore hope that someone will try and identify the site of the house of St. James at Adare, mentioned in the taxation of 1302, as well as that of "St. Catherine in O'Conyll."

Since writing the above Miss Hickson has reminded me of a fiant of Elizabeth, 1567, which she mentioned some time ago in a letter to the *Limerick Chronicle*, by which a lease for twenty-one years is granted to Sir Wareham St. Leger of a number of places in the Co. Limerick, including "site of the house of the Blessed Trinity for the redemption of captives, in Adare, Co. Limerick; site of the house of Augustin Friars of Adare, Co. Limerick; site of the abbey of Nenaghe, Co. Limerick; and the site of monastery of the Nuns of St. Katherine's, called Monaster-ne-Cailleuch, Co. Limerick." This latter, however, is a monastery in the barony of Small County, near Bruff. Adare was the most westerly of the group of abbeys included in the grant, and none of the lands granted were in Connelloe.—GEORGE J. HEWSON.

The Barbary Corsairs in Ireland.—In the year 1826 some extracts from a journal of a tour through part of Ireland in the year 1635 appeared in a periodical called the *Christian Examiner* published in Dublin by William Curry of Sackville-street. In his introductory remarks the Editor says: "a note at the beginning of the MS., by the Bishop of

Dromore (the celebrated Dr. Percy) states that it was written by a member of the Egerton family." The author sailed from Port Patrick and landed on Island Magee, passed on to Dublin and from that through counties Wicklow, Carlow, and Wexford, to Waterford, from which port he intended to sail for Bristol, and whence he made an excursion to Carrick, and Clonmel, and where he was kept for some time waiting for a favourable wind. There a fleet of 50 sail was collected to cross for Bristol fair, which commenced on St. James's day, the 25th of July, and which was to be convoyed by a man-of-war. The author says: "July 25, but upon St. James's day, the wind was sufficiently calmed and stood faire, and they of the Whelpe discharged a piece of ordnance to summon us aboard verie early, soe I was constrained to go aboard without my breakfast. About 6 houre I went aboard one of the King's shippes called the Ninth Whelpe, which is in the King's books 215 tunne. She carried 16 pieces of ordnance, 2 brass sackers, 6 iron Demiculverin Drakes, 4 iron whole Culverin Drakes and 4 iron Demicannon Drakes. They are taper-board in the chambers, and are tempered with extraordinarie metall to carrie that shott. These are narrower where the powder is putt in and wider where the shott is putt in. And with this kind of ordnance his magistie is much affected. This shippe is manned with 60 men," and he gives names of all the officers. He says that the passage was made in 26 hours, and that the ship was a first-rate sailer, but was kept back by the other ships, "for whom we made many staves and yett could nott keepe behind them; soe as they did not putt uppe all their sayles as they otherwise might butt suited their course to the pace of this fleete whom wee waited upon to waft over from Waterford, to Bristol faire, and to guard them from the Turks, of whom there was here a feare and rumours that they were very bissie upon the coast of France; these are full of men, ordnance, and small shott. This day wee caused match to be made readye, and prepared, and looked for them about Lundye next morning, but saw none only itt was the Captain's care to see all the sayle before him." He mentions that Alderman Jounes, of Dublin, and the Dean of Christ Church in Dublin "came in her by sea from Dublin to Waterford, and soe thence to Bristoll" . . . "Presently we discovered Lundye, which seemes like a high rocke in the sea, and is an island. This is the pirates' harbour and shelter, but we could not discover any." The entire journal is most interesting and instructive. The extracts given in the *Christian Examiner* fill 19 closely-printed large 8vo pages, and give valuable information on the state of Ireland at the time, but I have only given the part relative to the passage from Waterford to Bristol, which shows graphically what a real danger the Barbary Corsairs were at the time, and how much they must have increased the difficulty of communication between Ireland and England. This was three years after the sack of Baltimore and the year before the boat's crew was carried off from Cork harbour.—GEORGE J. HEWSON.

Extract from the Blennerhassett Pedigree, written between 1684 and 1736 (by Captain John Blennerhassett, of Castle Conway, county Kerry).—"Alice Spring, 4th daughter of Annabella Brown (of Carnas, county Limerick, and Brown's Castle, near Ballybunion, county Kerry, in 1584) by Captain Thomas Spring of Killagh and Castlemaine, county

Kerry, had with other issue a daughter Alice, who married James Ryeves, of Carrignafeady, county Kerry, and had with other issue a son, *Gerard Ryeves*, who married *Joan Crosbie*, daughter of Colonel David Crosbie, second son of Bishop John Crosbie (1613–30), and ancestor of the Earls of Glandore, and the present William Talbot Crosbie, Esq., of Ardfert Abbey, county Kerry, and had issue a son, Thomas Ryeves (who left Ireland after the surrender of Limerick in 1690–3, and died in France or Germany), and three daughters Alice, Katherine, and Elizabeth Ryeves. Alice Ryeves married Dr. William Carrig of Coolmines, in county Clare, and left a son Garret (or Gerard) Carrig, who by Martha Gilbourne, had a son Robert Carrigg, and a daughter Mary Carrig, who married Daniel Finucane of Arlue, county Clare.

"Katherine Ryeves, second daughter of Gerrard and Joan, married Francis Brudenell of . . . in the county Lymerrick, by whom she left issue none."

"Elizabeth Ryeves, third daughter of Gerrard and Joan, married Walter Langdon, son of Walter Langdon and Catherine Hickson, which Walter was son of Nathaniel Langdon, Dean of Ardfert before 1641, by Margaret Lucas of the Isle of Man, who was cousin-german to my grandmother, Margaret Lyn, they being sisters' children."—(Signed) John Blennerhassett.—M. HICKSON.

The Blackwater.—In the last number of the *Journal* (p. 244) Miss Hickson completely disposes of the "local tradition" as to Cromwell's soldiers and the Irish fugitives, related by Dr. Redmond in support of his supposition that the Munster Blackwater was not so named until after the Cromwellian period, by furnishing an entry dated in 1626, from the Diary of the first Earl of Cork, which makes mention of the "new Bridge over the Blackwater," completed in that year.

I am fortunate in being able to adduce evidence of a much earlier date, which shows that the river was known as the Blackwater in 1584, and was so styled in a formal legal document of that year: a print of portion of the famous survey of the possessions forfeited by Gerald, Earl of Desmond, taken 26° Eliz. (1584) lies before me, and in a paragraph connected with lands near Mallow, occurs the following:—"Distante about halfe a ffurlonge there is the River called Awmoore als the blacke water." On referring to Gibson's "History of Cork," I find that he says the river "takes the sombre or dark tinge, from which it derives its name, as it passes through the bogs of Duhalow"—a statement borne out by local tradition.—H. F. BERRY.

"High Sheriffs of Clare."—Page 69, line 31, for "Mahon O'Brien, whose grandfather's lands," read "Torlough (son of Mahon) O'Brien, whose father's lands"; line 32, for "Mahon," read "Torlough." Page 74, Note 7, for "*Ibid.*," read "Patent Rolls." Page 76, after line 12, add "1 and 4, a leopard's head between a chevron and a chief, 2 and 3," the text continuing "quarterly, &c." Page 76, Note 6, add "But this is contradicted by some." Page 80, at foot of first column, add "1789. Francis M'Namara, Moyreisk."—T. J. WESTROPP.

Notices of Books.

QUARTERLY LIST OF NEW BOOKS AND NEW EDITIONS OF WORKS RELATING TO IRELAND AND ARCHÆOLOGY.

[NOTE.—Those marked (*) are by present or former Members of the Society.]

- The History of England in the Eighteenth Century.* By W. E. H. Lecky. Vols. VII. and VIII., 1793–1800. (London: Longmans & Co.)
- The Reformed Church of Ireland (1537–1889).* By the Rt. Hon. J. T. Ball. (London: Longmans & Co.)
- The Vikings in Western Christendom.* By C. F. Keary. (London: T. Fisher Unwin.)
- * *Occasional Papers.* By H. E. Cardinal Moran. (Dublin: Browne & Nolan.)
- * *History of the Irish Confederation and the War in Ireland.* By Richard Bellings. Concluding Volume. Edited by J. T. Gilbert, F.S.A., M.R.I.A. (Dublin: J. Dollard.)
- * *The Bells of Shandon: Annals of the Church of St. Anne Shandon, Cork* By E. and G. Moore. (Cork: Guy & Co.)
- A Casket of Irish Pearls.* By Rev. Dean Gunn. (Dublin: M. H. Gill.)
- The French Invasion of Ireland in '98.* By V. Gribayedoff. (New York: C. P. Sowerby, 28, Lafayette-place.)
- Father Mathew.* By F. J. Mathew. (London: Cassell & Co.)
- Trois Mois en Irlande.* By M. A. De Bovet. (London: Hachette & Co.)
- Ancient and Modern Sketches of the County Westmeath.* Parts I. and II. By J. Woods. (Dublin: Alley & Co.)
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The Lake Dwellings of Europe; being the Rhind Lectures in Archæology for 1888. By Robert Munro, M.A., M.D. (Cassell & Co.) Royal 8vo, pp. xl., 600. Profusely illustrated. Price 31s. 6d.

The Society of Antiquaries of Scotland acted wisely in offering Dr. Munro, the Rhind Lectureship in Archæology for the year 1888, and in suggesting that the subject should be the "Lake Dwellings of Europe." If proof of the wisdom of this step were wanting it lies in the erudite and exhaustive volume just published, which comprises the six lectures forming the complete course, the result of patient labour and research in the field of the existing literature of the subject, with the still more valuable advantages of personal inspection of sites described, museums visited, and "finds" examined, all over the lacustrine areas.

The divisions of the work follow the geographical arrangements of

each of the lectures, the first appropriately commencing with the settlements in Lake Zurich, Western Switzerland, and France, followed in the second by a description of the lacustrine stations in Eastern Switzerland, the Danubian Valley, and Carniola. In the succeeding lectures Italy, La Tène, the lake of Paladru, the Rhine District, and Germany are treated of, the fifth division being devoted to Great Britain and Ireland, while the sixth and last is devoted to a consideration of the culture and civilization of the lake dwellers, subdivided into chapters on the stone, bronze, and iron periods of occupation with an interesting digest of all the salient features of the huts, weapons, ornaments, pottery, foundry materials, domestic animals, objects suggestive of religion, indications of foreign intercourse, osseous remains, and burial adjuncts; the writer concluding with a terse and modest summing-up as to who the original founders were, the tenor of which may be gathered from the following paragraphs which follow the statement that before his explorations he had no reasons to doubt the correctness of Keller's views that the early lake-dwellers belonged to the Celtic race:—

"In hazarding an opinion as to the original founders of the lake-dwellings in Central Europe, I would say that they were part of the first neolithic immigrants who entered the country by the regions surrounding the Black Sea and the shore of the Mediterranean, and spread westward along the Danube and its tributaries till they reached the great central lakes. Here they found that remarkable system of lake-villages whose ruins and relics are now being disinterred as it were from another or forgotten world. Those following the Drave and the Stave entered Styria, where they established their settlements on what was then a great lake at Laibach. From this they crossed the mountains to the Po Valley, where they founded not only the pile-villages, but subsequently the *terremare*. The Danubian wanderers having reached the upper sources of the Danube crossed the uplands by way of Schusseureid, and arrived on the shore of Lake Constance, from which they quickly spread over the low-lying districts of Switzerland. From Lake Neuchâtel, still continuing a westward course, they reached the Rhone valley by way of Morges, where they erected one of their largest and earliest settlements. From the Lake of Geneva they had easy access to the lakes of Annecy and Bourget.

"It is worthy of note that almost the only historical notices of the habit of constructing lake-dwellings which have come down to us refer to districts along this supposed route . . .

"While the lake-dwellers of Switzerland were quietly living in the peculiar habitations which the hydrographical conditions of the country enabled them to develop so largely, great and progressive changes were going on elsewhere among the neolithic settlers in Europe. Probably other immigrants soon found their way to the far west and brought with them a knowledge of bronze. As time rolled on, considerable divergences from the primitive civilization took place, partly the outcome of geographical and climatal conditions, and partly the result of innovations by freer intercourse with the inhabitants of the shores of the Mediterranean. Then were laid gradually the germs of the historical nationalities of Europe. Just at the dawn of history, we find the Celts, not in the sunshine of their power, but with faded strength and departed glory, confined to a limited area in Europe. After the collapse of the great lake-villages it is not singular to find that a knowledge of the system remained among the surrounding nationalities which subsequently germinated into activity in various sporadic corners, and produced not only the Scottish and Irish crannogs, but the analogous remains in Friesland, North Germany, Paladru, &c. As the great extinct mammals are known to have lingered in the recesses of mountain ranges and other secluded localities, so the artificial islands or crannogs and other lake-habitations of the Iron Age are but the deteriorated remnants of a doomed system which, like every dying art before final extinction, passed through a stage of decay and degeneration."

Dr. Munro commences his work with a notice of the finds in Lake Zurich in 1853, at which period the scientific treatment of the subject

began at the hands of the late Dr. Keller, then President of the Antiquarian Association at Zurich, through the instrumentality of whose reports attention was arrested, and before 1866 the existence of lacustrine villages all over central Europe had been fully established. It may, however, be mentioned that if strict chronological order had been followed a notice of the Irish discoveries should have come first, as in 1840 the late Sir William Wilde drew attention to the remains at Dunshaughlin, a settlement of the Iron Age. A siege of this crannog is recorded in the *Annals of the Four Masters* as having occurred in A.D. 848.

In Italy in 1860 the lakes of Lombardy were investigated by M. G. de Mortillet, and afterwards Lake Varese, the Po Valley, where the Terremare remains were discovered, the significance and importance of which deposits Dr. Munro dwells on, but which were at first taken for elaborate kitchen middens.

Dr. Munro in the three first lectures deals with structures of a primary type in Europe, evidently belonging to stone and bronze eras, and may be classed as prehistoric, but in the fourth lecture the remains of La Tène are established to be of historic times, and proofs of Roman occupation are forthcoming. The remains at Lake Paladru are of the same type, while the numerous settlements of North Germany present the evidences of occupation in various and widely remote periods.

An interesting chapter is devoted to an elaborate description of the remains at Persanzigersee, and the peculiar structures which almost surround the island and appear to be the foundations upon which the crannog huts had been erected. The construction of one of these foundations corresponds in a remarkable manner with the remains of a hut dwelling discovered last summer in a bog at Campsie, county Londonderry, which will shortly be illustrated in the pages of this *Journal*.

In Scotland the work of investigation in this field of Archæology was commenced in 1857, when Mr. Joseph Robertson examined Lochs Banchory and Canmor. The remains in Loch Dowalton were investigated in 1863 by the Duke of Northumberland, where a bronze pot and a piece of Samian ware were found. All the known settlements are fully described, the author, it may be noted, omitting reference to his former work on this subject.

In England the discoveries at Holderness in 1880 are fully described. The settlements in Norfolk and Suffolk and the Llangorse crannog in Wales are treated of exhaustively; a description is given of the remains of the pile dwellings found in London in 1866; and all other known lacustrine structures are dealt with in detail.

Ireland, as might be expected, occupies an important place in this work. Lagore, or Dunshaughlin, is fully described, and thirty-nine illustrations are given of objects found in it. Ballinderry is also richly illustrated. Cloonfinlough crannog has devoted to it twenty-two objects in one group, while the more recently discovered finds at Lisnacrogghera (which may be called the La Tène of Ireland) are done full justice to, a description of which occupies six pages of the book. It is quite remarkable to find such similarity in detail between the ornament of many of the objects found at La Tène and Lisnacrogghera, and indeed one of the most valuable features of this work is the bringing together for comparison and examination the character of the finds from places so far remote from each other by means of the clear and beautifully brought out illustrations. Compare, for

example, the handles of the iron swords from La Tène, figs. Nos. 7 and 8, Plate I., and those from Lisnacrogghera, figs. Nos. 1 and 2, Plate II., where a remarkable similarity is to be found, and the beautiful spiral ornament shown on the sword sheaths, Nos. 1 and 2, Plate I., seem to find a counterpart in the drawings by Mr. Wakeman of the sheath found at Lisnacrogghera, as illustrated at page 100, vol. ix., 4th series of this *Journal*.

The jade controversy is ably dealt with, though Dr. Munro does not attempt to solve the problem. The varieties of nephrite, jadeite, and chloromelanite, notwithstanding slight differences in colour, are difficult to distinguish. Dr. Arzruni has shown that the nephrite and jadeite of the lake-dwellings differ very considerably in appearance when placed under the microscope from the specimens found in Asia.

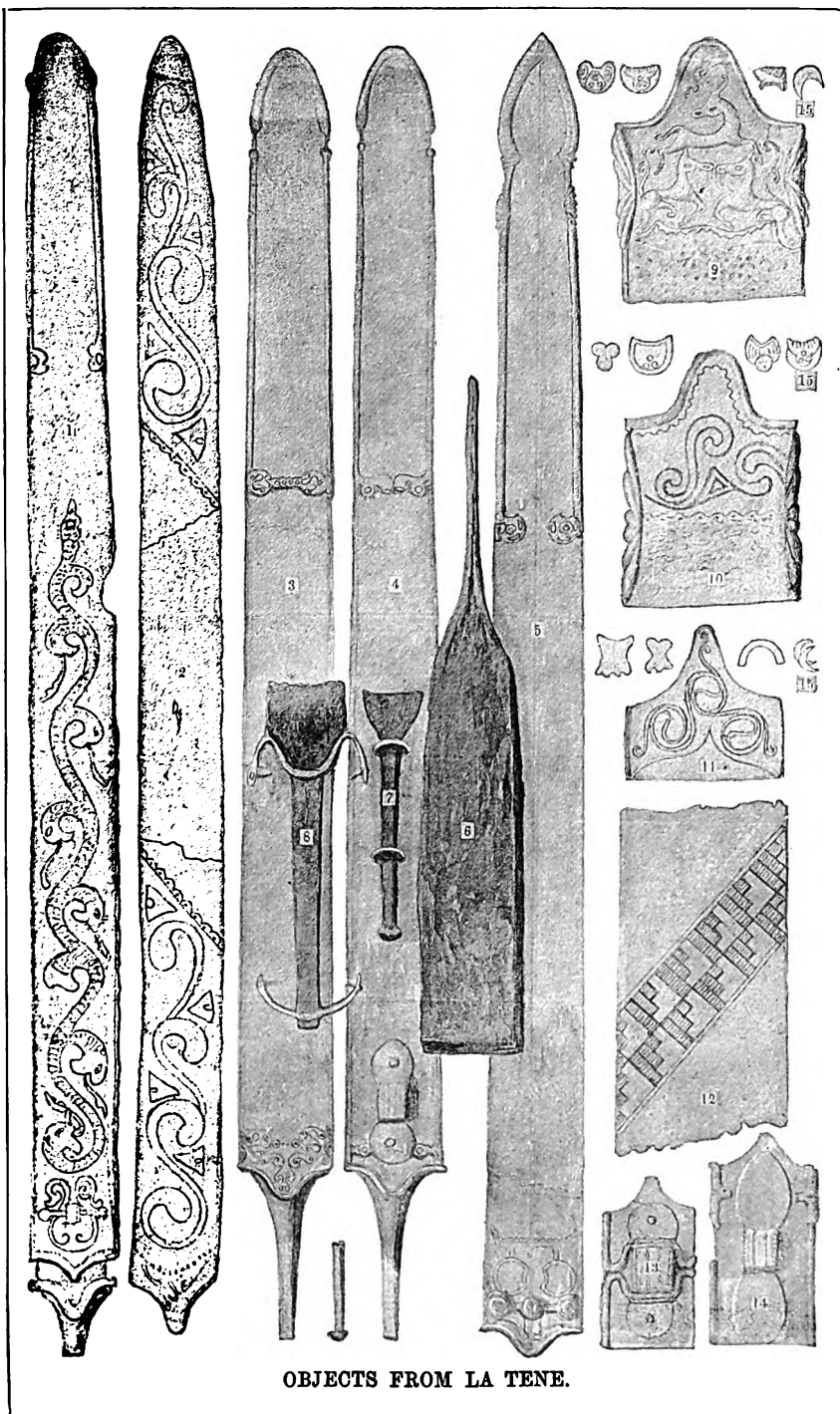
A number of illustrations are given of the peculiar wooden machines, of boat-like form with opening in the bottom (including one found at Aghadowey, county Derry), ranging from three feet five inches to two feet four inches in length. These have been surmised to be beaver, otter, or fish traps, but as no trace of the remains of the beaver has been found in Ireland, it is clear the term beaver-trap, as applied to the Irish examples, is a misnomer, and their uses have not yet been satisfactorily explained.

The curiously inscribed bone so carefully figured at page 352, and described as having been exhibited by Mr. Wilde in 1840, at a meeting of the Royal Irish Academy, is not the specimen really exhibited, but was found about eight years after. As both, however, came from Lagore, county Meath, and the remarks made are equally applicable to both, the difference is unimportant.

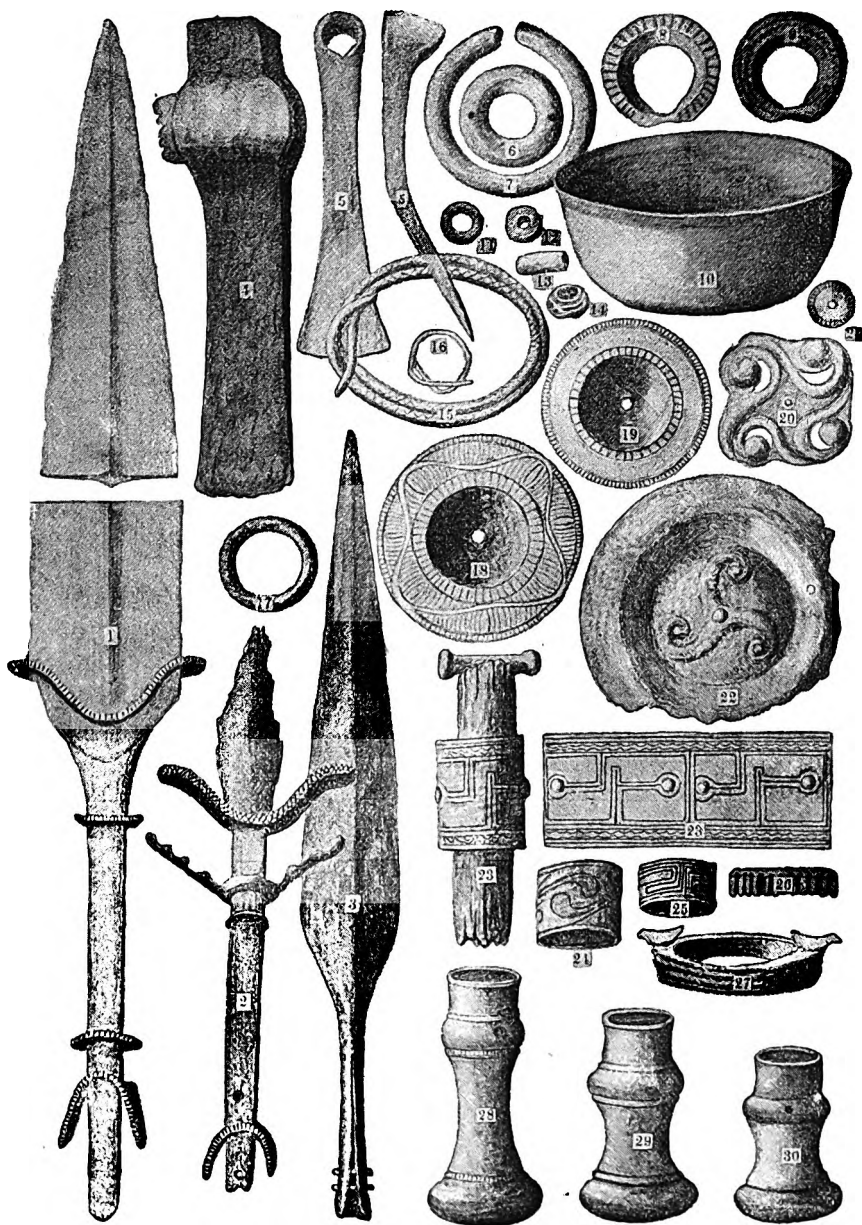
A carefully compiled list of 145 places in Ireland where 198 crannogs have been discovered closes the chapter dealing with this country, to which may now be added the remains found at Campsie near Derry, the recent discoveries in county Westmeath, now undergoing examination, and the hitherto unnoticed and unexplored crannog in the lake of Williamstown, county Galway, and the *Togher* leading thereto, the latter being an interesting if not unique specimen as regards length of ancient timber road formed for about half a mile through a bog, to form an approach to the crannog. The roadway rested on peat, several feet in depth, and is covered over to a depth of six to eight feet. The process of digging away the bog for fuel exposed the timbers, which are laid somewhat after the fashion of an American "corduroy" road.

A comprehensive and exhaustive Bibliography of the lake-dwelling researches in Europe is given, comprising upwards of 469 references, of which 58 relate to Ireland, and this adds materially to the value of the work. Those relating to Irish crannogs are as follows:—

1833. Mudge, W.—Description of an ancient Structure dug out of Drumkilin Bog, Inver, Co. Donegal (*Archæologia*, vol. xxvi.).
1840. Wilde, W. R.—On the Mineral Remains and Antiquities recently found at Dunshaughlin, Co. Meath (*Proc. R.I.A.*, vol. i.).
1845. Shirley, E. P.—Some account of the Territory or Dominions of Farney, Province of Ulster. (London).
1846. Shirley, E. P.—On Crannogs and Remains discovered in them (*Arch. Journ.*, vol. iii.).



OBJECTS FROM LA TENE.



OBJECTS FROM LISNACROGHERA CRANNOG.

1849. **Talbot, James.**—Memoir on some Ancient Arms and Implements found at Lagore, near Dunshaughlin, Co. Meath (*Ibid.*, vol. vi.).
1851. **Kelly, Denis H.**—On certain Antiquities recently discovered in the Lake of Cloonfree, Co. Roscommon. Earl of Enniskillen read a Memo., by Rev. W. Smyth Burnside, on Crannoges (*Proc. R.I.A.*, vol. v.).
- (a) List of Antiquities found in the Lake of Cloonfree, presented to the Museum of the Academy by Alonzo Lauder, Esq. (*Ibid.*)
- (b) List by H. J. Mulvany, Esq., on the part of the Commissioners of Public Works in Ireland (*Ibid.*).
1852. **Mulvany, T. J.**—Memoranda relating to Artificial Stockaded Islands in the Counties of Leitrim, Cavan, and Monaghan (*Proc. R.I.A.*, vol. v.).
1854. **Wakeman, W. F.**—Irish Antiquities of the Saxon Period (*Collect. Antig.*, vol. iii.).
1857. **Wilde, W. R.**—On Crannoges (*Catalogue of Antiquities*, in the Museum of the Royal Irish Academy).
1859. **Wilde, W. R.**—Account of Three Crannoges, or Stockaded Islands, discovered in the Counties of Longford, Leitrim, and Antrim (*Proc. R.I.A.*, vol. vii.).
- ,, **Reeves, Rev. Dr.**—Observations on certain Crannoges in Ulster (Supplementary to Dr. Wilde's Paper): an account of the Crannoge of Inishrush and its ancient occupants (*Ibid.*).
- ,, **Wyllie, W. M.**—On Lake Dwellings of the Early Periods (*Archæologia*, vol. xxxviii.).
- ,, **Troyon, F.**—Ancient Lake-Habitations of Switzerland (*Ulster Jour. of Arch.*, vol. vii.).
1860. **Benn, Ed.**—Observations on Irish Crannogs (*Jour. Kilkenny Arch. Soc.*, vol. iii., 2nd Series, with illustrations in vol. iv., 2nd Series).
- ,, **Troyon, F.**—Details of Discoveries made at the ancient Lake-Habitations of Switzerland (*Ulster Jour. of Arch.*, vol. viii.).
1863. **Harkness, B.**—On a Crannoge found at Drumkeery Lough, near Bailieborough, Co. Cavan (*Archæologia*, vol. xxxix.).
- ,, **Kinahan, G. H.**—On Crannogs in Lough Rea (*Dublin Quart. Jour. of Science*, vol. iv.; and *Proc. R.I.A.*, vol. viii.).
- ,, **Morant, G.**—Note on Articles found in the Crannoges of Monalty and Rahans Lakes (*Kilk. Arch. Soc.*, vol. iv., N. S.).
- ,, **Wilde, W. R.**—Description of a Crannoge in the County of Cavan (*Proc. R.I.A.*, vol. viii.; also *Dubl. Quart. Jour. of Science*, vol. iii.).
1864. **Kinahan, G. H.**—(a) Notes on Crannoges in Ballinlough. (b) Notes on a Crannog in Lough Nahinch (*Proc. R.I.A.*, vol. ix.).
1865. **Day, B.**—Note on Antiquities collected at Toome Bridge (*Kilk. Arch. Soc.*, vol. v., N. S.).
- ,, **Fitzpatrick, B.**—(a) Note on a Crannoge in Grantstown Lake, Queen's County, Ireland (*Ibid.*) (b) Note on the Discovery of a Crannoge on the Glebe Island, in the Parish of Aghnamullen, Co. Monaghan (*Ibid.*).
1866. **Kinahan, G. H.**—Notes on a Crannoge in Lough Naneevin (*Proc. R.I.A.*, vol. x., page 31).
1867. **Morant, G.**—Crannoge in the Lake of Ballyhoe, about five miles distant from Carrickmacross (*Jour. Kilk. Arch. Soc.*, vol. vi., 2nd Series).
1868. **Benn, Ed.**—Notes of Crannogs (*Ibid.*, vol. i., 3rd Series).
- ,, **Graves, Dr.**—Notice of a Crannog in Lough Nannah, King's County (*Ibid.*).
1869. **Morant, G.**—On Wooden Structures in the Bog of Cargaghoge (*Ibid.*, vol. i., 3rd Series).

1870. Account of an Expedition undertaken by Lord-Deputy Sydney to attack a Crannog in a Lough near Omagh, copied by Dr. Caulfield in the Public Record Office, London (*Ibid.*, vol. i., 4th Series).
- „ Wakeman, W. F.—Remarks on Three hitherto unnoticed Crannoges in Drumgay Lake, near Enniskillen—two notices (*Ibid.*).
- „ Kinahan, G. H.—Observations on the Exploration of Crannogs (*Ibid.*).
1871. Wakeman, W. F.—Remarks on the Crannog at Ballydoolough, Co. Fermanagh (*Ibid.*).
 - (a) Observations on some Iron Tools and other Antiquities lately discovered in the Crannog of Cornagall, Co. Cavan (*Ibid.*).
 - (b) The Crannogs in Lough Eyes, Co. Fermanagh (*Ibid.*).
1872. Kinahan, G. H.—Lake Stone Dwellings in Connaught (*Ibid.*), vol. ii., 4th Series.
 - „ Patterson, J. H.—Notice of a Silver Brooch found at the Crannoge in the Bog of Aghaloughan, near Randalstown (*Ibid.*, page 74).
 - „ Wakeman, W. F.—Observations on the principal Crannoges in Fermanagh (*Ibid.*).
1879. Ussher and Kinahan.—On a Submarine Crannog discovered by R. J. Ussher at Ardmore, Co. Waterford (*Proc. R.I.A.*, vol. ii., 2nd Series).
 - „ Hayman and Ussher.—On the Submarine Crannoge discovered on the Peat under high-water mark at Ardmore Bay (*Jour. Roy. Hist. and Arch. Assoc. Irl.*, vol. v., 4th Series).
1880. Plunket, T.—On an ancient Settlement found about twenty-one feet beneath the surface of the Peat, in the Coal-bog, near Boho, Co. Fermanagh (*Proc. R.I.A.*, vol. ii., 2nd Series).
 - „ Wakeman, W. F.—On certain recent discoveries on ancient Crannog Structures, chiefly in the County Fermanagh (*Jour. Roy. Hist. and Arch. Assoc. Irl.*, vol. v., 4th Series).
1883. Lockwood, W. J.—Account of the Examination of Crannogs in Lough Mourne, near Carrickfergus (*Ibid.*, vol. vi., 4th Series).
 - „ Graves, Rev. J.—Notes on Stone and Bone Antiquities, some with Oghamic Inscriptions found at a Crannog in Ballinderry Lough, Co. Westmeath (*Ibid.*).
1884. Wakeman, W. F.—On the Trouvaille from the Crannog at Lisnacrogghera, near Broughshane, Co. Antrim (*Ibid.*), vol. vi., 4th Series.
1885. Milligan, S. F.—On the Crannogs in Co. Cavan (*Ibid.*, vol. vii., 4th Series).
1886. Munro, B.—Notes on Lake-Dwellings in Lough Mourne, Co. Antrim (*Proc. S.A. Scot.*, vol. xx.).
 - „ De V. Kane, W.—Notes on Crannogs in Leitrim (*Journ. Roy. Hist. and Arch. Assoc. Irl.*, vol. vii., 4th Series).
 - „ Wakeman, W. F.—The Crannogs of Drumdarragh, otherwise Trillick and Lankill, Co. Fermanagh (*Ibid.*).
 - „ Wood-Martin, W. G.—Notes on Crannogs in Longford (*Ibid.*).
 - „ „ „ The Lake-Dwellings of Ireland; or, Ancient Lacustrine Habitations of Erin, commonly called Crannogs. (Dublin.)
- 1889 Wakeman, W. F.—On the Crannog and Antiquities of Lisnacrogghera, near Broughshane, Co. Antrim (Second Notice)—*Journ. Roy. Hist. and Arch. Assoc. Irl.*, vol. ix., 4th Series).

To which may be added :—

- „ Stubbs, F. W.—Notes on the Antiquities of Dromiskin, in the County of Louth (with a Plan of the Crannog)—*Ibid.*

Fully three-fourths of the contents of this book will be new to the average archæologist who has confined his reading to the English language, and it is satisfactory to observe the flattering opinions given expression to by critics as to the value of the work. Professor Huxley characterises it as an excellent work, and directs his readers to it for information on La Tène. The *Saturday Review* commends it as a model for the Society of Antiquaries of London, and for English universities. The *Antiquary* for January says, at the end of a comprehensive review: "By this great and conscientious work, Dr. Munro has made a reputation second to no other living British antiquary who is to be found in the rank of authors"—an eulogium well merited.

The work is of European interest, and even in Italy it is regarded as important as "recording facts, and illustrating objects from the Italian lake dwellings, of which many are completely ignorant," as the following extract from the proceedings of the *Accademia dei Lincei* would show:—

"Credo si possa affermare che non esiste alcun trattato più completo, nè più accurato di quello del Munro sopra ciò che è stato rinvenuto ed osservato in tutte le stazioni umane europee costrutte sopra i pali, dalle antichissime dei laghi centrali, a quelle di età storiche esistenti nella Frisia, nelle Isole Britanniche ecc. Il capitolo che concerne l'Italia (a parte che il Munro, come per gli altri paesi, così pel nostro non entra nelle quistioni etniche) è oltremodo importante anche per noi, ricordando fatti e illustrando oggetti delle palafitte italiane che parecchi ignorano completamente."¹

The Viking Age. By Paul B. Du Chaillu. 2 Vols. (John Murray.) Price 42s.

This work of the well-known African traveller, Paul B. Du Chaillu, is the result of eight and a-half years' close study of Icelandic sagas and eddas, of patient investigation among the chief museums of Europe, and of many wanderings in the "Land of the Midnight Sun." The vastness of the subject, and the amount of ground necessary to cover in such a work would repel anyone not accustomed to overcome difficulties. From previous training the author was well-qualified for such a task, and the result is a work of great and varied interest. It stands alone as a glowing and fascinating picture of an age covering a period of 1000 years, and of a race whose power was known from Iceland to the most distant shores of the Mediterranean, and which left an undying influence on the inhabitants of the northern countries of Europe. The author, in his Preface, puts a series of questions as to the power, energy, and ability shown by English-speaking people in their colonizing undertakings, and to what influence is their success due. With much force he tries to show that this is due to their descent, not from the Low German, as is generally adopted, but from the Vikings of the North,

"Who bravely fought like heroes bold,
And ruled the stormy sea."

Into the merits of this question it is not necessary to enter. The Norsemen were a brawny race, inured to war, the field, sea and storm, whose frail barks carried them to the most distant lands for plunder and pillage,

¹ Estratto dal vol. VI., 2° Sem.—Serie 4ª—Rendiconti—Seduta del 21 dicembre 1890.

leaving the cultivation of their own, and the care of their flocks, to the women and the slaves. They scorned the dangers of the seas, as they sang, "The blast of the tempest aids our oars; the bellowing of heaven, the howling of the thunder, hurt us not; the hurricane is our servant, and drives us whither we wish to go." They were known in Britain long before the spirit of conquest led Hengist and Horsa to its shores. Like the Corsairs of a later period, they scoured the Mediterranean, and spread terror among the inhabitants living on the banks of the chief rivers of Europe; and the spade and pickaxe of the modern explorer have upturned ornaments, coins, and other relics of gold, silver, and bronze of Greek and Roman civilization. These men cared nothing for life; war to them was the breath of their nostrils, for dying a bloody death ensured them a place in the ranks of the heroes "in the halls of Odin, and there wage a combat every day." The later edda tells of this when one asks, "What is the entertainment of the Einherjar when they are not drinking?" The answer is, "Every day after having dressed they put on their war clothes, and go out into the enclosure and fight and slay each other. This is their game; near day-meal they ride home to Valhalla, and sit down to drink." Under such conditions of life, and with such ideas of a future, we need not wonder how an old litany ran, "Lord, deliver us from the fury of the Jutes." The idea of every Norseman was to emulate their heroes to become a Berserk, or one who fought without *serk* (shirt). Of him Carlyle has told us much, and the author says that "When within sight of their foe Berserks wrought themselves into such a state of frenzy, that they bit their shields, and rushed forward to the attack, throwing away their arms of defence, reckless of every danger, sometimes having nothing but a club, which carried with it death and destruction."

Battle was the reality of life, and the ideal of death. In it, as the author says, "He sang the deeds he had accomplished, and when his eye became dim, and darkness was for ever to close from him the light of the sun, he could hear resounding in his ears the lay of the Scald, recounting the deeds of his life."

How fully this spirit and passion existed M. du Chaillu makes abundantly clear in the extracts he gives describing their great expeditions. From the Frankish "Annals" he quotes a graphic description of the terrible siege of Paris in 886, and its successful defence. Short extracts are also given from the sagas describing the discovery of Iceland, Greenland, and the Continent of America. Five expeditions are related in the sagas to the last, the most famous being that of Thorfinn Karlsefin, about 1007, who, on his return, brought some wood and sold it for a large sum to a merchant from Bremen. Of the expeditions to Ireland the author tells but little. One passage, quoted from *Islandingabok*, reveals much: "There were there Christian men, whom the Northmen called *Papa*, but afterwards they went away because they would not remain with the heathens, and left behind them Irish books, and croziers and bells, from which it could be seen that they were Irishmen." Of the destructive influence of the Norsemen on Irish Christian civilization we know a good deal, and a careful study of the Icelandic sagas would, doubtless, reveal more.

The author has made the most thorough use of the sagas, and gives a large selection of extracts, illustrating the various characteristics of the

life and surroundings of the Norsemen. He tells us that they "are mainly derived from records found in Iceland. These parchments, upon which the history of the North is written, and which are begrimed by the smoke of the Icelandic cabin, and worn by the centuries which have passed over them, recount to us the history and the glorious deeds of the race." These he has carefully read, and utilised many for the first time. He has presented a faithful picture of the life, manners, customs, mythology, religions, superstitions, and laws, of exceptional interest to the student of the history of these islands. But the value of the work by no means ends here. It is enriched by a remarkable series of illustrations, reaching the great total of 1366, covering the whole field of antiquarian research up to a recent date.

The exceptional collections in the museums of Scandinavia and Denmark has been fully utilised, and the superb ornamentation of weapons, articles of clothing, gold and silver vessels, and jewellery of all kinds, clearly show that the picture drawn by the old religious chroniclers of the savage and uncivilised Norsemen cannot be accepted as true. The unrivalled Irish scroll patterns and ornamentation is to be seen on gold and silver fibulæ, bracteate, bracelets, necklaces, rings, bronze shields, and many other articles as well, of wood and stone. A number of beautiful illustrations of church doorways show a lavish display of the most intricate pattern, a model of one of which is now on view in the Kildare-street Museum. That all this work was plainly native we cannot think—they were too warlike to follow such peaceful arts; but that there was a great demand for such work is evident from the abundance of the discoveries. How much of this was owing to Irish influence may be made some day clear. Chapters are devoted to the stone, bronze and iron ages, with special reference to the various finds made in the exploration of many graves. A large number of illustrations are given of cinerary urns, which were made of a size similar to those found in Ireland, and of a black or grayish-coloured coarse, rough, and porous clay, and which were often very fragile.

The art of enamelling was known, and many beautiful glass bowls, drinking horns, beads, and other objects, have been found, the bowls being superior, the author says, to any in the museums of Italy, Greece, or Russia. Some of these have been found with Greek inscriptions. Up to 1872 a total of 4,182 Roman and Byzantine coins had been discovered, 3,918 of which dated from 29 B.C. to 235 A.D., and about the same number of which were silver, the remainder being gold and copper.

The sociological aspect of the work is of much interest. Considerable advance was made among the Vikings in legislation, even to the possession by married women of property, and the regulation of a form of insurance. The Spartan custom of selection of infants to be reared was universal, the condemned little ones were exposed to death. The author devotes a chapter to the bringing-up of children, and notes a curious custom, pre-Christian, of sprinkling water on the selected infant. To expose a child after selection was considered murder. People could not marry who had no means of support. Divorces were easy to be got, and special restrictions were put upon the extravagances of women. This hardy, vigorous race, in a clime rude and ungenial, had none of the fancy and poetic passion of the south. But there was in them "a certain earnestness," as Grimm says, "which led them out of idle sentiments to noble ones." In the heroism of battle, and the strict adherence to social

ties and duties, we find that in the lapse of time the humane, moral, and spiritual instincts gained empire over the race, and on those foundations they built up a civilization the mightiest now existing, and of the end and influence of which none can tell.

The following Articles, &c., of interest to archæologists, have appeared during the last Quarter:—

Prehistoric Cave Dwellings. *Century Magazine* for October.

The Gods of Egypt. By Grant Allen. **Westminster Abbey.** By Archdeacon Farrar. *Universal Review* for September.

The Irish Parliament, 1782-1793. *Westminster Review* for October.

Newstead Abbey. *Harper's Magazine* for October.

The Aryan Question and Prehistoric Man. By Professor Huxley. *Nineteenth Century* for November.

The Mythographical treatment of Celtic Ethnology. By Professor J. Rhys. *Scottish Review* for October.

Destruction of Ancient Monuments in Egypt. By H. Wallis. *Nineteenth Century* for November.

Ancient Athens for Modern Readers. *Atlantic Monthly* for December.

The Elgin Marbles. By Frederic Harrison. *Nineteenth Century* for December.

* *The Spectator* of 22nd November, 1890, contains a letter from Seaton F. Milligan, drawing attention to the unsatisfactory working of "The Ancient Monuments Protection Act, 1882," commonly called Sir John Lubbock's Act, in which he points out that in dealing with Cloghanmore, an ancient sepulchral monument of rare type at Malinmore, Parish of Glencolumbkille, county Donegal, the archaic character of the structure has been destroyed, and by building a wall where no wall should exist, the character of a stone fort, or *cashel*, has been given to it. He suggests that it should be restored to the condition in which it stood before it became vested under the Act.

The Spectator for 29th November, 1890, contains a letter from W. G. S. Bagot, in which he endorses Mr. Milligan's views, and draws attention to the want of archæological knowledge displayed in preserving these monuments; he adduces the opinions of Dr. Anderson, of Edinburgh, and Mr. W. F. Wakeman, on the subject, and mentions the want of intelligent interest exhibited by those entrusted with the supervision of the work, as disclosed by the Parliamentary Return, which shows that while £150 was voted by Parliament for the protection of Ancient Monuments in Ireland for the year 1889-90, only £1 7s. 6d. of that sum was spent.

[It is stated that the owners of some of the scheduled monuments objected to interference, and that no money could be spent; also that the Inspector of Ancient Monuments considered Cloghanmore a *cashel*—not a sepulchral monument.]

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND,
FOR THE YEAR 1891.
(43rd SESSION.)

THE ANNUAL GENERAL MEETING of the Society was held
in the Lecture Theatre, Royal Dublin Society, 13th
January, 1891;

The President, LORD JAMES WANDESFORDE BUTLER, D.L.,
in the Chair.

Eighty-seven Fellows and Members signed the
Attendance-book.

The Minutes of last Meeting were read and confirmed.

The following Fellows and Members were unanimously elected :—

AS FELLOWS.

General the Right Hon. Lord Viscount Wolseley, K.P., &c., Royal
Hospital, Kilmainham : proposed by Robert Day, F.S.A., *Vice-President*.

John J. Kelly, J.P., Essex Lawn, Roscommon : proposed by the
Right Hon. The O'Connor Don, *Vice-President*.

Rev. Robert S. O'Loughlin, M.A., Rectory, Monaghan : proposed by
John Ribton Garstin, F.S.A., *Vice-President*.

James Thompson Shaw, 89, King William-street, London, E.C. ;
and Royal Thames Yacht Club, 7, Albemarle-street, London, W. -
proposed by G. D. Burtchaell, M.A., *Fellow*.

AS MEMBERS.

Rev. Maurice Day, M.A., Killiney, Co. Dublin : proposed by Rev. Canon Grainger, D.D., *Vice-President*.

Walter H. Wilson, C.E., Cranmore, Malone-road, Belfast : proposed by William Gray, *Vice-President*.

Rev. W. Jordan, M.A., St. Mary's Vicarage, Berridale, Cooma, New South Wales ; John Mac Gillycuddy, J.P., Aghadoe House, Killarney ; William J. McClelland, M.A., Santry School, Co. Dublin : proposed by Robert Cochrane, *Fellow, Hon. General Secretary*.

Robert M. Young, B.A., Rathvarna, Antrim-road, Belfast ; Miss Alice L. Milligan, 1, Royal-terrace, Belfast : proposed by Seaton F. Milligan, *Fellow, Hon. Provincial Secretary for Ulster*.

Daniel Lynch, Member of Council for Preservation of the Irish Language, The Residence, Philipstown, Dunleer : proposed by Major-General Stubbs, *Fellow*.

Rev. Joseph Rapmund, C.C., Inniskeen, Dundalk ; John Mains, J.P., T.C., Ardeevin, Portrush ; J. Forster Dunwoody, Solicitor, Monaghan : proposed by D. Carolan Rushe, *Fellow, Hon. Local Secretary for Monaghan*.

Alfred Cort Haddon, M.A., Professor of Zoology, Royal College of Science, 18, Palmerston-road, Dublin : proposed by Ed. Perceval Wright, M.D., *Fellow*.

Most Rev. Nicholas Donnelly, D.D., Bishop of Canea, 50, Rathgar-road, Dublin ; Rev. Canon Henry Hogan, B.D., All Saints' Vicarage, Phibsborough-road, Dublin : proposed by Rev. Professor Stokes, D.D.

George Coffey, M.B.I.A., Barrister-at-Law, 5, Harcourt-terrace, Dublin : proposed by William Frazer, F.R.C.S.I.

Miss Brown, Donaghmore, Co. Tyrone ; Charles Geoghegan, 201, Great Brunswick-street, Dublin : proposed by John L. Robinson, A.R.H.A., *Hon. Provincial Secretary for Leinster*.

Hugh Thomas Love, Charleville-square, Tullamore : proposed by James P. Deady.

Pembroke Scott Stephens, Q.C., 18, Parliament-street, Westminster, S.W. : proposed by W. A. Hinch.

J. Salmon, 122, Ellenborough-terrace, Belfast : proposed by Rev. S. A. Brennan, B.A., *Hon. Local Secretary, North Antrim*.

Rev. Robert Workman, B.D., Newtownbreda, Belfast : proposed by Rev. A. Hamilton Beattie.

Richard H. Dorman, County Surveyor, Armagh ; Wm. Gallagher, Solicitor, Armagh ; Jacob Orr, J.P., Cranagill, Loughgall ; James A. Allen, Cathedral-hill, Armagh : proposed by Rev. John Elliott, *Hon. Local Secretary, City of Armagh*.

Rev. Charles Conry, B.A., Chancellor of Ardfert, Sneem, Co. Kerry : proposed by Rev. George McCutchan, M.A.

Rev. J. E. Moffatt, M.D., 27, Highfield-road, Rathgar, Co. Dublin : proposed by Julian G. Butler.

Matthew Weld O'Connor, J.P., Baltrasna, Oldcastle ; Rev. Alfred T. Harvey, M.A., Rectory, Athboy ; George Healy, J.P., Hughenden, Castle-avenue, Clontarf ; Rev. John A. Jennings, M.A., Donaghpatrick Rectory, Navan ; Rev. George W. Healy, M.A., The Library, St. Fin

Bar's, Cork : proposed by Rev. John Healy, LL.D., *Hon. Local Secretary, North Meath.*

William Hamilton Maffett, Barrister-at-Law, St. Helens, Finglas : proposed by J. O. Brady, J.P.

Very Rev. George Young Cowell, M.A., Dean of Kildare, Kildare ; Rev. James Adams, Kill Rectory, Straffan, Co. Kildare : proposed by Rev. Denis Hanan, D.D.

Rev. Robert Walsh, D.D., St. Mary's Rectory, Donnybrook ; John J. Meldon, Solicitor, 60, Northumberland-road, Dublin : proposed by W. Grove White, LL.B.

Rev. Clarke H. Irwin, M.A., Bray : proposed by Rev. David Mullan.

Captain Maxwell Fox, R.N., J.P., D.L., Annaghmore, Tullamore ; Rev. S. E. Cooney, M.A., Tessaurean Rectory, Banagher : proposed by Mrs. Tarleton, *Hon. Local Secretary, King's County.*

Rev. Francis Burke, M.A., Canon, Boyle : proposed by Robert Baile, M.A.

Sadleir Stoney, J.P., Barrister-at-Law, Ballycapple, Cloughjordan : proposed by James Charles.

Rev. Ralph W. Harden, B.A., 25, Grosvenor-road, Rathmines : proposed by Rev. Edward Goff.

Rev. Herbert Fitz Maurice, B.A., Kilcooley Rectory, Thurles : proposed by William F. Budds.

D. M. Beere, M. INST. C.E., Auckland, New Zealand, and 48, Abercorn House, Charleston-road, Rathmines : proposed by W. E. C. Phelps.

The Hon. Secretary, Robert Cochrane, read the Annual Report of the Council for 1890, which, on the motion of the President, seconded by Rev. D. Murphy, was unanimously adopted.

Report of the Council of the Royal Society of Antiquaries of Ireland for 1890 :—

At the Annual General Meeting, held on 14th and 15th January, 1890, the Rules in force since the year 1870 were subjected to a thorough revision, and several important alterations were made. Among others it was unanimously resolved to adopt, subject to Her Majesty's approval, the name of Royal Society of Antiquaries of Ireland. In accordance with the Resolution of the Society, the Council prepared a Memorial to Her Majesty, which was signed by the President and Hon. Secretary, and forwarded to the Secretary of State. Her Majesty was graciously pleased to approve of the proposed alteration, and signified her compliance with the prayer of the Memorial in a communication dated 25th March, 1890.

The Council are much pleased in having to report that the number of new members elected in the year 1890 amounted to 275, the greatest number ever elected in any one year since the foundation of the Society. Two of the new Members were subsequently elected Fellows, fifteen old Members were advanced to the rank of Fellow, and seven Fellows were elected, making the total number of Fellows elected during the year—twenty-four. There are now 188 Fellows, and 764 Members, making together 902 names upon the Roll of the Society.

As a result, the financial condition of the Society is satisfactory. After the payment of all expenses of the year, a balance remains to credit of £258 11s. 6d. The Society will have to-day to elect two auditors to audit the Treasurer's account, the details of which, with their report, will be laid before the next ensuing meeting. Having regard to the greatly increased number of Members, the proportion of those whose subscriptions are in arrear is not greater than usual. But, nevertheless, attention must again be called to the fact that some Members receive and retain the *Journal* without taking the trouble to forward their subscriptions in payment for the same.

Under Law 21 of the New Rules all property of the Society is vested in the Council. They have nominated Dr. E. Perceval Wright, and Mr. Cochrane, Hon. General Secretary, as Trustees, in whose names the capital of the Society is to be invested.

Mr. Patrick Watters, and Mr. Peter Burtchaell, who acted as Trustees since 1870 and 1874 respectively, have resigned their trust, and the stocks standing in their names have been transferred to the names of Dr. Wright and Mr. Cochrane. During the year the Capital Fund of the Society was augmented by £77 18s., bringing up the total amount to £491 19s. 5d., and it is proposed now to add to this £100 out of the balance remaining to credit at the close of the year.

Since the last Annual General Meeting seven Fellows have been removed by death. An obituary notice of The O'Donovan, one of the Vice-Presidents for Munster, has already appeared in the pages of the *Journal*. The other Fellows who died were the Earl of Carnarvon, F.S.A., a distinguished antiquarian and scholar, who was elected to a Fellowship while holding the office of Lord Lieutenant of Ireland; Dr. Thomas A. Wise, F.S.A., who became a Member in 1858, and a Fellow in 1881; James Martin, F.R.C.S.I., a contributor of several interesting notes to the *Journal*; Andrew Knight Young, F.R.C.S.I., Hon. Local Secretary for Co. Monaghan, a diligent collector of antiquities; the Rev. Joseph A. Galbraith, S.F.R.C.D., who was elected to a Fellowship just two months before his lamented death; and Colonel Frederick E. B. Tighe. The Society has lost by death 17 Members. Of these special mention must be made of Rev. C. P. Meehan, Dr. Aquilla Smith, and the Rev. Beaver H. Blacker, M.A. The works of Father Meehan are well known. He was one of the oldest surviving Members of the Society, having been elected in 1850. Dr. Aquilla Smith became a Member in 1858, and contributed the following valuable Papers to the *Journal*:—"Kilkenny Tradesmen's Tokens" (vol. ii. 155); "On the Ormonde Money" (vol. iii. 16); "On the Copper Coin commonly called St. Patrick's" (vol. iii. 67); "On Irish Pewter Coins of James II." (vol. iii. 141); "On the Irish Coins of Mary" (vol. iii. 357); "Catalogue of Leaden and Pewter Tokens issued in Ireland" (vol. ii., N.S., 215); "Money of Necessity issued in the reign of Charles I." (vol. iii., N.S., 11); "On the Copper Tokens issued in Ireland from 1728 to 1761" (vol. i., 3rd Ser., 417); "Answer to the Question, 'Was Ecclesiastical Money coined at Clonmacnois A.D. 1170?'" (vol. vii., 4th Ser., 55). The Rev. Beaver H. Blacker, M.A., who was a Member since 1857, was not a contributor to the *Journal*. He is best known by his *Notes on the Parishes of Donnybrook and*

Boosterstown, and the *Gloucestershire Notes and Queries*, of which he was founder and editor.

During the past year two new Vice-Presidents were elected, namely, The O'Donovan for Munster, in the place of his father, the late O'Donovan, and the Most Rev. Dr. Healy, Coadjutor Bishop of Clonfert, in the place of Mr. Mitchell Henry, resigned. Under Law 15 both these elections must be confirmed at the Annual General Meeting. According to Law 16 of the Revised Rules, the office of Vice-President will be held for one year, as will all future appointments of Vice-Presidents, until the number of permanent Vice-Presidents is reduced to two for each Province, as provided by Law 15. The Council held twelve ordinary and three extraordinary Meetings during the year, making fifteen Meetings in all. The number of Meetings attended by each Member of Council was as follows:—The President, 3; Mr. Cochrane, 15; Mr. G. D. Burtchaell, 15; Mr. Franklin, 13; Rev. L. Hassé, 12; Rev. D. Murphy, 12; Dr. La Touche, 12; Dr. Wright, 10; Dr. Joly, 9; Dr. King, 9; Dr. Frazer, 9; Rev. Dr. Stokes, 7; Colonel Vigors, 5; Count Plunkett, 2.

The three senior or longest elected Members of Council who retire by rotation are Colonel Vigors, Mr. G. D. Burtchaell, and Dr. Frazer, who are all eligible, and are proposed for re-election. Count Plunkett has failed to attend one-third of the ordinary Meetings during the year. The Council regret to report that Dr. Joly has resigned his seat, in consequence of his health not permitting him to take as active a part as hitherto in attending the Council Meetings. There are thus five vacancies in all to be filled up by election at this Meeting, three of which must be held by Fellows. The Council have submitted a list of ten names proposed for election.

The Council have taken steps to reorganize the system of local secretaries, with a view to having a more efficient system than hitherto prevailed, for protecting and reporting upon objects of antiquarian interest.

The Council had under consideration the advisability of preparing an Index to the first twenty volumes of the *Journal* (1849-89). They came to the conclusion that a trial be made by indexing the first five volumes, and that, with the experience thus gained, an estimate of the time and cost of completing the Index could be arrived at. The experiment of indexing the first five volumes, so far as the preparation of the MS. Index goes, has been undertaken, free of all cost to the Society. As an extra volume for the year 1890, the Council have decided upon publishing "The Book of Accounts of the Monastery of the Holy Trinity; or, Christ Church, Dublin," edited by Mr. James Mills, from the original document preserved in the Public Record Office. This work is now in the press.

The question of the proper housing of the Society's Museum in Kilkenny, and the best method of rendering it available for exhibition, has occupied the attention of the Council for some time, and is still under consideration.

In connexion with the Museum the want of a Catalogue has been much felt. Your Hon. General Secretary compiled a list of the objects presented and purchased since the Society was formed in 1849, arranged

in chronological order, which is valuable as a record, as it gives the names of the donors and persons from whom the objects were purchased.

The Council are happy to state that Mr. J. G. Robertson, the late Hon. Curator, under whose directions the many interesting objects were brought together, has kindly undertaken to prepare a Catalogue, and has already completed about one-half of the work, which it is hoped will be finished early in the present year.

The excavations at Killelton old church, Co. Kerry, have proceeded under the direction of the Hon. Provincial Secretary for North Munster, who has furnished an interesting report on the broken crosses, and the oblong and circular chambers found in the tumulus adjoining the primitive sixth century cell.

At Kilmallock the work of securing the beautiful window of the southern transept of the fine Dominican Abbey is now being brought to a close under the supervision of the Hon. Provincial Secretary for South Munster. It was fortunate the Society was permitted to commence operations, as from the extremely dangerous condition into which the whole gable had fallen it could hardly have survived this winter, and this magnificent window, with its beautiful net tracery, would have been destroyed. The White Knight's tomb in the choir will be railed in to keep off cattle. The whole cost of this work is borne by voluntary subscriptions, paid to the Society for the purpose, including a contribution voted by the Society out of their funds.

In accordance with the new Rules six instead of four Meetings were held during the year, three of them in Dublin, and three in the provinces, which were largely attended. The Meeting in Kilkenny was followed by two days' excursions through the county, and were successfully carried out. In July a large number of Members mustered at Athlone for the Connaught meeting, and the greatest interest was manifested in the proceedings by the people of the locality. Excursions were made by steamer to the islands of Lough Ree, and on the following day to Clonfert and Clonmacnois. The September meeting was held in Ulster at Strabane, followed by a three days' journey through Donegal and Killybegs to Carrick. The average number of Fellows and Members attending the Meetings was sixty-five.

The names of the following Members have been removed from the Roll, with the option of being restored to Membership on payment of the arrears of Subscriptions due (£2); ordered to be printed in *Journal*, at Annual General Meeting of the Society, January, 1891 (in accordance with No. 11, General Rules of the Society):—

*1888, Joseph Gannon, Cavan; *1888, Hugh H. Johnson, 15, Trinity College, Dublin; 1884, Timothy O'Riordan, Ringsend School, Dublin; 1884, Most Rev. Michael O'Farrell, Bishop of Trenton, care of W. O'Farrell, 6, Great Denmark-street, Dublin.

List of Members in arrear (£1 10s.) to whom the *Journal* for 1891 is not to be sent until the Subscriptions due are paid, as ordered at the

* Those marked thus (*) have never paid any Subscription to the Society while receiving the *Journal*. The figures preceding each name denote year of Election.

Annual General Meeting of the Society, January, 1891 (in accordance with No. 13, General Rules of the Society):—

1887, T. F. S. Battersby; *1889, A. G. Boyd, Solicitor; *1889, Jerome Counihan, J.P.; 1889, P. Doran, Michigan; 1868, Charles Mervyn Doyne, J.P., D.L.; 1884, William Edward Ellis, M.A., LL.B.; *1889, Rev. Canon Emerson, D.D.; *1889, Patrick Fitz Gerald, T.C. Kilkenny; *1889, Martin Hawe, Kilkenny; 1886, Michael A. Hogan, Kilkenny; *1889, Surgeon-Major R. J. Magee, Kilkenny; *1889, Thomas F. Murphy, jun., Kilkenny; *1889, Major Edward Nash, J.P.; *1889, W. J. O'Donnell; 1884, Gabriel O'C. Redmond, M.D.; *1889, Alderman Patrick Rowan, Kilkenny; *1889, M. J. Saunders; *1889, James Sweeney; 1887, George Taylor.

The following names have now been removed, consequent on death or resignation in 1890 (52 in number):—

Deceased—(24)—*FELLOWS*—7: 1883, Right Hon. the Earl of Carnarvon, F.S.A., *Hon. Fellow*; 1890, Rev. Joseph A. Galbraith, M.A., S.F.T.O.D.; 1888, James Martin, M.D., F.R.C.S.I. (*Member*, 1871); 1872, The O'Donovan, J.P., D.L., M.A. (Dubl.), *Vice-President*, Munster; 1874, Lieut.-Colonel Frederick E. B. Tighe, F.R.G.S.; 1881, Thomas A. Wise, M.D., F.S.A. (*Member*, 1858); 1870, Andrew Knight Young, M.D. (*Member*, 1868.) *MEMBERS*—17: 1887, Captain J. W. Armstrong, R.N., J.P., D.L.; 1857, Rev. Beaver H. Blacker, M.A.; 1887, Joseph Dollard; 1868, Rev. J. Fitzpatrick, P.P.; 1868, M. Hanlon, M.D.; 1868, T. Kerslake; 1888, Very Rev. A. H. Leech, M.A., Dean of Cashel; 1889, Alderman John Meany; 1850, Rev. C. P. Meehan, M.R.I.A.; 1890, Edward O'Neill, Milwaukee, Wisconsin, U.S.; 1868, Lady Pender; 1890, Rev. John T. Ryan, C.O.; 1853, Aquilla Smith, M.D., F.K.Q.C.P.L., M.R.I.A.; 1889, Rev. Joseph Spelman, P.P.; 1890, Sir Michael Roberts Westropp; 1861, Andrew Wilson; 1887, John Wray, C.E.

Resigned—(28)—*FELLOW*—1: 1888, Mitchell Henry, J.P., D.L. (*Member*, 1868). *MEMBERS*—27: 1889, Sir Robert Stawell Ball, LL.D., F.R.S., M.R.I.A.; 1889, John Birch; 1889, Thomas Brennan; 1889, Richard G. Callanan; 1885, William Cochrane, C.E.; 1889, Thomas Conroy; 1890, Rev. Michael Dalton, P.P. (declined election); 1889, P. J. Dillon; 1890, Rev. Alfred G. Elliott; 1886, J. Carmichael Ferrall; 1888, Thomas Hamilton; 1879, C. Booth Jones, M. INST. C.E.; 1887, Henry R. Joynt, LL.B.; 1887, George Lord, jun.; 1890, Rev. Richard J. Merrin, B.A. (declined election); 1889, Daniel O'Carroll; 1886, William Price; 1889, Louis Prim; 1885, John Quinlan; 1889, Rev. Canon Rogers; 1889, Laurence E. Ryan; 1889, Rev. John Jebb Sargent; 1889, Laurence Edward Steele; 1887, John M. Thunder; 1885, Mrs. Hans White; 1889, Rev. J. Wilmot; 1890, Mark F. Wilson.

Proposed by Rev. J. F. M. French, M.R.I.A., seconded by Mr. J. L. Robinson, B.H.A., M.R.I.A.

“That a Committee be appointed to take the necessary steps to present MR. R. COCHRANE with an illuminated Address, in album form, containing the Autographs of the Members of the Royal Society of

Antiquaries, as a mark of their appreciation of his admirable and successful exertions on behalf of the Society since he became its Honorary General Secretary."

The President, in putting the Motion, said that it was with great pleasure, and in entire concurrence with the views put forward by the Rev. Mr. French, that he read to them this Proposition, and he was sure it expressed the unanimous opinion of the Members of the Society.

The Resolution was unanimously adopted.

Rev. Mr. French then proposed "That the Council of the Society be elected the Committee to carry out the Resolution."

This was also unanimously adopted.

A Ballot was taken for the election of five new Members of Council to fill vacancies, and the following were declared elected :—

Wm. Frazer, F.R.C.S.I., M.B.I.A. ; Geo. D. Burtchaell, M.A., M.B.I.A. ; James Mills, M.B.I.A. ; Colonel Vigors, J.P. ; Robert Malcolmson, M.A.

James G. Robertson and John Cooke, B.A., were elected Auditors.

EXHIBITS.

The Rev. J. F. M. French, *Fellow*, and *Hon. Local Secretary for the County Wicklow*, exhibited a Flint Celt from the county Carlow, and a Stone Celt from the county Kildare. Rev. Mr. French gave the following description of these celts :—

"The flint celt is eight and a-half inches long and two and a-half inches in width above the cutting edge, which is of a semicircular type. It gradually tapers from the lower or cutting end, to the upper or handle end. It is beautifully and carefully rubbed down to a fine, smooth, and evenly-polished surface. Its sides are narrow and flat, and at right angles to the broad and rounded surfaces of the front and back. This celt was purchased many years ago by a house-painter long resident in Carlow, and remained in his possession until a short time since, when it passed into my collection. It is the second specimen of a flint celt found in the South of Ireland to which the attention of the Society has been drawn within the last twelve months, and the only polished flint celt that has been found (as far as I know) at such a distance from the flint area. The other flint celt was described by Mr. Robert Day, one of the Vice-Presidents of the Society, on page 108 of this year's *Journal*, as a roughly-chipped flint celt. As I believe there is no material in the South of Ireland in the shape of rough flints large enough to construct flint implements of this size, and as both these celts bear a foreign impress, I would venture to suggest that they may have been part of the armament of some of the old Scandinavian Rovers who so long frequented the sea-coast and water-ways of the country.

"The stone celt I exhibit is a finely-shaped specimen, seven inches in length and two and a-half inches in width, and bears a high degree of polish. It is remarkable for having a rough depression or hollow

on either side; just such a depression as would be made to hold 'a withy,' in which it was probably hafted. This celt was found in a railway-cutting in the county Kildare."

Dr. Frazer took the flint celt to be of a Scandinavian type, and Canon Grainger considered the hollow or depression on the stone celt well worthy of notice. He had never seen a celt so plainly marked in that way before.

The Rev. R. Plummer exhibited three Gold Fibulæ, a Gold Bracelet, and a Bronze Celt, found in county Cavan.

Rev. R. Plummer says:—In the parish of Killersherdiny, county Cavan, near the town of Cootehill, 1st March, 1886, was found, by a man engaged sinking a drain near a fort situated on the summit of one of the many small hills which abound in the neighbourhood, about 15 inches beneath the surface, resting on the yellow clay subsoil, a bronze celt, within which were contained 3 gold fibulæ, a small bar of gold, and a gold bracelet, the latter being bent and forced into the aperture, which was covered with some twilled woven material that crumbled away on being handled. The bracelet is $2\frac{1}{2}$ inches in diameter, and weighs 8 dwts. 5 grs. The three fibulæ weigh 8 dwts. 5 grs., 7 dwts., and 5 dwts. respectively, and the bar of gold is $\frac{1}{4}$ ths of an inch in length by $\frac{1}{4}$ th of an inch in thickness.

Mr. Thomas Drew, R.H.A., F.R.I.B.A., read a Paper on "A Map of the Surroundings of the Cathedral Church of St. Patrick de Insula, in and previous to the Eighteenth Century," which was referred to Council for publication, and the Meeting adjourned.

EVENING MEETING.

An Evening Meeting was held at 8 o'clock, p.m., in the Lecture Theatre, Royal Dublin Society's House;

MR. THOMAS DREW, R.H.A., in the Chair.

Mr. Henry F. Berry, M.A., read a Paper on "The Water Supply of Ancient Dublin."

Rev. Edmond Barry, P.P., M.R.I.A., read a Paper on "The Ogham Inscriptions recently discovered at Ballynock, Co. Cork."

Mr. James Mills read a Paper on "Housekeeping in Mediæval Dublin."

The foregoing were referred to Council for publication.

The following Papers were taken as read, and referred to Council for publication:—

"The Geraldines of Co. Kilkenny," by George D. Burtchaell, M.A., M.R.I.A., *Fellow*.

"Description of the Stone-roofed Building called St. Patrick's Chapel, at Ardrass, Co. Kildare," by Lord Walter Fitz Gerald, M.B.I.A., *Fellow*.

"The Normans in Thomond," Part III., by T. Johnson Westropp, M.A.

EXCURSION, WEDNESDAY, *January 14th*, 1891.

On Wednesday the President, Fellows, and Members, met at the new Museum of Science and Art, where they were courteously received by the Director, Dr. Valentine Ball, c.b., and by him conducted over the Museum and Library.

At the termination of the Society's visit, a vote of thanks was passed to Dr. Ball for his kind attention : proposed by Right Rev. Dr. Reeves, M.R.I.A., *Vice-President*, and seconded by J. Ribton Garstin, D.L., *Vice-President*.

At 1 o'clock, p.m., the Members visited the City Hall, where the ancient municipal records were inspected with much interest; and at the conclusion, on the motion of Right Rev. Dr. Reeves, seconded by Rev. Denis Murphy, S.J., M.R.I.A., a vote of thanks was passed to Mr. John T. Gilbert, F.S.A., and Mr. Beveridge, Barrister-at-Law, Town Clerk, for their valuable assistance and courtesy in exhibiting and explaining the documents.

THE ACCOUNT OF THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND FOR THE YEAR 1890.

CHARGE.			DISCHARGE.		
1890.	1890.	£ s. d.	1890.	1890.	£ s. d.
Jan. 1. To Balance from 1889,		94 10 1	Dec. 31. By Advertising Account,		16 14 5
Dec. 31. " Subscriptions received,		446 4 0	" Illustrating <i>Journal</i> ,		56 15 4
" " Entrance Fees of Members,		91 9 6	" Expenses connected with Six General Meetings,		22 2 10
" " " Fellows		36 9 6	" Stationery, Incidental, and Petty Expense Account, including Postages Accounts of Hon. Secretary and Treasurer, Assistant-Secretary and Treasurer, Hon. Curator, and Provincial Secretaries,		29 0 4
" Life Compositions,		574 3 0	" Museum Account, Kilkenny:—		
" Receipts Sale of <i>Journal</i> ,		84 19 0	Rent and Insurance for one year,	£21 2 6	
" Interest on 2½ per cent. Consols,		10 3 8	Richard Furnis, Supplies, Repairs, and Fittings,	1 16 9	
" " Current Account,		6 7 2	J. G. Robertson's Expenses connected with preparation of Catalogue	1 10 0	
" Donation of T. J. Westropp towards cost of Illustrating his Paper on "Normans in Thomond,"		16 10 10	Hon. Curator's Incidental Expenses,	0 11 11	
" Donation of W. Gillespie to General Fund,		4 0 0	M. W. Lalor's Account (Kilkenny),	25 1 2	
" " "Kilmallock Abbey Fund":—			Messrs. Pensonby & Weldrick's Account for Printing, Binding, and Distributing Four Quarterly Issues of <i>Journal</i> in 1890, and Miscellaneous Printing, &c.,	10 14 1	
Deposit Receipt lodged to Account,		40 15 7	Salary of Assistant-Secretary and Treasurer (one year),	291 16 6	
Interest on do. for 1890,		0 13 11	Investment in 2½ per cent. Consols, <i>per Post Office Savings Bank</i> ,	40 0 0	
Additional Subscriptions received in 1890,		4 15 0	"Kilmallock Abbey Fund" Deposit Receipt in Provincial Bank,	77 18 0	
			Bank,	46 4 6	
			Balance to Credit of Society in Provincial Bank,	238 11 9	
Total,		£874 18 11	Total,		£874 18 11

CAPITAL ACCOUNT.

1890.	1890.	£ s. d.
Dec. 31. To amount invested in 2½ per cent. Consols,		300 1 5
" " " in Post Office Savings Bank,		111 18 0
		£491 19 5

We have examined these Accounts, with the Vouchers and Book, and find them correct, there being in the Provincial Bank to Credit of the Society, £258 11s. 9d.

(Signed) JOHN COOKE,
J. G. ROBERTSON, } *Auditors.*

ROBERT COCHRANE, HON. SECRETARY AND TREASURER.
GEO. DAMES BURTCHALL, ASSIST. SECRETARY AND TREASURER.

January 1st, 1891.

Adopted at a General Meeting of the Society, 10th March, 1891, and ordered to be Printed in the *Journal*.—THOMAS DREW, *Vice-President*, Chairman

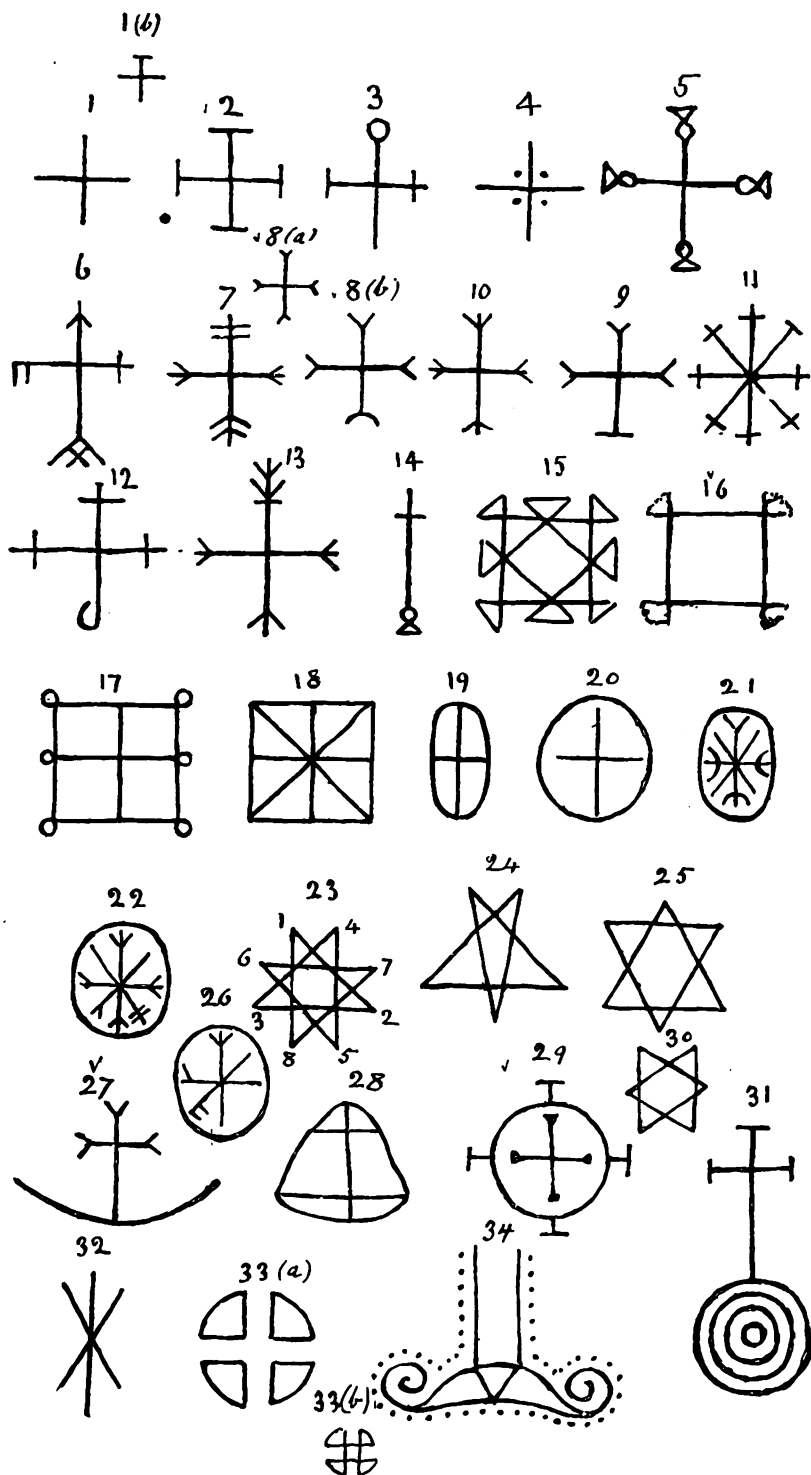
ON SIMILAR FORMS OF THE CHRISTIAN CROSS FOUND ON ANCIENT MONUMENTS IN EGYPT AND IRELAND.

BY THE LORD BISHOP OF LIMERICK, FELLOW.

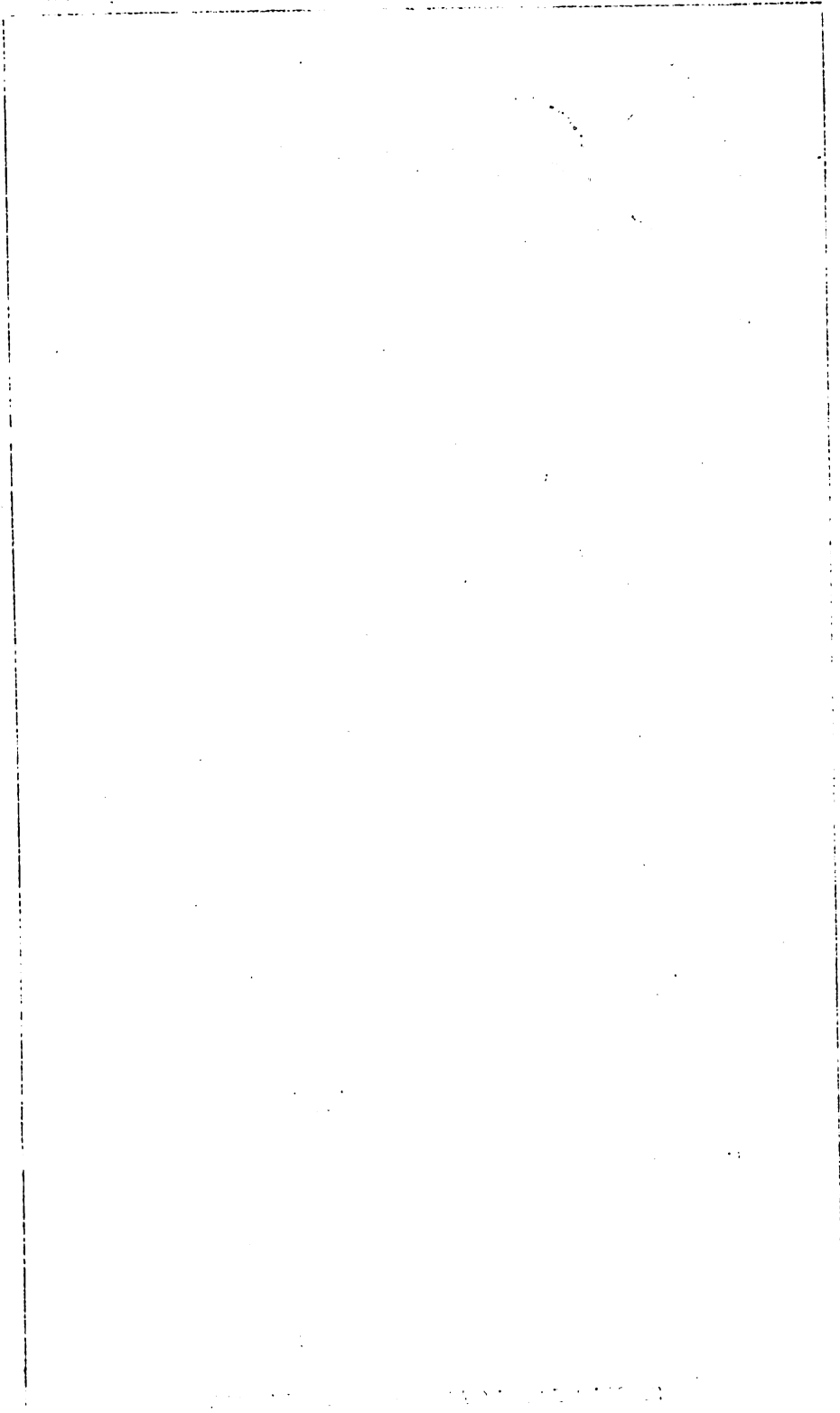
DURING parts of three winters spent in Egypt I had opportunities of observing the Christian antiquities remaining either amidst the ruins of several of the great Egyptian temples, or in ancient Coptic churches which still exist. From these sources the scholar engaged in the investigation of the antiquities of the Irish Church can, I believe, gather information of great value. On many parts of this subject I can refer the reader with confidence to Mr. Butler's work on the ancient Churches of Egypt as interesting and trustworthy. I now propose to touch upon a matter which might appear to be of little consequence, if there was not reason to believe that it furnishes us with some help towards the determination of the age of some of our Irish monuments and inscriptions. My object is to point out the similarity which exists between the most ancient forms of the Christian cross to be found in Ireland and Egypt.

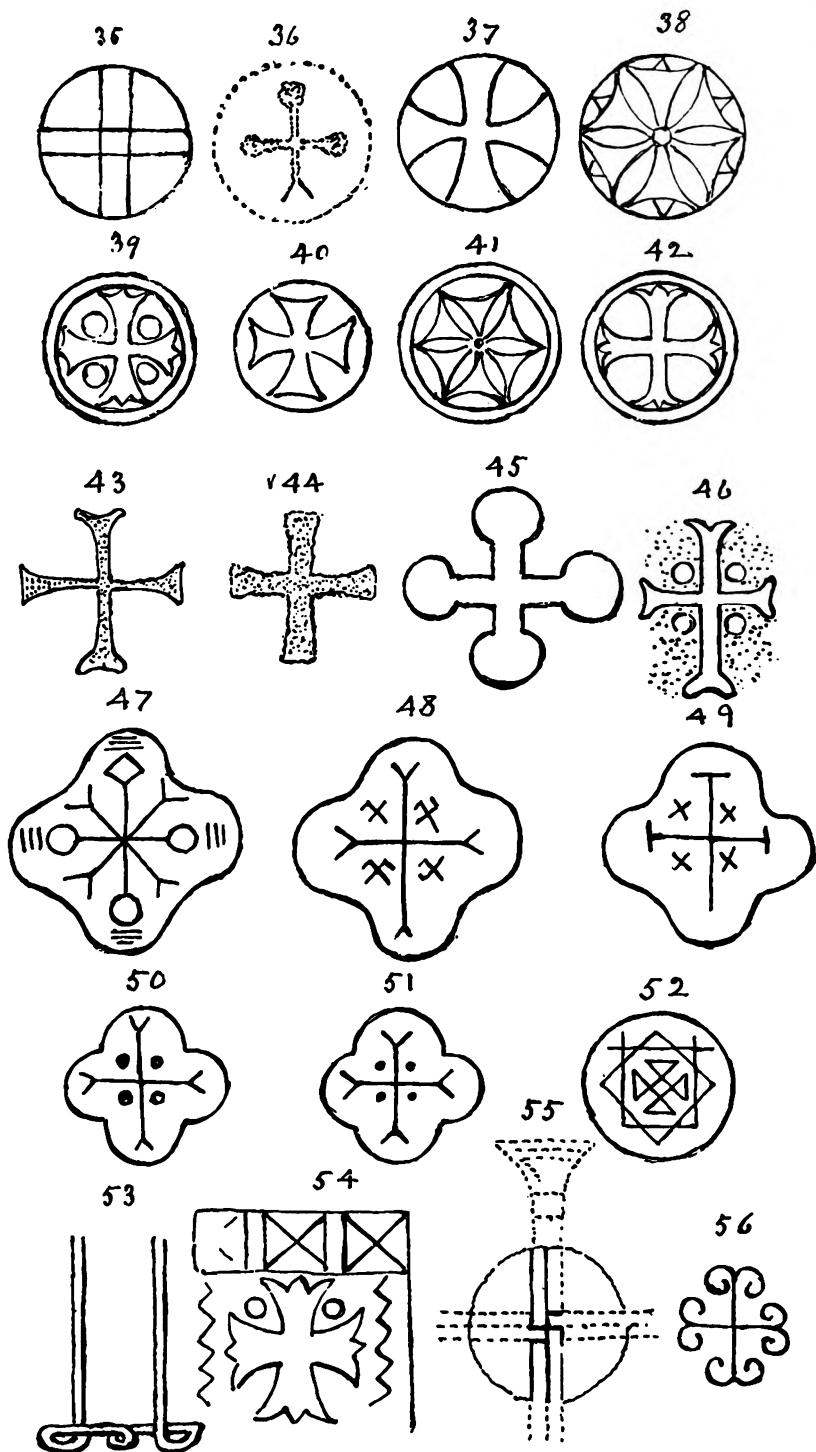
The Edict of Theodosius I., by which the Egyptian temples were closed, the property connected with them confiscated, and the celebration of pagan rites forbidden, was issued A.D. 381. But the complete execution of it was suspended for some years, and it remained almost a dead letter, the pagans continuing to occupy many of these temples, if not all, and some even till the Arabian conquest (A.D. 639). Whenever and wherever the Christians were able to establish themselves within the great temples, such as those the remains of which exist in the Thebaid, they adapted portions of these vast buildings to the celebration of divine worship.

By way of consecrating these places, they appear to have inscribed crosses over or at the side of the doorways, and on many other parts of the walls and columns. Let us take, for instance, the great temple called the Rameseum, at Thebes. The outer south aisle of this temple has evidently been used at one time as a Christian place of worship, separated from the rest of the building, and divided by wooden partitions resting against beams, the ends of which were let into grooves cut in the stonework of the temple. On one of the columns in this aisle I observed a Coptic inscription, declaring that a foundation had been laid there by a certain Johannes, probably a bishop, for the name was a common one amongst ecclesiastics in those countries. The name was preceded by a cross of the form 1b. On the other walls and columns of this temple a great many crosses have been rudely inscribed. A person visiting the building at different hours of the day would probably be able to add largely to the number of those which are marked as 1, 2, 8a, 8b, 9, 16, 33b, 44. Nos. 27 and 28, on two pillars in the great hall, seem to have been intended to represent the ship which symbolises the Church. On another column in the same hall appears a symbol resembling 32. At one side of the entrance to the second columnar hall I observed figure 29. At the other side of the same entrance—that is, on the western wall of the nave, and near the ground—are many crosses of common forms, all of them rudely executed, not by cutting, but by punching or drilling a series of small



SIMILAR FORMS OF THE CHRISTIAN CROSS.





SIMILAR FORMS OF THE CHRISTIAN CROSS.

holes. I noticed that the sun-disc symbol over the cartouche of Rameses II. has in one place a cross (8*a*) inserted in the middle of it.

Not far from the Rameseum is the temple of Kourneh, built, it is supposed, by Seti I., father of the great Rameses. On its columns some crosses are to be found, all of them executed by drilling, such as Nos. 43 and 44. But on the top of the temple, to which it is not difficult to climb, I found numerous crosses of various kinds, such as 1, 2, 8*a*, 10, 13 (*passim*), several instances of crosses within circles, such as 33*b*, 35, 36, 37, besides crosses inscribed in squares, or developed into squares, in fantastic manners, such as 15, 16, 17, 18. Of all these crosses the most remarkable was one of the form 55. Its four arms were similar, and of equal length. It exhibits an instance of interlacement. Stellated polygons appear here; the regular hexagon (25), an irregular pentagon with a cross inside it (24), and a nearly regular octagon (23), evidently traced by a person who saw that the figure could be drawn by a continuous *ligne brisée* (1, 2, 3, 4, 5, 6, 7, 8).

In the magnificent court of the temple of Medinet Haboo the traveller will see about a score of puny columns lying prostrate, several of them bearing Greek inscriptions. They were used in the building of a Christian church, probably erected at the end of the fourth century. And in the chambers on the N.W. side of the temple he will see crosses of the form 42, designed, no doubt, to consecrate parts of the building which had previously been devoted to pagan uses. On the roof of this temple are some inscriptions, and many rudely-executed crosses. The latter are of the following types:—8, 9 (some enclosed in a circle), 12, 21, 36.

On a stone lying outside the entrance to the temple, apparently a portion of a frieze, are two crosses of the form 42, placed on either side of the hexagonal symbol 41.

Not far from the temple just mentioned are the remains of a Christian monastery called Dayr-el-Medeeneh, enclosed by a high wall of crude bricks. Within the enclosure stands a well-preserved and most interesting Ptolemaic temple. On the roof, and on the outside of the walls, are many Coptic inscriptions. On the roof I observed a number of crosses rudely cut—mere scribblings—most of them of the form 16. I also observed the forms 2, 8*a*, 22, 33*b*; a cross like No. 8*a*, modified by an upper member, which makes it resemble the Egyptian symbol *ank*; 10, 17, 44. Whilst these other crosses were incised and rudely formed, I noticed one cross executed in relief (46), and a single instance of the monogram of Constantine.

About three miles S.W. of Medinet Haboo stands an Egyptian temple of the Roman period. On its roof I observed many crosses resembling those found on the roof of the temple at Kourneh, such as 2, 8*a*, 9, 10, 33*b*; but the most remarkable cross which I noticed there was of the form 31, resembling those figured in my Paper in the *Transactions* of the Royal Irish Academy (vol. xxvii.).

On the walls of an old Coptic church, to the south of Medinet Haboo, are many crosses, of which some are obviously of ancient types, whilst others are fanciful and probably more modern. To the latter class I would refer 48, 49, 50, 51, 52, and 54. But here again we meet with an instance of two crosses placed at either side of an hexagonal symbol, similar to what I noticed at Medinet Haboo. In the present instance

this group appears to have been cut upon a stone used as a lintel or part of a frieze.

Along with many interesting *Graffiti* recording the visits of persons coming from distant countries to see the Tombs of the Kings are a few Coptic inscriptions. Some of them exhibit the monogram of Constantine. I noticed also crosses of the forms 16 and 37; also a portion of a cross, the design of which is indicated by what remains of it (53).

In a passage to the north of the Sanctuary of the temple of Karnak there are many crosses and rude scribbles in punched work, to which my attention was directed by my friend Mr. Wiedemann. I noticed the following forms—1, 2, 3, 4, 6, 7, 14. Part of the neighbouring temple of Thothmes III. was used at a very early period as a Christian place of worship. On some of the columns are pictures of saints.

A cross of the type 39 was cut at the side of the portal of the temple of Khons, probably at the time when part of it was used for Christian worship. Two crosses of the same character are found on columns in the temple at Luxor.

On the back of the bishop's chair, in the Coptic church at Luxor, is sculptured the cross 37, between two symbols of the form 41.

At Philæ I noticed crosses of the forms 37 and 39. One of them was traced on the foundation stone of a Coptic church, of which few vestiges remain. Crosses like 39 appear at each side of the portal in the second Pylon of the temple there, no doubt inscribed at the time when the building passed into the occupation of Christians. These crosses are distinctly shown in the photograph of that Pylon published by M. Beato.

The crosses enumerated above are with very few exceptions what are called Greek; that only means that the four members of the cross are equal in length. It would certainly be more correct to call them Oriental, as instances of them are to be found in North Africa, Syria, and Asia Minor. It is quite misleading to call them Maltese, for the Maltese cross, as the name is generally understood, is one the outlines of whose members are straight and not curved lines. Again, many of these Egyptian crosses, and those of them which are most carefully executed, are enclosed in circles, which is permitted and perhaps suggested by their form; and several of them have pellets or crosslets in the four quadrants, or in the two upper ones. Some are enclosed in squares. For these equimembral crosses enclosed in circles I suggest the name Oriental.

It is not my intention here to enlarge upon the close resemblance which exists between these Egyptian crosses and those to be found on many of our most ancient Irish monuments. I leave that subject to be dealt with by Mr. Wakeman, whose acquaintance with our ecclesiastical antiquities would enable him to treat it with more fulness and accuracy than I could pretend to. But I may be allowed to direct attention to some remarkable instances which have fallen under my own observation. One of them is a broken cross in a Cealluragh near S. Finan's well, townland of Cahirbarnagh, county Kerry. It bears no inscription. It is of the type 10. I found another of the same class at the west end of an oratory in a Cealluragh, townland of Ballywiheen, county Kerry, which is closely related to the Egyptian forms. A cross at Reenconnell exhibits a combination of the circle with the cross, but of a different kind. From the centre of two concentric circles the arms of the cross extend to a considerable distance beyond the circumferences.

There are many examples of Oriental crosses with or without circles on Ogam monuments in Ireland and elsewhere. I may mention some of these, without attempting to give a complete enumeration. Thus, on the Kilcolman monument is a large cross in a circle, of the type 40, and a smaller cross of the same form at the end of the inscription. One of the Ballintaggart stones exhibits a trifold cross of the type 10. The Mariani (Kinard) monument presents a cross in a square with two crosslets in the upper quadrants. The stone on Brandon Mountain has two crosses, one of which is in a circle. Crosses within circles are also found on the Ogam monuments at Aglish, Kilfountan, Rathduff, and Aghacarrille, and on the lintel stone over the entrance to the Dunloe cave; equimembral crosses at Innishvickillane, S. Olan's, and Knockourane. The Ogam stones at Clydai, Trallong, and Bridell in Wales, and the Bressay stone in Shetland, afford other examples.

Whether the Oriental or Egyptian type of cross was introduced into Ireland from Egypt may be a question. Egyptian monks did come to Ireland, and traces of their influence have been left in topographical names, as well as in our ancient ecclesiastical structures; not to mention what I take to be Coptic forms of proper names occurring in our Ogam inscriptions. It might, indeed, be asserted with a good show of reason that these crosses were brought into both Egypt and Ireland from Palestine, Syria, Asia Minor, or Byzantium. But that they were introduced into Egypt by Irish missionaries seems to be disprovable by arguments founded on the ecclesiastical history of both countries.

The crosses to which I direct attention in this article all belong indubitably to the Christian period, and are found in connexion with Christian accessories. I have dealt with none which could be attributed to a pre-Christian time, as has been the case with many similar emblems observed by antiquaries in other parts of the world. I presume that Mr. Wakeman will in like manner present drawings of Irish crosses of the Christian character of which there can be no doubt.

I hope on a future occasion to be allowed to touch upon some points in the ecclesiastical history of Egypt, which seem to me to bear upon the question whether Irish symbols and ecclesiastical usages are to be traced to Eastern sources, or whether Irish missionaries can be supposed to have laboured in Egypt at the early period when the crosses described in this Paper were executed.

NOTE.—Within the central space of Fig. 24 of Dr. Graves' Paper occurs a small cross, the four members of which are equal in length. This seems to have been accidentally omitted in the published sketch.

ON THE EARLIER FORMS OF INSCRIBED CHRISTIAN CROSSES FOUND IN IRELAND.

By W. F. WAKEMAN, HON. FELLOW AND HON. LOCAL SECRETARY FOR DUBLIN.

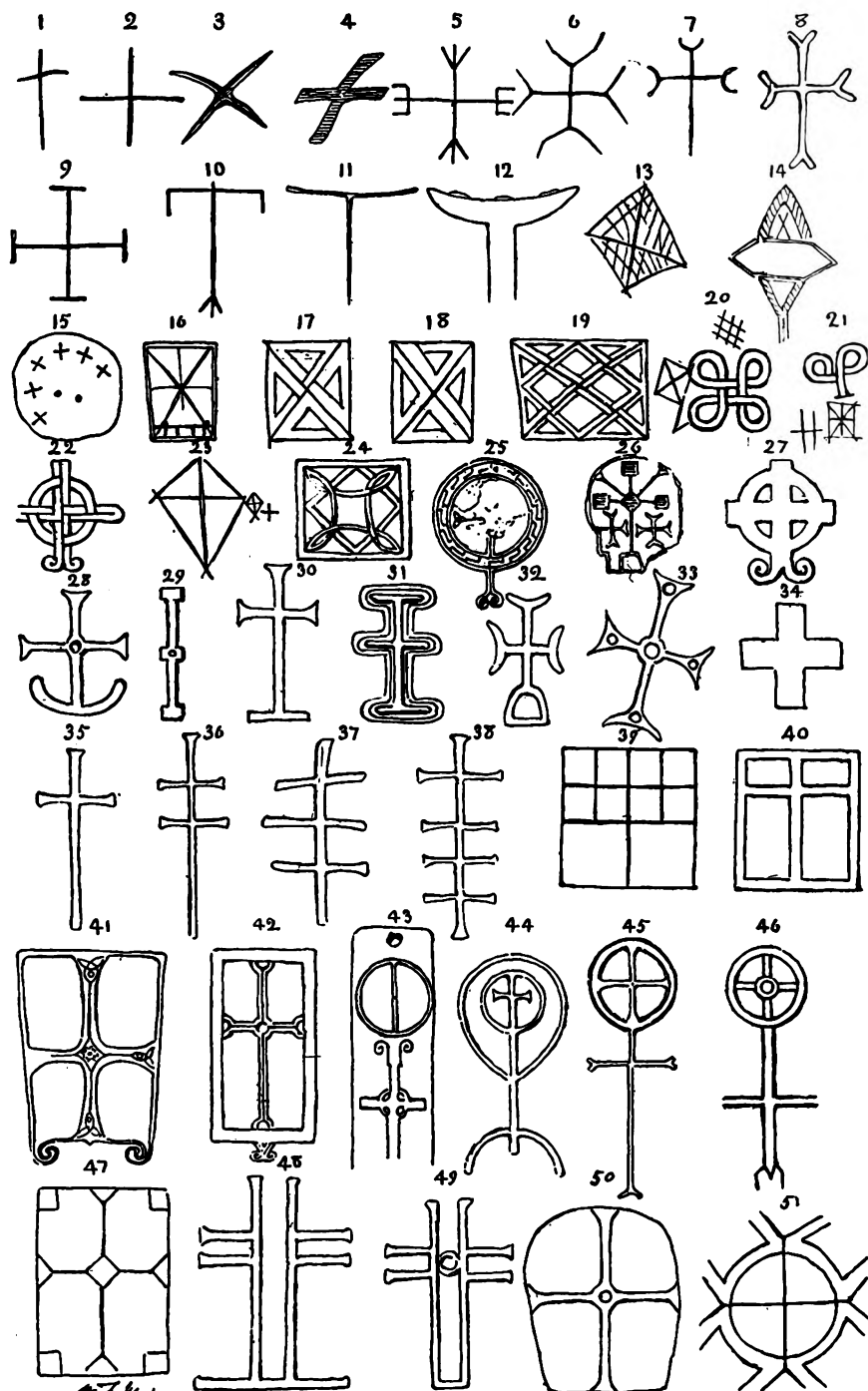
A PERIOD of about five years has passed since I had the privilege of exhibiting to Dr. Graves, Bishop of Limerick, a series of rubbings and sketches which it had been my fortune to make of certain designs carved or punched upon Christian monuments or memorial stones preserved on Inismurray (*Island of Muiredach*), lying in the Atlantic at a distance of about four miles and a-half from Streedagh Point, near Grange, county Sligo.

There is every reason to believe that all, if not a large majority of these devices date from an extremely early period of the Faith in Ireland. Dr. Graves was at once struck with the more than similarity which many of them exhibit to crosses and other Christian symbols observed by himself on the walls of certain Coptic or Egyptian temples which, upon the fall of old Eastern paganism, had been wholly or in part utilised as churches by a Christian community. The question seemed to arise, whether Erin had received this peculiar style of what may be termed a branch of ecclesiastical art, from Egypt, or *vice versâ*. It does not seem to have been represented in any appreciable degree in intermediate countries, at least in districts other than such as had come under the influence of Irish missionaries.

To attempt at present to solve the problem I do not presume, believing that Dr. Graves, who has given the subject long, close, and learned consideration is, above all living authorities, the fittest to pronounce on the question, so interesting to students, of the rise and progress amongst us of early Christian sculpture. I may ask, however, in passing, how it is considered necessary by many writers to attempt to draw from Byzantium or elsewhere the origin of our cross or church decorations. We have the elements of all, or nearly all, spirals, chevrons, lozenges, cups and dots, crosslets, foliage, cable, wavy and other mouldings, upon cinerary urns, golden or bronze ornaments and implements, and, most notably, upon megalithic structures, associated with the practice of cremation, all of which are beyond the range of Western history—older than Byzantium itself as a seat of Greco-Roman art.

The plain and simple truth of the foregoing statement cannot fail to be acknowledged by investigators who may take the trouble to examine any considerable number of our sepulchral vases, later bronze remains, and other relics of, with us, a pre-Christian era; or, who may study the carvings so abundantly exhibited on monuments such as occur at Dowth and Newgrange upon the Boyne; at Knockmany, county Tyrone; in the Deer-park, Castle Archdale, county Fermanagh; at Clover Hill, county Sligo; most particularly at Slieve-na-Calliagh, near Loughcrew, county Meath; and, indeed, in not a few other localities of easy access from Dublin.

As already intimated, it is not my intention here to touch upon the general question. Acting on a suggestion kindly made to me by our Right Rev. and distinguished Fellow, I have simply collected together a



*H. T. Nakman
1889*

INSCRIBED CHRISTIAN CROSSES FOUND IN IRELAND.

large number of etchings illustrative of primitive Christian crosses as found in Ireland, and in some western districts of Scotland, a country long known as *Scotia Minor*, or Lesser Ireland, with a view of bringing them before the notice of antiquaries in general, and of our Society in particular; and, further, of having them compared with examples from the far East, which have been observed by Dr. Graves, and figured by his ever accurate pencil.

I may premise, however, that a cross was used by the people of Erin as a symbol of some significance, at a period long antecedent to the mission of St. Patrick, or the introduction of Christianity to this island. It is found, not unfrequently, amongst the scribings picked or carved upon rock surfaces, and associated with a class of archaic designs to the meaning of which we possess no key. Our friend, G. H. Kinahan, in the pages of this *Journal*, has lately figured several remarkable examples discovered by him in Donegal. It may be seen on pre-historic monuments in America; on objects of pottery found by Dr. Schliemann at Hissarlik and at Mycenæ; and, in more than one form, on pagan Roman altars still preserved in Germany and Britain. With the Chinese, it was for untold ages a symbol of the earth. The Rev. Samuel Beal, B.A., Rector of Falstone, North Tyrone, Professor of Chinese in University College, London, writes:—"Now, the earliest symbol of the earth was a plain cross, denoting the four cardinal points; hence, we have the word *Chaturanta*, i. e. *the four sides*, both in Pâli and Sanscrit, for the earth; and on the Nestorian tablet, found at Siganfu some years ago, the mode of saying 'God created the earth,' is simply this, 'God created the +.'"

Probably enough has now been said in this communication, concerning the prevalence of a *crux* symbol occurring in ante-Christian times, and in districts of the world far apart. My Paper, as announced in the programme, is simply on the earlier forms of inscribed Christian crosses as found with us.

The following illustrations will generally speak for themselves; but, now and again, a few explanatory remarks will not be out of place.

PLATE I.

Figs. 1 and 2 represent perhaps the earliest forms of Christian crosses occurring in Ireland. No 1 is usually styled Roman: the second, Greek. Examples of both are common in this country; and it may be said that they may be of any age, from the fifth century to our own time.

Figs. 3 and 4 are found under circumstances which point to an extremely early period. No. 3 is carved or picked on an ogam-inscribed monument remaining at Cahir Conree, county Limerick; the other appears upon a step leading to St. Brigid's Well, near Cliffony, county Sligo. There is reason to believe that these examples are not later than the close of the fifth century.

Fig 5. Here we find a highly remarkable figure, with terminations, like what occur on a considerable number of Coptic crosses discovered by Dr. Graves; locality, Ballywiheen, Kerry. This, and fig. 6, from Ardillaun, an island off the coast of Connemara, have much in common, and are probably of the seventh century. The monastery of Ardillaun was founded by St. Fechin, who died in 650. Its cashel, bee-hive

houses, and church still remain. Fig. 7, from Clonmacnois, is of the same early character.

Fig. 8. This represents the form of one of a number of crosses carved upon a small pillar-stone standing in the extremely ancient cemetery of Inchagoill, Lough Corrib, county Galway. It was suggested to Dr. Petrie by O'Donovan that an inscription which remains deeply carved upon this monument referred to Lugnædon, son of Liamania, sister of St. Patrick. In this opinion Petrie fully concurred. (See his work on the "Ecclesiastical Architecture of Ireland," p. 162.) The editor of "Christian Inscriptions," &c., &c., however, has adopted a reading of the legend quite different from that published by our great antiquary. The subject, no doubt, is worthy of further consideration, but archaeologists do not hesitate to pronounce the lettering and crosses, which appear upon the stone, work of the close of the fifth, or early portion of the sixth century.

Fig. 9. This cross occurs on a stone at Mainistir, on Aran Mór, in connexion with one of our oldest churches. It is, in all likelihood, as early as any Christian symbol remaining upon that island. A second example of this form, enclosed within a circle, is found at Gortacurran, county Kerry. (See fig. 18, Plate III.) The type has been noticed in Egypt by Dr. Graves. (See figs. 2 and 29 of his Plates.)

Fig. 16, Plate I., is also found in Egypt. (See Dr. Graves' Plates, fig. 17.)

Figs. 10, 11, and 12 represent crosses of a style described by writers as the "crutched," or "potent." They are extremely rare in Ireland. Fig. 10 is from Monksgrange, near Drogheda. This, and fig. 11, from Ballincarrig, county Kerry, possess a character of great antiquity. Fig. 12 is or was to be seen near the old church of Kilnaboy, county Clare. I have read somewhere that it has been removed. The shaft, which was inserted in the cleft of a large boulder or rock, stood about three feet in height, and was surmounted by a beam, the arms of which slightly curved upwards. At the extremity of each arm, on the upper surface of the stone, was carved in considerable relief, a bearded human face; and midway between the faces, right over the shaft, was a well-executed representation of a pair of clasped hands.

The crutched cross is supposed to represent a staff, upon which one could lean while walking or resting. The sculpturing on this example does not appear to be of any considerable antiquity; it probably was intended to symbolize the reconciliation between God and man.

Figs. 13, 17, 18, 19, 20, and 21 are found upon the sides of natural caves at Knockmore, near Derrygonnelly, county Fermanagh. Fig. 23 is from a rock cavern at a place called *Loughnacloyduff* (lake of the dark trench or excavation), situated in the same district. They are all probably disguised crosses, or Christian symbols, carved by recluses who had still for neighbours a pagan and hostile community. Fig. 22 is a veritable interlacing cross, apparently of later date than the others; but then with our present amount of knowledge it is impossible to say when interwoven patterns were first introduced to Erin. In the sister island they appear on Roman remains of about the third century—most notably on the pavements of villas. (See fig. 55 of Dr. Graves' Plates.) Fig. 23, from *Loughnacloyduff*, is particularly interesting on account of the complication of its design; there was surely here, and in fig. 20, some meaning implied. The only cross of a Knockmore or *Loughnacloyduff*

kind which I have elsewhere noticed occurs upon what is called an altar-stone preserved in the Museum of the Royal Irish Academy: it is, I believe, from the county Sligo. While yet pagans the people of Erin appear occasionally at least to have practised a peculiar style of anathematizing a real or supposed enemy. Part of the process was by the turning of certain stones. The late Sir Samuel Ferguson, in the "Burial of King Cormac," one of his charming and truly national poems, thus refers to this archaic usage. The incident appears to have been recorded in one of our earliest manuscripts:—

"They loosed their curse against the king;
They cursed him in his flesh and bones;
And daily in their mystic ring
They turned the maledictive stones."

Of these "cursing" or, as they are sometimes styled, "swearing" stones, examples would appear to have descended to our own times. Those of a presumably pagan age were in all probability plain. Objects of a very similar description found on *leachta*, or altar-like structures, as at Inismurray, are sometimes decorated with crosses more or less chaste in design. I give, as examples, figs. 9 and 26, Plate III. These are from Inismurray. Figs. 14 and 27, of the same Plate, represent small crosses from altar-stones preserved in the Museum of the Academy. Fig. 14 is from Aran Mór; the other probably from the county of Sligo. Fig. 34 represents an unusually rich design of this class. The original locality of the stone does not appear to have been recorded. The great antiquity of the carvings upon these mysterious remains will, I think, be generally acknowledged. Bishop Graves has shown that crosses perfectly similar are common on Coptic monuments.

As it has already been stated in this Paper that plain incised crosses of the so-called Greek or Roman form may in Erin be found of almost any Christian age, it may be well here to adduce an example by which an interesting link between the primitive and comparatively modern is, it may be said, historically illustrated.

In a learned, and in every way most valuable history of Sligo, from the pen of our Venerable Fellow, the Very Rev. Dr. O'Rorke, P.P. of Collooney, will be found notice of a battle fought in 1181, between the O'Connors of Connaught and Flaherty O'Muldory, Lord of Tyrconnell. It is stated that in this conflict five kings fell (these were of course Reguli or principal chieftains), and that their bodies were interred in St. Lugid's Church—hence the name of the place, "Kingstown"; in Irish *Baile-na-Riogh*. It is curious that in this very spot we find a flagstone, fig. 15, Plate I., bearing five Roman crosses. These the country people, and not without some show of reason, assert to refer to the buried warriors.

Fig. 16, from the same cemetery, is without a legend; but it bears a wonderful resemblance to some carvings observed on certain Coptic monuments by Dr. Graves.

The same observation applies to fig. 24, from Glendalough. Figs. 25 and 26 are from Inismurray.

Fig. 27 correctly represents a cross carved in relief upon the lintel stone of Antrim round tower.

Fig. 28, from Inismurray: the height of the stone on which this cross appears is 19 inches. The breadth is 10 inches, as is also the length of

the carving, which figure represents, probably, one of the oldest styles of cross found in Western Europe. An example in every way similar was seen and copied by Dr. Graves in a Coptic church upon the Nile. See observations on fig. 3, Plate II. See also fig. 27 of Dr. Graves' Plates.

Fig. 29. The curious cross here shown appears on the reverse of the stone last referred to.

Figs. 30, 31, 33, 41, 42, and 48 are from Inismurray.

Fig. 32 is from the Island of Omey, county Galway. It is probably as old as the seventh century, the period of the foundation of a monastery on this now desolate spot, by the famous St. Fechin, already sketched by C. Elcock.

Fig. 34. The cross here given is found on a small and very early-looking monument preserved in the ancient cemetery of Kilpeacon, county Tipperary.

Fig. 37. This cross, from Inismurray, consists of a line 19 inches in length, divided at intervals nearly equal by 3 others about 12 inches long, and laid more or less at right angles across it. The carving is rude, and but slightly sunk, and the design would seem to have been placed obliquely upon the stone. It is difficult to account for the fact of the cross arms being three in number. That the Holy Trinity may be here symbolized is at least improbable, as monuments bearing a vertical stem or shaft crossed by a number of horizontal lines other than three are to be found in various parts of the country.

Fig. 35. Here we have a simple cross in the Roman fashion.

Fig. 36. Immediately adjoining St. Kieran's Monastery on the Great Island of Aran, county Galway, is a pillar-stone exhibiting a double cross. At Glendalough, county Wicklow, and on Devenish Island, county Fermanagh, are double figures of the same kind most beautifully executed. Mr. Patterson, of Belfast, in our *Journal* for January, 1883, has given an illustration of a four-armed cross-slab or pillar remaining at Maghera, county Down. See fig. 38.

Fig. 34. The cross here given is found on a small and very early-looking monument preserved in the ancient cemetery of Kilpeacon, county Tipperary.

Fig. 39. This is simply a square divided by two incised lines into four equal parts. The upper quadrants of the cross thus formed are similarly divided. Brash did not recognise the cross symbol in this figure, and supposed the design to be simply a plan referring to some division of land. The stone, which bears an inscription in the Ogam character occurs at Minard, in Kerry.

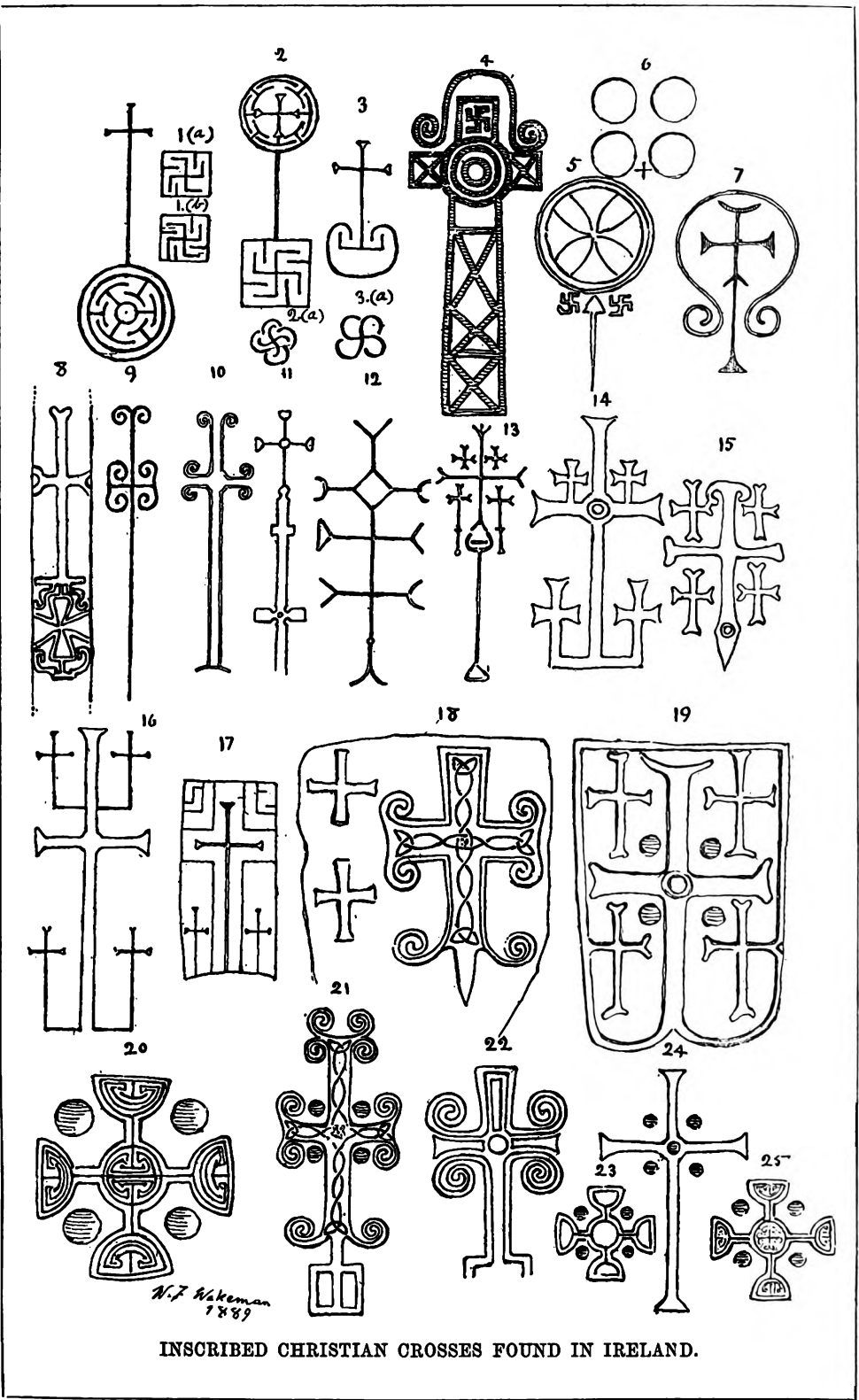
Figs. 37, 40, 41, 42, 44, and 45, belong to the Inismurray group. Of the character of the designs a better idea may be formed from a glance at the accompanying etchings than might be derived from any amount of verbal description.

Figs. 49 and 51 represent some of the oldest remains on Ardillaun.

Fig. 47, from Clonmacnois, dates probably from the seventh century.

Fig. 50 may be equally ancient. It occurs on a slab on the quondam Island of Beg Erin, county Wexford. Upon this spot, which has lately been joined to the mainland, a monastery was founded some time in the fifth century by St. Iberius.

Fig. 46 is from Teampul Breacain on Aran Mór. It belongs to a class of monument almost peculiar to the West or South-west of Ireland.



INSCRIBED CHRISTIAN CROSSES FOUND IN IRELAND.

PLATE II.

Figs. 1., and 1 (a). In the year 1870, Dr. Graves was fortunate enough to discover in a *killeen*, or disused cemetery, near the head of Cloonlough, in Glencar, county Kerry, two very remarkable monuments which he subsequently described in Vol. xxvii. of the *Transactions* of the Royal Irish Academy. One of them bears the cross, fig. 1, and on its sides the *swastikas*, 1 (a). Upon the back of the stone is a plain Latin cross. "With respect to the use of the *swastica*," wrote Dr. Graves, "as a Christian emblem, a controversy was raised some years ago by M. Burnouf, who asserted that it was the most ancient form of the cross; that it was found in the earliest catacombs; and that having been previously unknown in Egypt, Greece, and Italy, this symbol was borrowed by the early Christians from the sacred books of the Persians; that it was in fact, the *swastica*, the *signum salutis* which the Buddhist priests used to mark on the forehead of their neophytes." With the above views, Dr. Graves could not concur. "The truth is," he says, "that the early Christians, finding this symbol in common use, employed it as a disguised cross in times of persecution, when, with their profound reverence for the sign of the cross, they were obliged to combine a certain prudence, which restrained them from exposing the emblem of their faith freely to the view of Pagans who made it the object of reproach and ridicule. De Rossi does not hesitate to declare that only one exception is known to the general statement that the simple undisguised cross does not appear on monuments before the time of Constantine."

As observed by its discoverer, on the principal face of this monument is a "Latin cross with a pendant ornament, elegantly designed, and remarkable in this respect, that the pattern is not cruciform, the circle being divided, not into four, but into three parts."

Figs. 2., and 2 (a). We have here a view of one side of a second cross—inscribed, and swastica bearing monolith, discovered at Glencar by Dr. Graves, from whose critical description of it I may venture to make the following abridgement. On the face is exhibited an Irish cross, surrounded by a circular nimbus of an elegant design, and connected with it, by a straight line in continuation of the vertical member of the cross, is a swastica inscribed in a square. Right lines, perpendicular to the sides of the square, point into the quadrants of the swastica. Underneath is a figure derived from the one last mentioned by substituting curved for straight lines. On the back is figs. 3., and 3 (a)—a Latin cross rising out of a figure respecting which I cannot venture to determine what it is intended to represent, or what is its symbolical meaning. It may, perhaps, have been meant to denote a ship, the symbol of the Christian Church, as a mast and yard were by primitive Christians regarded as a symbol of the cross. Under this symbol is a curvilinear swastica. On one of the sides of the monument is an ingeniously constructed rectangular pattern, labyrinthine in its character—that is to say, from any point within it a path may be traced through the whole leading back to the point from which one started.

Fig. 4 was found by myself on a small pillar-like stone which leans against the bee-hive structure surmounting the well or pool of St. Brigid, situate near Cliffony, county Sligo. This presents a very curious and suggestive combination of carvings. We have here in one group the

concentric circles of, presumed, pre-historic work, accompanied by lozenge patterns, such as are found at Newgrange, the megaliths in Castle Archdale Deer-park, and elsewhere. Here, also, is the swastika. This monument can scarcely be later than the time of St. Brigid, *i. e.*, the fifth century, A. D.

Fig. 5. This monument was found by Mr. Richard Hitchcock, at Aglish, in the parish of Minard, county Kerry. It subsequently came under the notice of Dr. Graves, some of whose remarks upon it are here given:—"The cross within a circle, which appears upon it, is generally regarded as peculiarly Irish. It will be remarked that the outline of the cross is formed, not by straight lines, but by arcs of circles. Examples of it occur on Christian monuments in Ireland, supposed to belong to the fifth or sixth centuries. Other instances are known to me of its use on monuments bearing Ogam inscriptions; and on every anniversary of St. Patrick's Day we may see crosses of this or some similar pattern worn on the breasts of children in our streets; it is commonly called a Patrick's cross, and I believe the name appropriate.

"Of the symbol under the cross, which seems to represent a spear or arrow, I do not venture to offer any explanation, though I have no doubt that it was intended to have a meaning. For the present, it is enough to observe that the same symbol appears under the similar cross inscribed on an Ogam monument at Kilcolman, near Dingle. The practised eye of Mr. Clibborn has detected at each side of this arrow-symbol, a small *swastika* which I had failed to notice, though I had often and carefully observed the stone.

"This disguised form of the cross only appeared in the Roman catacombs towards the end of the third century, and held its ground on the monuments of the fourth. It was probably introduced into Ireland in or soon after the time of St. Patrick, who was accompanied by ecclesiastics called Romani, either because they were natives of Rome, or had resided in that city. I have met with no evidence to show that it was ever used in Ireland in pre-Christian times."

This stone bears a well-cut inscription in the Ogam character, which has been deciphered by Dr. Graves. The record refers to an individual named Aedhloga—a chieftain who flourished in the sixth century.

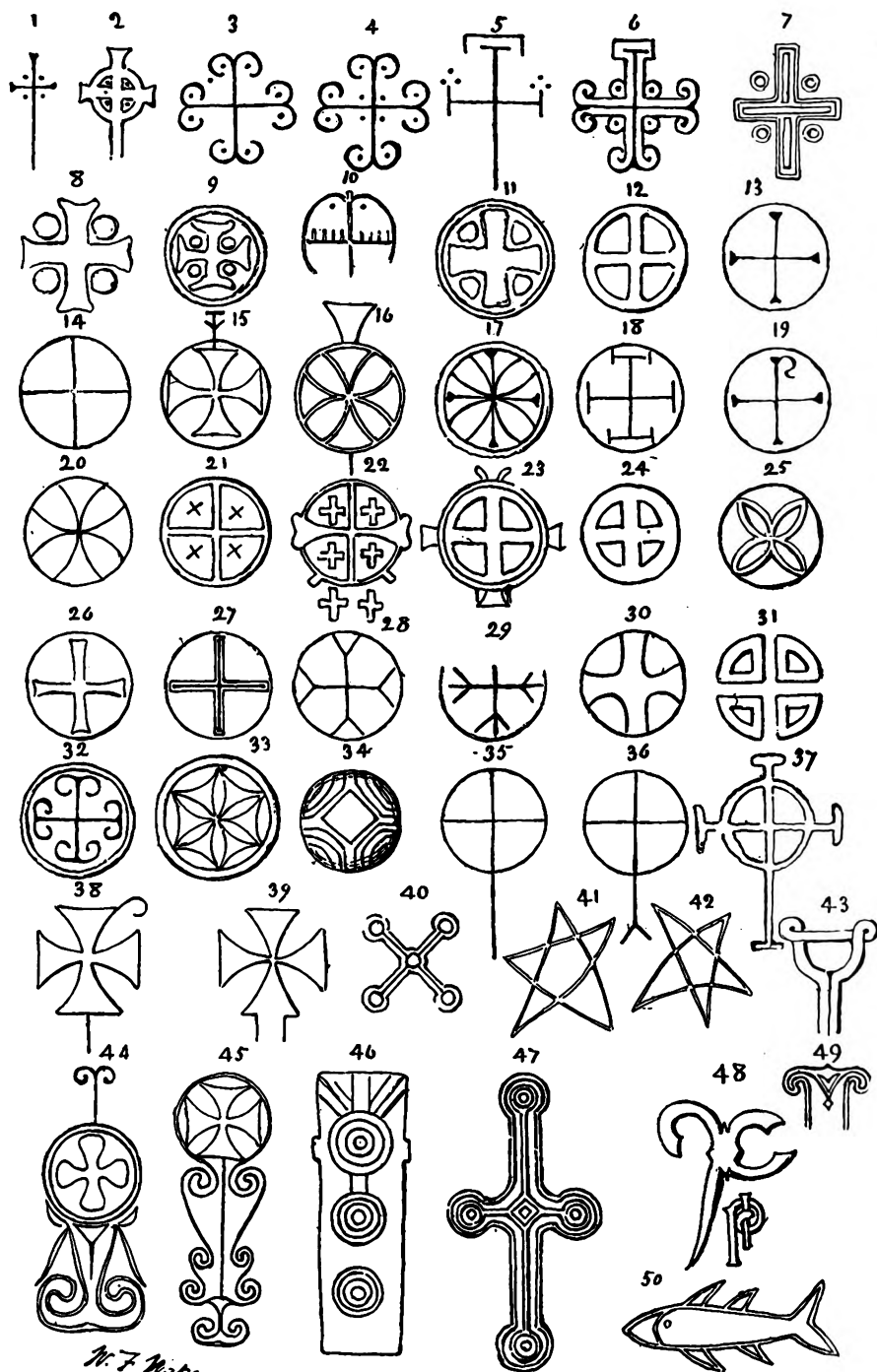
Fig. 6. From the very ancient cemetery in the Deer-park, Castle Archdale, county Fermanagh. The principal cross here expressed is formed by four circular depressions set in the form of a square. A small Latin cross is added.

Fig. 7. This figure, which must be considered very ancient, is from Kilvicadowney, county Kerry.

Fig. 8 represents a device cut on the lower part of a pillar-stone, twenty-three feet in height, standing in an old cemetery near Ballycastle, county Mayo. This *dallan* is probably the tallest monolith of its class to be found in the British Islands.

Fig. 9 is a cross carved upon the celebrated "alphabet" stone at Kilmalkedar, county Kerry. Petrie and O'Donovan believed that the inscription by which it is accompanied cannot be later than the sixth century.

Fig. 10 is a somewhat similar cross, carved upon a holed stone at *Teampull-na-Bfear*, or the church of the men, on Inismurray. See *Journal* for October, 1885.



*W. F. Wakeman
1889*

INSCRIBED CHRISTIAN CROSSES FOUND IN IRELAND.

Many very curious and extremely ancient crosses are found in the western and southern districts of Ireland. Of these I have selected for illustration a number of typical examples. To describe them verbally would be of little avail; they can be only understood on reference to the plates.

Fig. 11 is from Teampull-kier-an, on the Great Island of Aran.

Fig. 12. This occurs at Temple-na-cloonogh, near Gallerus, county Kerry.

Fig. 13 may be seen on a roadside, near Louisburg, county Mayo.

Figs. 14, 15, 16, 17, 18, 19, 21, 22, and 24, are amongst the wonderful stones of Inismurray. All have been figured on a large scale in the *Journal* just referred to.

Fig. 23 occurs amongst many other extremely ancient and curious remains on Ardillaun, Connemara.

Fig. 25 represents a charmingly designed and decorated cross, cut upon a stone which appears anciently to have been inserted in the south side nave wall of the Saints' church on Inchagoile, Lough Corrib.

PLATE III.

To understand the subjects to which I shall now call attention, reference to the accompanying sketches is absolutely necessary. It will be curious to compare many of these most ancient designs, the work of a Celtic people, with a number of the illustrations from Egypt produced by Dr. Graves.

Fig. 1. Locality, Clonmacnois.

Fig. 2. The same.

Fig. 3. Fahan. Originally drawn by Dr. Graves.

Figs. 4, 5, and 6. West of Scotland.

Fig. 7. Inismurray.

Fig. 8. On the lintel stone of Teampull Molaise, Inismurray.

Fig. 9. On an altar stone, Inismurray.

Fig. 10. Old churchyard, county Sligo.

Fig. 11. This cross is carved on the face of the natural undisturbed granite rock, close in front of the west gable of the old church on Dalkey Island, county Dublin.

Fig. 12. On outside face of lintel of St. Fechan's church, at Fore, county Westmeath.

Fig. 13. On inside, do. Sixth or seventh century.

Fig. 14. Ardillaun, Co. Galway.

Fig. 15. Kilcolman, Kerry. Originally drawn by Dr. Graves.

Fig. 16. Fahan, Kerry. Originally drawn by Dr. Graves.

Fig. 17. On pillar near Louisberg, county Mayo.

Fig. 18. Gortacurrane, Kerry. Originally drawn by Dr. Graves.

Fig. 19. Scotland.

Fig. 20. County Kerry.

Fig. 21. Gortacurrane, Kerry. Originally drawn by Dr. Graves.

Fig. 22. Ballywiheen, Kerry. Originally drawn by Dr. Graves.

Fig. 23. Lismore.

Fig. 25. Glendalough.

Fig. 26. At the summit of Mount Brandon Gap, Kerry.

Fig. 28. Aran Mór, county Galway.

Fig. 29. Caherbarnagh, Kerry. Sketched by Dr. Graves, July 2nd, 1851.

Fig. 30. Kerry.

Fig. 31. Ardillaun, Connemara.

Fig. 32. Kilnasaggart, county Armagh.

Fig. 33. Near Louisberg, county Mayo. Sketched by C. Elcock.

Fig. 35. Gallerus, Kerry.

Fig. 36. Aghacarrible, Kerry. Originally drawn by Dr. Graves.

Fig. 37. Kilcoo, county Fermanagh.

Fig. 38. Knocane, Kerry. Originally drawn by Dr. Graves.

Fig. 39. On lintel of church, county Kilkenny.

Fig. 40. On soffit of lintel, Our Lady's church, Glendalough.

Figs. 41 and 42. Scotland. See "Sculptured Stones."

Fig. 43. Clonmacnois.

Fig. 44. Kilfountain, county Cork. Most probably sixth century.

Fig. 45. Reask, Kerry.

Fig. 46. Tullagh, county Dublin.

Fig. 47. Kilcoo, county Fermanagh.

Fig. 48. This figure is a monogram of "*Christi*," from the Book of Kells.

Fig. 49. Termination of the shaft of a cross on Inismurray. The design will be considered peculiarly elegant.

Fig. 50. This figure of a fish is found carved upon a *leac*, or monumental stone, at Fuerty. From a very early period the fish was considered an emblem of our Saviour. This is the only known instance of its occurrence on a *tombstone* in Ireland; but it appears most interestingly on two of the great crosses of Kells, Co. Meath, as also in some of our earliest manuscripts.

STATISTICS OF ORNAMENTED GLASS BEADS IN IRISH COLLECTIONS.¹

BY THE REV. LEONARD HASSÉ, M.R.I.A., FELLOW.

ONE of the most attractive branches of Irish archæology is the study of our ornamented glass beads. An inspection of any one of the collections referred to below will have a charm even for a casual visitor. The bright colours and the effectiveness of design speak of good taste and skilled treatment. A closer examination increases the interest. A great number of points present themselves successively for inquiry as the investigation becomes more minute. The question of origin, antiquity, and succession is only one of these: the method of manufacture, the adaptation of manual art, the chemical composition of the colours are other features that deserve attention.

In the great majority of cases the Irish beads are in an excellent state of preservation. Some are so fresh in their appearance that they might have only just been turned out of the glassmaker's workshop. In contrast to a large number of the English beads, they have, for the greater part, been found singly. I know of very few finds consisting of such large numbers as Mr. Roach Smith and others have discovered in England. The Irish crannoges do not come into comparison with the Anglo-Saxon graves.

It is striking, as far as the localities are precisely recorded from which the beads have been obtained, that the largest proportion has been collected in the northern part of the country: county Antrim, county Down, and county Derry have yielded a very rich assortment. Those that have been procured in the south, however, do not appear to differ from the northern specimens in any important particulars. The circumstance of this partially restricted area in the distribution of Irish beads is not altogether without analogies in other directions, and invites further inquiry (see *infra*).

We have, no doubt, to lament the loss of a large number of our old Irish beads after their first discovery. In reports of different finds in the early part of the century, before an intelligent interest in antiquities of every description was as general as it has now become, mention is

¹ Previous literature on the subject—(1) 1855. Benn: "Ancient Glass Beads," in *Proceedings of Historic Society of Lancashire and Cheshire*, vol. viii.* (2) 1857. Wilde: "Catalogue of Antiquities in Royal Irish Academy," Part I., pp. 162-169.* (3) 1858. *Journal*, Royal Hist. and Archæological Assoc. Ireland, vol. ii. (new series), p. 8, Notice of a Spiral-thread Bead.* (4) 1869. Day: "On some Ancient personal Ornaments of Glass found in Ireland," *Journal*, &c., vol. i. (3rd Series), pp. 335-338.* (5) 1874. "Guide to Belfast by Naturalists' Field Club," Plate 40, p. 276.* (6) 1880. Patterson: "Description of Benn Collection in Belfast Museum," *Journal*, &c., vol. v. (4th Series), p. 296. (7) 1881. Knowles: "Ancient Irish Beads and Amulets," *Journal*, &c., vol. v., pp. 522-537.* (8) 1882. Nesbitt: *Journal*, &c., vol. v., pp. 592-596. (9) 1883. Atkinson: *Journal*, &c., vol. vi., pp. 69-71.* (10) 1886. Wood-Martin: "Lake-Dwellings of Ireland," pp. 122-125.* (11) 1887. Day: "Ornaments in Glass from Egypt, to illustrate those found in Ireland," *Journal*, &c., vol. viii., pp. 112-114.* (12) Hassé: "Egyptian and Irish Beads," *Journal*, &c., vol. viii., pp. 382-390. The publications marked with an asterisk are illustrated.

frequently made of glass beads, which accompanied other and larger remains. It is to be feared that the same hands of children, which would ruthlessly put up such precious relics as burial urns as a "cockshot," would be no more conservative of "little bits of beads." A considerable quantity has also left the country.

Still a very respectable number have escaped destruction and emigration. If, indeed, we were to include all classes of Irish glass beads, the numbers would be very much greater than in the annexed table. The totals in some of the collections enumerated are four, five, or six times as numerous as shown in the list. On an average the proportion of ornamented glass beads of ancient date to those of all descriptions, inclusive of amber, would probably be about one to four, so that we should be able to muster all in all about 5000 beads. But the majority of these unornamented beads—though found in one place or the other in the ground throughout the country—are apparently of quite recent date. A great many may belong to the last century, or even to the present century; these are dated in some cases by coins found along with them, or by other fixed indications; others belong to the period of the sixteenth or seventeenth century, and are matched by the specimens recovered in America or in the West and East Indies, which were exported thither by the early Spanish and Portuguese discoverers. All the beads of this description are, for obvious reasons, left out of consideration in this paper. There are plain beads of a large or medium size, but never small, translucent and with wide holes, which seem to be of the same age as Classes III. and IV. of the ornamented series; I have referred to them in a subsequent note, but I have not included them in my enumeration.

The nomenclature of the several classes is partly taken from Mr. W. J. Knowles' leading Paper on the subject of glass beads published in the *Journal* of 1881 (p. 522 ff.), and partly it established itself among the members of the Ballymena Archæological Society, when some years ago we were together in the habit of frequently examining our respective collections with much attention. Mr. Knowles' terms are characteristic of the essential features of the particular classes, and they have been adopted by subsequent writers. I may refer those who have not had much personal acquaintance with Irish beads to Mr. Knowles' handsome plates of coloured illustrations in the *Journal* of 1881, as exhibiting the style of the different classes. Two excellent plates accompany also Mr. Day's Papers in the *Journal* of 1869 and 1887. With these to turn to it is not necessary to figure any particular class again. The only bead of importance which has not been drawn in the *Journal* in connexion with the above Papers, or subsequently (see *Journal*, 1890, p. 130), is the Melon bead; but this class is well known from English and Continental collections.

For the purposes of this enumeration it was, of course, necessary that the lists should be made out by the same hand. This has been the case with all the collections with the exception of that of Mr. Day. I have not examined personally all the beads which Mr. Day has in his possession, but he has been good enough to supply me with the numbers inserted in my statistics. With the other collections I may claim for several years to have been intimately acquainted.

With some experience in handling beads, the classification is not, as a rule, difficult. Only occasionally it may be embarrassing to decide to

which class a given bead should properly be assigned. This applies most of all to the class of Spiral thread and Knob beads, in which the greatest variations occur; a close comparison, however, generally brought a satisfactory solution of any doubtful case. The other classes are easily recognized. Thus I find eventually that the latest table, which I now publish, differs only slightly from the earliest which I drew up. The date of the present enumeration is May of the year 1890. The numbers in private collections still go on increasing, but only slowly; in all probability the bulk of the harvest of ornamented glass beads has been already gathered in.

The statistics are as follows :—

List of Public and Private Collections.	Quoit Beads (paste).	Melon Beads (paste).	Blotch Beads.	Scribbled Beads.	Dumb-bell Beads.	Spiral Thread and Knob Beads.	Ring Beads.	Lobed & Ro- sette Beads.	Total.
	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	
1. Royal Irish Academy, . . .	—	13	6	8	15	58	3	3	106
2. Belfast Museum,	—	3	8	15	7	47	15	4	99
3. Mr. W. J. Knowles, Ballymena,	3	5	28	43	48	102	16	3	248
4. Mr. Robert Day, Cork, . . .	—	6	13	19	16	83	20	4	161
5. Rev. Canon Grainger, Brough- [shane]	1	3	20	22	10	56	24	6	142
6. Mr. G. Raphael, Galgorm, . .	1	—	6	16	15	58	19	4	119
7. Rev. G. R. Buick, Cullybackey,	—	4	3	8	18	27	3	—	63
8. Rev. Leonard Hassé, Dublin, .	—	2	5	5	7	15	4	3	41
9. St. Columba's College, Dublin,	1	—	4	3	5	2	1	—	16
10. Smaller Collections,	1	1	—	1	2	6	—	—	11
Total,	7	37	93	140	143	454	105	27	
General Total,	7	413			586				1006

The value of these statistics lies in the proportion of numbers in the several classes. They are naturally of assistance in determining the relative age and sequence of the beads. In some particulars the three divisions may overlap each other, but on the whole they indicate probably a prolonged and uninterrupted succession. So *e.g.* I do not think that Class III. (except perhaps in its latest representatives—see Note 4) and Class VI. were contemporary. I have already commented in previous Papers on the fewness of the Quoit beads and the Melon beads (*Journal*, 1888, p. 387; 1890, p. 135). The Quoit bead I must for the present still write apart; the Melon bead I group with the three following

classes (II.-V.). The class of Spiral thread and Knob beads with cognate forms (VI.-VIII.) is larger than that of all the other classes combined; and this circumstance confirms the conclusion drawn from many other observations that the true and typical forms of this class are of latest date, and terminate the series of our ancient beads.

On the question of age and origin we must still speak with reserve. There are still some serious gaps in our knowledge, which prevent us from drawing final conclusions. We shall, however, be reasonably safe in saying that all the beads which are here classified belong to a period prior to the English invasion of the 12th century. The great majority of these beads are probably not of Irish manufacture; they came, no doubt, into the country as articles of trade. This view does not militate against the evidence that the glassworker's art was known and was practised in Ireland for ecclesiastical and other purposes. Some foreign beads may possibly have been imitated in the country, and indeed some of our beads seem to have been produced from fresh materials, or more probably to have been wrought up from collected fragments of glass. But all this would appear to have been on a very limited scale, and does not properly touch the general supply of beads and the great bulk of our collections.

The particulars which the study of our beads has suggested to me in regard to the three divisions of the above table are the following:—

(a). The beads, for which a distinctly Irish origin may be claimed, with the greatest degree of probability, will be found in Class VI. Yet even here native and foreign elements seem to lie side by side. It is very possible that some of the most handsome specimens of the spiral thread and knob beads are the product of Irish art, cultivated most likely in some (or one) of the monasteries. Beads of this description are rare outside of Ireland. On the other hand, the plain body or core of several of these beads I imagine to have been of foreign make; they received apparently, when imported, a decorative treatment in this country. Such a section of plain beads is that which embraces Classes VII. and VIII. (see Note 4). Further, concurrently with the more elaborate beads of the spiral thread class there are found others not so richly ornamented, but showing a greater degree of mechanical proficiency in their manufacture. These also appear to me to have come from abroad. They probably supplied the first suggestion to the practice of native skill, which, no doubt, on very much older precedents, took kindly to the pattern of the spiral twist, as analogous to the ancient rope ornamentation, both of Pagan and of Christian times.

The question of age still remains. The highly ornamented native beads of this class were stated to me at the British Museum to belong probably to the period from the 10th to the 12th century.² This may possibly hold good of the most developed forms, but it would be a great mistake to refer all the beads of Class VI. to this date. Some of the

² In a Paper, which was read at the British Association in 1888, mention was made of some beads which had been found at Donaghadee many years ago. They were described as being enriched with spiral ornaments in yellow enamel; and it was gravely stated that they had formed a necklace "at some vastly remote period of time." The interest in the study of glass beads is not destroyed, if the claim of extreme antiquity is abandoned. It is merely diverted in its direction.

simpler forms, showing bands rather than threads (see Note 4), which are also included in this Class for the purposes of enumeration, I imagine to be several centuries older, and to go back to the period of the older beads. The occurrence of similar beads in other countries, under fixed circumstances, is the criterion which much determine the age of these specimens.

I cannot refrain at this point from expressing the conjecture that the relatively limited northern area of our Irish beads, especially in regard to those of the third division, may be associated with some particular centre of distribution. This would have to be sought in the Monastery of Bangor, in county Down, and in the affiliated establishment at Antrim, on the site of the present round tower. The connexion of Bangor from the beginning of the 7th century with Italy is significant, and must, I think, be taken into account in the attempt to determine the age of these beads. It seems to me that the history of what I might call the pre-Venetian glass manufacture of Italy may be contained in some of our Irish beads.

Speaking roughly then, I am led to assign the bulk of the beads of the third division to a period extending from the 7th or 8th century to about the 12th century, and to attribute them to an importation, direct or indirect, from Italy.³

(b). In the second division we have some new uncertainties to confront. With the well-known difficulty which subsists in distinguishing between beads of the Roman period and beads of the Anglo-Saxon period in Britain (see Wright: *The Celt, the Roman and the Saxon*, 3rd Edit. p. 486), it is possible to hesitate between assigning the Irish beads of Classes II. to V. to the period from the 2nd to the 4th century, or to the period from the 5th to the 7th century. I do not doubt that there are beads in several of the above Classes, which may very well belong to the earlier of these two periods, and may be contemporary with the Roman occupation of Britain. These, I imagine, came to us from that country. Though there are indications of various kinds, which may help to determine the question of antiquity in any particular case, yet I have not been able, hitherto, to bring such beads into a separate division. Until our knowledge is more complete, the classification must run on the general identity of type. But, as far as my observation goes, I do not believe this section to be very numerous; and among those beads which come at all under consideration, I would put in many cases the smaller specimens before the larger ones in point of age.

On the other hand, our Irish beads are not altogether like the beads of the Anglo-Saxon graves, or like the beads of the Frankish period, which may be seen, *e. g.* in the Museum at Cologne. Dumb-bell beads are not frequent in English collections; it has always struck me as remarkable that the beads of glazed clay, which are so frequent in Saxon interments

³ A bead, very remarkable in the locality in which it was found, is figured in *von Sacken, das Grabfeld von Hallstatt*, Plate xvii., No. 36. The text, p. 80, does not contain all the information about it which one would like to have; but as it is drawn, the type strongly suggests a common origin with our Irish spiral thread beads. I presume that in this case also it was Italian. Salzburg is not very far distant, and Irish monks were living here in the 8th century. Other beads were found which were apparently not connected with the ancient interments.

in England, are comparatively only rarely found in Ireland, and on the whole, the Irish beads are, I think, by comparison of a somewhat superior make. I am therefore disposed to assume for their manufacture some other quarter than either Britain or France, and here again Italy seems to be the most probable source. The ecclesiastical intercourse subsisting between Italy and France extended with the introduction of Christianity into Ireland, and along this route of monastic traffic some of our beads seem to me to have travelled. It would lead us too far from our immediate subject to investigate why, even with these earlier beads, from whatever source they may have come, the area of distribution is apparently so restricted.

Without deciding definitely, therefore, between the rival claims of the two periods in question, it will be safest for the present to say that, in the bulk, the beads of the second division lie between the 2nd and the 7th century. The order in which the beads of this division stand in the above table is determined solely by the relative numbers of each class.

(c). My attention was first arrested to the beads of Class I. (see *Journal*, 1890, p. 130, Plate I., No. 3) by a notice of some "opaque blue glass ornaments exactly similar in colour and material to those of the Egyptians," which I encountered in "The Life and Labours of George Petrie," by William Stokes (p. 125). These beads were found along with various other articles denoting a Roman origin in the neighbourhood of Armagh, and were at the time when Dr. Petrie wrote (1838) in the collection of Mr. Corry. I succeeded in tracing this collection to St. Columba's College, Dublin. I had assumed from the description of these beads that they were of the same class as the "quoit-like pendants, formed of a greenish vitrified material, which have been found in Sussex, with burnt interments of the Bronze Age, and closely resemble Egyptian porcelain (Evans' "Bronze Implements," p. 485), and I found on examination of the one remaining specimen of St. Columba's College, that this was the case (see "Archæologia," vol. xliii., figure 192). The antiquity of this class of beads must be determined by the solution of the question, how long the use of bronze weapons continued both in Britain and in Ireland, and the materials for obtaining a satisfactory answer to this question are hardly yet sufficiently to hand.

Though there are—as will be amply seen from the above—very many open points in the history of our Irish beads, yet some negative facts stand out very clearly.

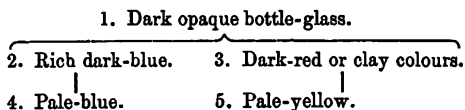
The terms "Phœnician" and "Venetian," which have been equally applied to our Irish beads, are evidently at the two extremes equally misnomers. It would be legitimate to speak of "Phœnician beads" of Roman imperial date, and in connexion with Roman commerce; but within this period there is no proper reason for the selection. "Egyptian" beads, or "Italian" beads, or even "Spanish" and "Gaulish" beads would, in regard to the place of production, be equally admissible; and unfortunately a very different idea is commonly combined with the term "Phœnician." A great many people still connect it in an extremely hazy manner with an ancient trade between Tyre and Sidon and the British Isles, in the sixth, eighth, tenth, or twelfth century B.C., as the case may seem to require it. If only they are accompanied by a "Phœnician" pilot, they enter fearlessly the dim regions of most intense prehistoric

obscurity in respect of these islands, and have great assurance in his imaginary presence. It should not be necessary to say, in view of recent and convincing research, that there is no competent authority for the association, even if we were warranted in substituting Carthage or Gades for the cities of Syria, which, however, we should not be justified in doing. Since the locality of the "Tin Islands" has been fixed in the Bay of Muros, off the coast of Spain, the myth of a "Phœnician intercourse" with Great Britain and Ireland has been doomed. The voyage of the Greek explorer, Pytheas, from Marseilles in the fourth century B.C. must be our starting-point in determining the intercourse in the pre-Christian period between North-western Europe and the Mediterranean.

The glass manufacture of Venice, on the other hand, cannot apparently be traced back further than the fourteenth or fifteenth century A.D. This is a period considerably subsequent to the English conquest, with which our ancient ornamented glass beads come to an end.⁴

⁴ I add the results of observations, as I made them at successive examinations, descriptive of the several classes.

1. *Blotch beads* (Class III.)—Typical form, a thick, opaque bottle-glass body; blotches fine and granular, or in big patches, sometimes flush with the surface, sometimes in rough inequalities over the surface. The class runs out into a dark red, brick or clay coloured body, or into a pale translucent blue. The two last-named features it has in common with the scribbled bead; both appear to indicate the latest representatives of the respective classes. Occasionally, there is a pale yellow translucent body, and in this respect also it equals some of the scribbled beads. The varieties seem to have gone through the following development :—



The colours of the grains and blotches are: red, white, green, yellow, and blue. The older beads appear as a rule most irregular in shape.

2. *Scribbled beads* (Class IV.):—i., Typical form, *white* enamel on (a) dark opaque bottle-glass body with close figuring; less frequently on (b) dark claret-coloured body; (c) red brick-coloured body; (d) yellow body, rich amber-coloured, or thin pale-yellow; (e) rich dark-blue, or pale-blue; (f) sage green. ii., *red* enamel on (a) dark bottle-glass colour, or (b) pale-yellow. iii., *yellow* enamel on (a) rich blue, or (b) claret colour, or (c) light-green bottle-colour. iv., *green* enamel on dark bottle-glass colour. The scribble runs off eventually into a sort of lattice crossing, and goes over into the bands and open lace of the spiral thread and knob class.

The large flat *plain beads*, with wide open holes, always translucent, and most frequently of a pale-yellow or pale-green colour, approximate most to the scribbled beads, and probably go along with them in point of antiquity; some indeed are quite identical with them, only without the enamel pattern on the surface. Those of a globular form do not as a rule show the same colours. They are frequently of a rich blue, or of a thick opaque white. Glass "drops," found in England with Roman remains, intended probably for setting in a metal clasp, show the same colours as some of the Irish plain beads.

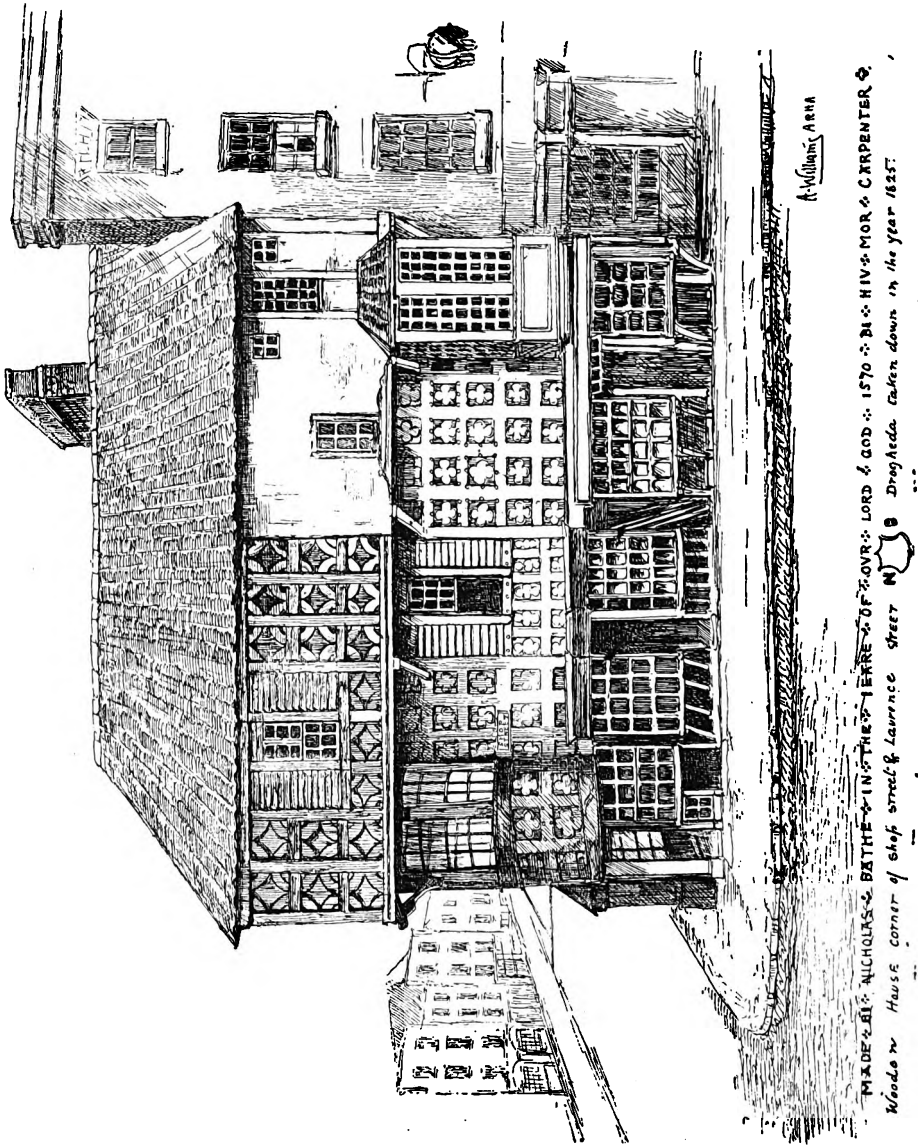
3. *Dumb-bell beads* (Class V.) occur in 1. blue, 2. green, 3. yellow, and 4. variegated colours, either opaque or translucent; blue is the prevailing colour; the type is imitated in stone and jet.

4. The *spiral thread and knob beads* (Class VII.) are most difficult to arrange; they will probably have eventually to be sub-divided. The class begins with bands, goes

on to a sort of open lace, and runs out into thread. In its proper typical form, a pale-blue colour, less frequently a pale-green colour, is characteristic of this class.

5. The association of the *ring beads* and cognate forms (Classes VII. and VIII.) with the previous class of the spiral thread beads is very marked. 1. The spiral thread beads are frequently made into the ring bead shape. 2. Specimens of the ring beads are beautifully ornamented with spiral threads across the whole length and at the ends. 3. Other specimens of the ring beads are lapped with enamel at the ends, and have knobs in the centre. The *lobed* beads are frequently furnished with the spiral twist (*a*) either on the ridges or (*b*) in the depressions, or (*c*) on both. The *barrel-shaped* bead has the spiral twist at the ends, or over the centre, or it is ornamented with knobs. The *rosette-shaped* bead is similarly treated. Thus all these four shapes of beads form frequently the body of the spiral thread beads, and evidently go along with them in point of antiquity. They have further this feature in common with them, that they are invariably of the same thin pale-blue, which characterizes the typical spiral thread beads. A specimen of the lobed bead, ornamented with the spiral thread, is figured by Mr. Knowles, *Journal*, 1881, Plate I., fig. 9; fig. 1 represents a rosette bead, treated similarly. Thus, though these four classes are plain beads, I have included them on account of their unmistakable association with the spiral thread beads in the classification given above.

[To face page 367.]



A WOODEN ARMA

MADE BY NICHOLAS & BATHURST IN THE TERRACE OF LORD & GOD IN 1570 BY HIV & MOR & CARPENTER &
 Woodon House corner of shop street & Lawrence street N. B. Drag Acha taken down in the year 1835.

ON IRISH HALF-TIMBERED HOUSES.

By W. FRAZER, F.R.C.S.I., MEMBER OF COUNCIL, R.S.A.I.

(With Illustrations from Dublin and Drogheda, by ALEX. WILLIAMS, R.H.A.)

TIMBERED houses are still found in tolerable numbers and fair condition of preservation scattered over many districts of England, forming objects of interest to the antiquarian, and prized by the artist for their quaint beauty and picturesque appearance. They were introduced here by English settlers in several of our towns during the reigns of Henry VIII. and Elizabeth, but have long since disappeared and left not a solitary survivor to remind us of their former presence. It, therefore, appears worth placing on record some memorials of these edifices as they once stood in our streets.

The last timbered house in Ireland of note was pulled down in the year 1825; it was in the town of Drogheda. A rare sketch of this building having come under the notice of Mr. Alexander Williams, R.H.A., he kindly made a drawing from it which exhibits better than any verbal description its distinctive features and the elaborate details of its ornamentation. With the assistance of "D'Alton's History of Drogheda" we can recover its past history in a satisfactory manner. This house was situated at the angle formed by the junction of Lawrence-street and Shop-street, the principal front being towards the latter street; and it had always constituted the finest specimen of a timbered house in Drogheda. After lasting for near 250 years it was condemned as insecure and dangerous, and I believe also alleged to be injurious to health, and destroyed by order of the Corporation in the year 1825. The material principally made use of in its construction was Irish oak, obtained from Mellifont Park. As usual in such cage houses, each story projected in front above that beneath. The attic was composed of a strong frame-work of oak, in squares, with oak quadrants and semicircles within it, the interstices of the panelling being filled in with plaster. The drawing-room story was of more decorative character, consisting of panelling or wainscot, each panel being about a foot square, and fancifully carved with quarter foils and foliage executed in good style. On this floor, at the Lawrence-street side of the house, was placed a handsome semicircular oval window-consisting of four divisions. The rails and styles were ornamented with, projecting pins or trenails. A panel in the pedestal of the window contained the arms of the De Bathe family, a cross between four lions rampant, with the initials "N. B." The projecting window which looked towards Shop-street was less decorated, and is reported not to have appeared of such antiquity as the rest of the building. On the bressumer beam towards Lawrence-street, inscribed in letters about six inches in length, each word divided by a star, was the following inscription:—

MADE • BY • NICHOLAS • BATHE • IN • THE • YEAR • OF •
OVR • LORD • GOD • 1570 • BI • HIV • MOR • CARPENTER •

This bressumer is preserved in the collection of the Royal Irish Academy. It is needless to refer to the history of the De Bathe family; numerous notices respecting its members will be found by referring to "D'Alton's History of Drogheda."

The drawing made by Mr. Williams represents the Shop-street view. I believe there was a corresponding drawing of the more ornate portion towards Lawrence-street, but it has as yet escaped our search.

DUBLIN WOODEN HOUSES.

In a memorandum written by Mr. Austin Cooper in the year 1782, which was copied and preserved by the late W. D. Handcock, Esq., and for which I am indebted to the kindness of Mr. Evans, of Corn-market, in this city, there is preserved a valuable list of the different timbered houses that remained up to that period undestroyed, and of some others only recently removed:—

"7th October (1782). Passing through Thomas-street, I found they had in the course of the former week pulled down the range of old wooden houses at the corner of Mass-lane, generally called pest houses. There were five of them (and all but two) three stories high. They have been in a ruinous and tottering state for some time past.

"The following are the remaining wooden houses in this city: two in Corn-market; two in Back-lane; one in Patrick-street; one at the corner of Werburgh-street and Castle-street; two on the Coal-quay; one at the corner of Trinity-street and the old Crane; and one in Boot-lane."

The latest survivor of this list was removed in the year 1813. It stood at the corner of Werburgh-street and Castle-street, and there is a good representation of it contained in the *Dublin Penny Journal* for 1832-33, p. 268, by the aid of which Mr. Williams has made a drawing for comparison with the Drogheda house just described.

The best and earliest account of wooden houses in Dublin is that given in "Harris's History" of the City, published in the year 1766, which affords us a description of them sixteen years before Mr. Austin Cooper wrote. He records the destruction of one situated at the corner of Skipper's-lane and Cook-street, on 27th July, 1745, on the oaken bressimer beam of which was the following inscription recording the period of its erection:—

QVI FECISTI CÆLVM ET TERRAM BENEDIC DOMVM ISTAM QVAM
IOHANNES LVITREL ET IOHANA—NEI CONSTRVI FECERVNT A.D.
1580 ET ANNO REGNI REGINÆ ELIZABETHÆ 22.

This oaken beam "was nothing damaged by time in the space of 165 years, except in one part where an upright piece of timber being mortised into it had received the drip and was somewhat rotted." A John Lutrel was sheriff of Dublin in conjunction with Gyles Allen in 1567-68.

Situated next door to this was another large and stately cage house, with an inscription over the door in Roman letters:—

ROBERT EVSTAC AN MANNING, 1618.

This Robert Eustace was sheriff with Thomas Allen in 1608-9.

[To face page 368.]



THE LAST OLD WOODEN HOUSE . CORNER of WERBURGH and CASTLE ST DUBLIN

TAKEN DOWN IN THE YEAR 1813.

100 100 100

In Rosemary-lane, leading from Cook-street to Merchants'-quay, was part of the walls of an old cage house, having two escutcheons over the door cut in timber, and between them the date 1600, and the letters E. P., probably representing Edward Purcell, who was sheriff with John Bryce two years before.

In Big Butter-lane (now Bishop-street), there was another old cage-work house, in which Sir Francis Willoughby had lived in the year 1641, when on the order of the Lords Justices he left it to take over the Government of the Castle of Dublin upon the breaking out of the Rebellion.

Several cage houses also remained in Patrick-street, outside the city boundaries, but none of these had inscribed dates. One of them, however, bore the inscription, *VICTORIA MIHI CHRISTVS A. 1.* The concluding letters of the name and date being obliterated.

A large building of the same character was situated in Fishamble-street, which Mr. Patten, a victualler, inhabited for several years. On its front were two coats-of-arms—one of Plunkett, the other of Plunkett impaled with his wife. According to tradition it was afterwards inhabited by the Anglesey family.

Harris records that the oldest house in Dublin constructed of wood (although it bore no date of erection) stood in Skinner-row, near the Tholsel, in a part of which Dick's Coffee House, a well-known tavern, was long kept. It was called "The Carbrie," and appears to have been inhabited by the Earls of Kildare two hundred and thirty-two years before Harris wrote his "History," and, as he says, "how much longer we know not," for, in the year 1532, "The Lord-Deputy Skeffington being displaced, was by his successor, Gerald, Earl of Kildare, suffered, like a mean private person, to dance attendance among other suitors in his house in Dublin named 'The Carbrie.'" He further records its change of ownership after the rebellion of Silken Thomas in 1534, and that it was subsequently inhabited by the Earl of Ormond.

In addition to this list, Harris mentions there were several others of these wooden erections still remaining scattered throughout the city, but has given no details beyond an enumeration of the streets in which they were to be found. However much the loss of these edifices may be regretted from either artistic or antiquarian points of view, I believe their removal had its compensation so far as health was concerned. Many of them must have been when in stages of advanced decay, little better than what Austin Cooper calls those he saw removed—"pest houses"—or had degenerated from the abodes of wealthy nobles and citizens into low lodging-houses, where poverty and contagious fevers held possession, until in Drogheda the Corporation decreed the fall of the last survivor, considering it in its decrepitude a public nuisance and dangerous to human life.

THE SIEGES OF ATHLONE IN 1690 AND 1691.

(Continued from page 281, No. 4, Vol. I., Fifth Series.)

BY R. LANGRISHE, F.R.I.A.I., VICE-PRESIDENT.

ON the 7th of June the army marched to Ballymore, and by twelve o'clock had driven the garrison within the works. It was commanded by Lieut.-Colonel Milo Burke, who declined to listen to De Ginckell's summons to surrender: so batteries were at once commenced to be thrown up, and by ten o'clock at night four were completed. Firing was commenced from these at sunrise, on Monday, the 8th of June, by which the defences were soon breached, and towards evening four large boats, which were in the camp, being launched upon the lake to attack the place from that side, the besieged hung out a flag of truce, surrendered at discretion, and were made prisoners of war.

Nearly four hundred women and children were found in the place, who were set at liberty; and four hundred and thirty sheep, about forty cows, fifty horses, and a good store of oatmeal, fell into the hands of the captors.

No attempt was made either to relieve the place, or to quit it before it was invested, which greatly surprised the General and his officers; but the same thing occurred at several other places during the war.

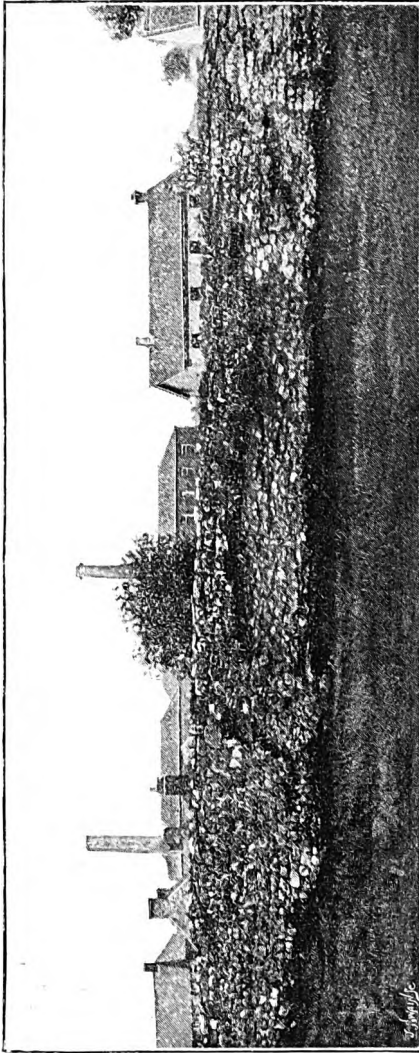
On the 10th of June a considerable number of men were set to work to repair and strengthen the defences at Ballymore, as De Ginckell considered it necessary to put the place into a defensible state, and to leave a garrison in it to maintain his communications with Mullingar, whilst he advanced to Athlone, Ballymore being about ten miles from each. This work was carried on till the 17th, when Lieut.-Colonel Toby Purcell was appointed governor, with four companies of Lieut.-General Douglas's regiment as a garrison. General Douglas himself then went to the north, and afterwards into Flanders, and was not, therefore, at the second siege of Athlone.

On the 18th of June the army resumed its march, and encamped at a place called by Story, "Ballyburn pass, near Twoy," which is now named "Ballybornia" on the ordnance map, and lies half-way between Twyford and Dorrington, where the old road from Mullingar to Athlone passes from one neck of high ground to another, by a bridge over a small river, flowing from south to north, between two large flats of moory land.

This was evidently an important strategic point for an army advancing towards Athlone, from Ballymore, to get possession of, as the high rolling ground between it and Twyford, if held in force, would have been a serious obstacle in its way. But there was no opposing force there: so next morning De Ginckell rode on with a party of horse to reconnoitre Athlone, and saw some cavalry scouts upon the hills near it, probably about Anker's-bower and Retreat, and also got in view of St. Ruth's camp, on the ridge of Monksland, nearly two miles beyond the town, where it remained until Athlone fell.

Having a large force to support him now, Colonel Grace, the governor,

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THE SIEGES OF ATHLONE.

Remains of Ancient Wall of East Bastion where the Breach was made, 20th June, 1691.

(From a Photograph taken by Mr. J. H. Mac Manus, 1891.)

determined to defend the English town this time,¹ but his outposts were driven in early on the 19th, and the ditches in which they had posted themselves occupied by their opponents.

Story relates how some had blamed General Douglas for not destroying the walls before he raised the siege the previous year, but he certainly had not the means of doing so, for it would have taken much time to mine them, and many barrels of powder to have blown them up, as the mortar in the walls must even then have been nearly as solid as the limestone of which they were built.

De Ginkell commenced the attack by placing three guns near a ford on the northern side, which fired all day upon a breastwork on the Roscommon side. This battery was probably placed to the north-west of Mullaghmore, or Moran's Hill, as it is now called, where it would be sheltered from the guns near the castle, and the earthen mound on the other side of the Shannon, in the Ranelagh School grounds, facing Brick-island, marks where this ford formerly was. It was deepened by the Shannon Commission in 1842.

About six o'clock the same evening the siege guns arrived, and some were planted in another battery between "Isker and Athlone," which must have been about where the National school now stands on Scotch Parade, or the hay market, as though the name "Isker," or more commonly "Esker," signifying a gravel ridge, is not now in use for any spot in that neighbourhood, yet it is clearly marked on the Down Survey of Westmeath, on the ridge over which the road from Athlone to Ballymahon passes, in the townlands of Lissywollen and Cornamagh, and a lane still leads from Lissywollen to that part of the town. It is also recorded that a battery was raised near the Dublin gate, which is clearly shown on Story's map, in the position just indicated.

²The principal battery of nine or ten 18-lb. guns was placed about where the main building of the workhouse now stands, for the artillery and powder in use at that time were respectively too light and too weak to have been able to batter down solid masonry at a greater distance, and, besides, Story shows the battery to have been placed there, about 200 yards from the walls.³

The bastion to the east of the north gate was selected as the point of attack. Fire was opened on it about eight o'clock in the morning of the 20th of June. By noon a breach the whole breadth of the bastion was made,⁴ and the firing was kept up to prevent the garrison raising defences in the rear. A council of war was held at three o'clock in the afternoon, when it was decided to storm the breach at five o'clock,⁵ for which elaborate preparations were made, three parties being detailed to advance towards the bridge, with a view of cutting off the retreat of the garrison, and a fourth party, supported by six battalions, to advance to the left, and clear the ramparts; all were under the command of Major-General Mackay, and Brigadiers Stuart and Vittinghoff. A good body of horse

¹ "Dublin Intelligencer": see also Story's "Continuation," &c.

² *Ibid.* (Library, T.C.D.).

³ Mr. Robert English, of Athlone, informed me that he remembers when the foundations of the workhouse were being dug, a large quantity of old military accoutrements were found there.

⁴ "Dublin Intelligencer."

⁵ Story.

was also held in readiness to support the infantry within the town as soon as the gates had been opened by the sappers and workmen, a large party of whom was detailed for that purpose.

The whole were formed up under cover of Mullaghmore and the adjacent hills; the storming party of thirty men, drawn from Colonel Cambon's French regiment, was led by a lieutenant who gallantly advanced in front of his men across the intervening space of five hundred yards¹ between the hill and the breach under a heavy fire, his men reserving theirs till they mounted the breach, when their leader² firing his piece, and throwing his grenade at the defenders, the storming party plied theirs so vigorously that the former soon gave ground and fled towards the bridge, over which some were forced into the river, and many of them drowned. The gallant leader of the storming party was killed, and Brigadier Stewart, who led his men with great gallantry, was severely wounded in the arm and neck, and died a few days after.³ The loss of the assailants was about twenty killed, and twice as many wounded; that of the defenders was not accurately ascertained, but was probably much heavier, including Brigadier Wauchop,⁴ who was killed, and one captain and three men taken prisoners. Lt.-Colonel Kirk was also killed on the English side by a cannon shot, as he lay on the hill-side watching the bombardment.

The next day the batteries outside the town were dismantled, being no longer required there, and the guns brought within the walls. Fresh batteries were then thrown up within the town, facing the castle and the other fortifications near it, and a battery of mortars was placed between the Franciscan Abbey⁵ and the river. These were finished by the following morning, June the 22nd. They opened on the castle at five o'clock, firing briskly at the north-east flank, which was the weakest part, and by 7 p.m. had made a large breach. On the same afternoon a French colonel⁶ was found lying in a disabled condition under the bridge, where he had lain for two days, yet the gallant fellow lamented far more having been engaged on the losing side than he did his own condition.

The firing was continued until the morning of the 23rd, when this side of the castle, where the gateway is, was so battered down that the garrison could no longer pass in or out that way, but were obliged to make a breach in the wall at the west side for egress and ingress.

The same afternoon a number of tin pontoons and floats arrived with two more regiments of foot, and a large number of men were set to work to repair some old boats which had been brought from Limerick, in order to construct a pontoon bridge a short way down the stream.

On the 24th three more batteries were raised, one below the bridge, another above it, and a third outside the walls on the river bank, facing a bastion which had been constructed on the Connaught side, towards where the water-gate of the barracks now stands.

The great object now being to find a passage over the river, an officer

¹ Story says 150 yards, but this is manifestly wrong.

² Rapin's "History of England," vol. iii., Bk. xxv., p. 175.

³ Original letter from H. Hastings, in Library, T.C.D.

⁴ "Dublin Intelligencer."

⁵ Story's Map.

⁶ Story's "Continuation."

was despatched with a party to seek for a ford near Lough Ree, which was reported to exist there, no doubt close to where the Shannon¹ debouches from the lake. Strict orders² were given to return at once on finding and testing the pass, but a large number of cattle, which happened to be grazing in the meadows near, proved too great an attraction for the beef-loving Briton, who, having got across the river easily with his party, instantly started in pursuit of them, but was soon discovered by the enemy, who promptly made an entrenchment and posted a strong body of men to guard the pass. The lieutenant was tried for disobedience of orders, found guilty and punished, perhaps with death.

The defenders,³ on the 25th of June, opened fire from two batteries which they had raised, on which they had a few six-pounder guns, but did no material damage to the besiegers, though their shot reached a part of the camp and obliged the regiments that lay there to remove further back.

During this time a battery of 24-pounders placed below the bridge had battered down the ramparts along the river below the castle, and ruined most of the houses adjacent, so exposing the defenders' works that they were obliged to quit most of their trenches, and take shelter behind the castle. Carcasses⁴ were fired which burned all the thatched houses on the Connaught side. By the 26th of June, seven batteries were pounding away at the defences, and a great number of men were killed in trying to repair them. That night the whole bridge, except the opened arch next the castle, fell into the besiegers' hands, who repaired one broken arch with timber, and great efforts were made to cover the other with beams and planks, whilst a furious cannonade was kept up to cover the working party, it having been determined, as the fords above could not be forced, to force a way over the bridge.⁵ The defenders fought so hard that the advance was only inch by inch, and a great quantity of ammunition was expended. Great convoys of fresh ammunition arrived from Dublin from day to day, so that the firing went on as hard as ever.

By the morning of Sunday the 28th,⁶ beams had been got across the gap, and partly planked, when the defenders commenced to make furious attempts to destroy what had been done. A sergeant and ten men of Maxwell's regiment, all clad in armour, who made the first attempt, were all killed; then a second party rushed forward, and though all but two lost their lives in this attempt, yet they succeeded in throwing the

¹ There were eel-weirs at this place before the Shannon was deepened there in 1842.

² Story's "Continuation."

³ *Ibid.*

⁴ "Rawdon Papers," Letter ccl.

⁵ In the "Rawdon Papers" there is a letter numbered ccl., from Dan. M'Neal to Sir Arthur Rawdon, dated—Camp, Athlone, June 28, 1691, in which he mentions the heavy losses incurred by the besiegers on the previous evening, two captains, two ensigns, three lieutenants, and several soldiers having been killed in the endeavour to gain the bridge. The heavy fire from their numerous batteries had dismounted all the guns on the other side, so that they could stand almost at the water side to look over. The defenders, he further states, were working like horses in carrying fascines to fill up the breaches, in which they showed much courage. He felt certain that Athlone would be taken, but he feared with great loss of men.

⁶ Story's "Continuation."

timbers into the river.¹ It was then determined to construct a covered way along the bridge, which was done accordingly.

Great efforts were still made by the defenders to repair the breaches, and to make new trenches. Meanwhile the bombardment went on, being chiefly directed on the Connaught tower, the masonry of which was so solid that it took much longer to batter down than the castle.

Another council of war was held on Sunday afternoon, when it was determined to try to force the passage with three columns, one to cross over the bridge, another to ford the Shannon below it, and the third to cross over by the pontoons. The ford had been tried the day before by a Danish officer² and two men, who, being under sentence of death, were offered this chance of saving their lives: so they went into the river and made for the opposite bank, as if they were deserting, their comrades meanwhile firing towards them, but in reality over their heads, which saved them from being fired at by the other side until they had gone sufficiently far across to prove that the river was fordable, as it took them only up to the middle. As soon as they turned to come back, the bullets began to whistle about them, but they escaped, only one man being slightly wounded. De Ginkell had managed his council of war very skilfully. It was composed, according to Sir John Dalrymple, of the English General Talmash, the French La Melloniere, the Danish Tettau, the Dutch Count Nassau, the German Prince of Hesse-Darmstadt, and, above all, the Duke of Wirtemberg, who was second in command, and impatient of glory that he might become the first. De Ginkell opposed their propositions for assault just sufficiently to make them keen to carry them out, to which he then agreed.

Orders were given to have everything in readiness for making the attempt on the morning of the 29th; but ten o'clock had come before the boats could be brought in, and the Irish army was then perceived to be marching into the town in large bodies, having evidently been informed of the intended assault. A fierce struggle had again commenced on the bridge, grenades being thrown by both sides to set fire to each other's breastworks of timber; that of the besiegers having caught fire, they were forced to retire by the flames and smoke, but managed to construct another a short distance behind.

Matters thus went on till noon, when it was determined to give up the attempt for that day, the defenders being so much on the alert that great loss of life must have ensued, which was a wise decision, as the result proved.

Another council of war was held the next day, June the 30th, when the generals decided that an attempt must be made that day to carry out the plan approved of already for storming the works on the other side, as they could not stay much longer at Athlone, for forage had become

¹ In O'Kelly's "*Macariae Excidium*," edited by John Cornelius O'Callaghan for the Irish Archaeological Society, Note 216, an extract is given from James II.'s Memoir, stating that one Custume, with eight or ten men, proffered to pull down the planks which Ginkell's men had placed across the broken-down arch of the bridge; this was joyfully accepted, and accordingly, with courage and strength even beyond what men were thought capable of, they threw down the planks and beams, notwithstanding the continual fire of the enemy, and held it out till they had finished their work, though most of them were killed in the action. In another account Sergeant Cushen is said to have been this gallant soldier's name.

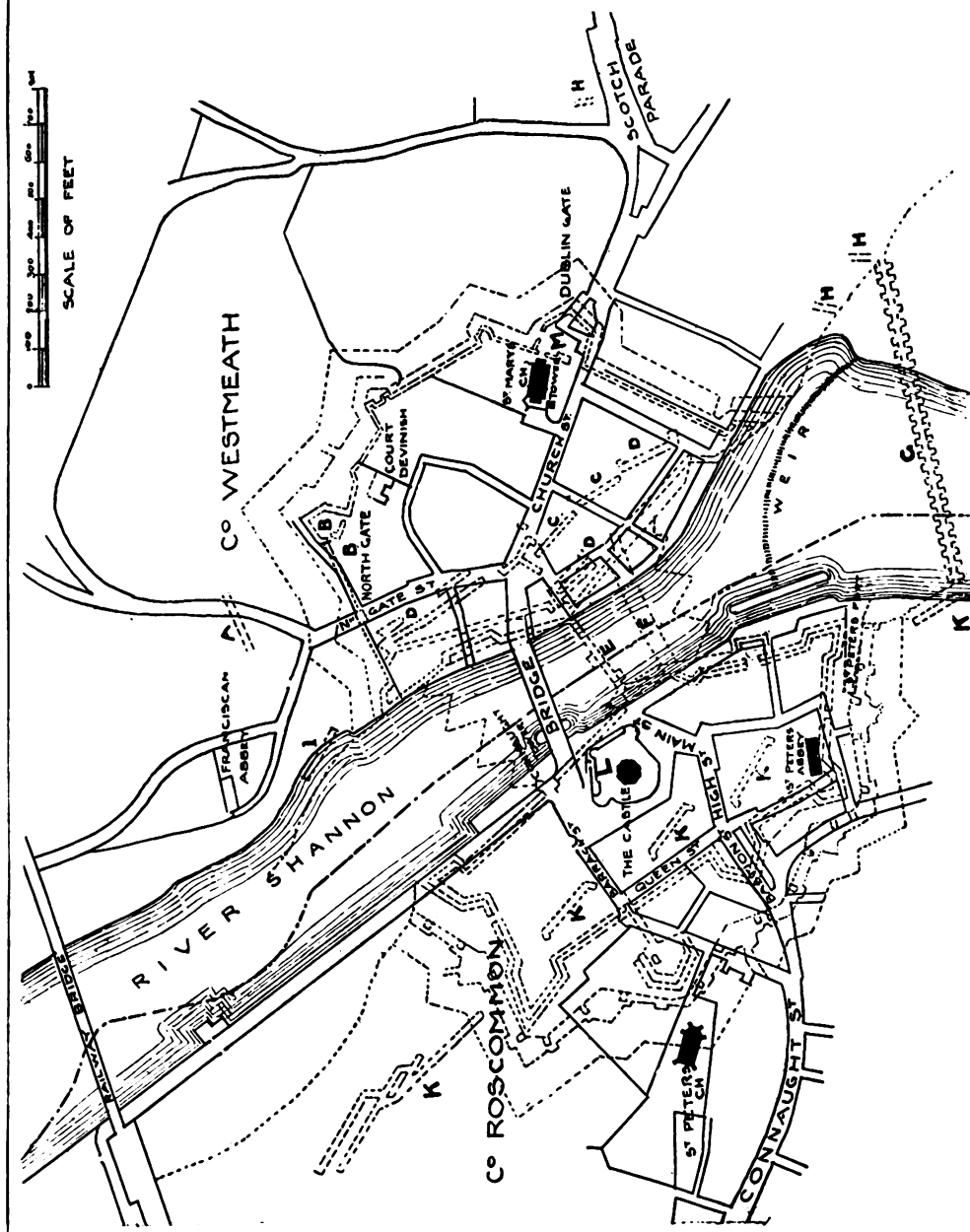
² Captain Parker's "*Military Transactions*": also Story's "*Continuation*."

MAP OF ATHLONE, Showing Fortifications and Batteries, 1691.

- A. First Battery of Ten Guns,
which made the Breach.
- B. Breach.
- C. Batteries.
- D. Trenches.
- E. Bridge.
- F. Ford.
- G. Bridge of Pontoons.
- H. Small Batteries.
- I. Battery of Mortars.
- K. Intrenchments of the Irish
Army.
- L. The Castle.
- M. Dublin Gate.

The positions of the Walls and
Bastions are shown by the dotted
lines.

R. LANGRISHE, *Del.*



very scarce ; neither would it be safe to retire and try to get into Connaught some other way, as then the whole country behind them to Dublin would be left open to King James's forces. General Talmash was particularly earnest in his advocacy for carrying the place by storm, and afterwards went with Colonel Gustavus Hamilton's party as a volunteer.

In the meantime two officers deserted from the garrison, and swam the river. They were brought to the general, and informed him that the garrison now considered themselves secure, owing to having driven back his men on the bridge, and the intended assault having apparently been given up. They further stated that all the best troops had been withdrawn by St. Ruth, and only three of the most inferior regiments in his army were then upon guard, which made the opportunity still more favourable.

The men already appointed for the storming parties had been held in readiness, and were now ordered to march in at six o'clock in the evening, which was the regular hour for relieving guard, and would, therefore, not arouse the attention of the garrison ; the church bell, which still hangs in the steeple, was to be tolled as a signal. At six minutes past six o'clock this was given, when about two thousand men marched in under Major-General Mackay, Major-General Tettau, the Prince of Hesse, and Brigadier Melloniere. A considerable sum of money was distributed amongst the soldiers by De Ginkell's orders, but it was Story's opinion that they were quite ready for the work without that stimulus.

The first party to cross the ford was composed of sixty grenadiers, all in armour, led by Captain Sandys and two lieutenants, who went into the river at the foot of Barnett's slip or street, twenty abreast, and followed by another party, pressed across with all the speed they could, the stream being deep and rapid, and the bottom encumbered with large stones. Their comrades in the batteries and trenches plied the defenders well with shot, shell, and bullets, and although a hot fire was poured on the storming party in the river by the defenders, as soon as they had recovered from their first surprise, it did not hinder them from making good their passage, and in a few minutes they were masters of the breach in the rampart on the river-bank, some thirty yards below the castle.

At the same time another party rushed along the bridge, threw planks which they brought across the long-contested arch next to the castle, and stormed the ramparts to the right, driving the defenders before them, who, amazed at the sudden onslaught, and mowed down by the storm of missiles poured upon them, deserted the trenches, and, scrambling over the ruins, and down the earthen ramparts, left the town entirely in the hands of the besiegers within half-an-hour from the commencement of the attack.

A third party crossed by the bridge of boats which was quickly completed, and expelled the defenders from the trenches which they had made below the town.

Captain Robert Parker¹ relates that the hills on the Leinster side were crowded with people viewing the action. He appears to have joined the storming party as a volunteer, and recounts how he had a narrow escape when passing under the castle, having been struck on the shoulder by a stone thrown from the top, the effects of which he felt at

¹ "Military Transactions," 1691 (Library, T.C.D.).

every change of weather, and thus concludes: "This, indeed, I deserved, being so foolhardy as to put myself in this command when it was not my turn, but it was a warning to me ever after. It is an old maxim in war, that he who goes as far as he is commanded is a good man, but he that goes further is a fool."

A letter¹ from Colonel Felix O'Neill to the Countess of Antrim, was found in his pocket after he was killed at Aughrim, on the 12th of July following, in which he says that Athlone was not considered tenable, but that no place was ever better defended than it was, till the very day that it was lost by as complete a surprise as ever was. He could not decide by whose fault; but their men sent thrice for ammunition and could not get it; and when powder was sent there was no ball; and that General Maxwell asked if they wanted to kill larks (lavrocks he called them). He blamed the French engineers for not throwing down the ramparts on their side of the town, which General St. Ruth had ordered them to do, except those next the river, for they had hindered his troops being marched freely into the town, and made it impossible to attack De Ginkell's army when they had got possession of it.

A good deal of plunder² was found in the town, and a great many dead were found in the castle; only six brass guns and two mortars were found in the works, with some twenty barrels of powder; so the means of defence were very inferior to those of attack. No mention is made in any account of the traditional "great gun of Athlone"; so it must either have been a fabulous weapon, or was not brought into the town till a later period, of which we have no record.

The loss of the besiegers in the final assault only amounted to twelve men killed, and Colonel Collumbine, four other officers, and thirty men wounded. The defenders' loss was very heavy; they alleged that 500 men fell in the final assault; but there is no reliable evidence of their losses having been so great. Amongst the officers killed were Colonels O'Gara, Richard Grace the Governor, and Art Oge MacMahon, besides several others. Major-General Maxwell, a French officer, two captains, two lieutenants, and about sixty privates were taken prisoners.

St. Ruth was informed as quickly as possible of the assault, but the town was taken before he could realize the fact. He then sent some troops to recover it, but they could do nothing effective, as all the ramparts were in possession of De Ginkell's army,³ though they checked those who were running away, and made a short stand at a trench outside the ramparts against Colonel Gustavus Hamilton, who was in pursuit. He attacked them vigorously, and soon drove them from this last position into the adjoining bog. The cavalry not being able to cross the bridge, no further pursuit was made, and during the night St. Ruth struck his camp and retired to Ballinasloe.

The disputes which had arisen between St. Ruth and the Duke of Tyrconnel, King James's Lord-Lieutenant, hindered the former from making a more effective defence, as well as his own reluctance to believe that De Ginkell would attempt to force the passage of the river.

This account of the sieges of Athlone would scarcely be complete with-

¹ "Rawdon Papers," Letter clii. (Library, T.C.D.).

² Story's "Continuation," p. 108.

³ "Dublin Intelligencer," July 1st, 1691 (Library, T.C.D.).

out a short memoir of Colonel Richard Grace, which is the more necessary as most of the accounts hitherto published about him are erroneous in several particulars.

He was the fourth son of Robert Grace, Baron-Palatine of Courtstown, near Tullaroan, in the county of Kilkenny, which had been the chief seat of the family since the time of its founder, Raymond le Gros. His mother was Eleanor, daughter of David Condon, chief of his name in the county of Cork, by Eleanor, daughter of Richard, 4th Lord le Poher, who was great-grandson to Peter, 8th Earl of Ormonde, and the Lady Margaret Fitz Gerald. He was, therefore, a kinsman to the Duke of Ormonde, with whom he had long served Charles I. He remained¹ with the royalist forces in England until the surrender of Oxford, when he crossed over to Ireland, where, from 1647 to 1652, with about 3,000 men, he contended against the Parliamentary forces with varying fortune, until he was at last obliged to surrender to Colonel Ingoldsby, near Galway. By a proclamation, issued at Clonmel on the 22nd of May, 1652, a reward of £300 was offered for the persons or heads of the Lords Mountgarrett and Muskerry, the Bishops of Limerick and Cork, and Colonel Richard Grace, but he was finally permitted to retire unmolested to any country at peace with the Commonwealth. He led his regiment into Spain, where he served for some time, but having lost a large number of his men, and having been badly treated by the Spaniards, after giving due notice to their Government, he retired into France with the survivors of his force. In the great battle between the Spanish and French armies, near Dunkirk, on the 13th of June, 1658, he greatly distinguished himself at the head of a battalion of English troops.

He then joined the exiled royal family at Breda, when he became chamberlain to the Duke of York, with whom he kept up a close friendship for the remainder of his life. He attended the Duke into England at the Restoration, and the following year a pension of £100 a year was conferred on him.

In 1664 his castle and lands of Moyally, in the King's County, between Moate and Clara, and other estates, were restored to him by patent. A grant was also made to him, in 1670, of sundry lands in the county of Kildare, which formerly belonged to Charles Moore; and James II., in 1685, gave him another pension of £300 a year.

He sold his property near Sharavogue, in the King's County, in 1683, to Warner Westenra, merchant, of Dublin, ancestor of the present Lord Rossmore, and of the Countess of Hastings, who now holds it.

In Streat's account of Athlone,² he refers to Colonel Richard Grace in the following terms:—"During the exile of the royal family, Colonel Grace was treated by the Duke of York with the familiarity of an equal, rather than the reserve of a sovereign; hence arose that warm attachment to his person, and those indefatigable exertions in his service, which so pre-eminently distinguished him on all occasions. The reputation he acquired for military experience during his residence abroad was, therefore, not higher than what the effects of his zeal merited for him at home, and the example which he displayed, at an advanced age, of activity, enthusiasm, and contempt for death, commanded universal admiration."

¹ Grace "Memoirs."

² Mason's "Survey of Ireland" (Marsh's Library).

There was also a contemporary witness to his nobility of character, in the person of William Edmundson,¹ a member of the Society of Friends, who lived about two miles from Mountmellick. In the year 1690 his house was attacked at night by some hundreds of rapparees, who fired a number of shots into it through the windows, and then broke in and took Edmundson, his wife, and his sons prisoners, stripped them half naked, and set the house on fire. Their assailants then dragged them for a considerable distance, barefooted, through woods and sloughs, and then, torn and bleeding from this inhuman treatment, were about to shoot or hang them, when they were rescued by Lieut. William Dunne, whose father Edmundson had saved from the English soldiery. He took them to Athlone, where they were for some time in great danger from a crowd of people in the street, when a man called out that he knew Edmundson to be an honest man these twenty years, whereupon they were taken to the mainguard, and this friend brought them some refreshment, which they sorely needed.

After some little time they were taken to the castle, where Colonel Grace and the council of officers were met. Edmundson relates that he went in with an old blanket around him; that the Governor then asked him where he lived, and what was his name, and, upon being told, he stood up, with tears in his eyes, and said that he was sorry to see him there in that condition, for he knew him well, and had been sometimes at his house.

Colonel Grace then asked the lieutenant who brought them there what he had to say against the Edmundsons, who then made false charges against them, which the old man, having liberty to answer, did so to the satisfaction of the council of officers, and the Governor spoke roughly to the lieutenant, and asked him what he brought them there for, to which he replied that it was to save them from the rapparees, who were about to hang them. The Governor replied that if he had the rapparees he would hang them. He then committed the Edmundsons to the care of Captain Francis Dunne, and soon after sent them food and drink, and twenty shillings in brass money.

Edmundson's friend, John Clibborn, who lived at Moate, hearing that he was confined in Athlone, came to see him, and relieved him, though he had himself been plundered, and kindly went next day to Colonel Grace to request that Edmundson might be put upon his trial, if there were any charges against him, or be removed from where he was. The Governor said that he was very sorry for him, because he was an honest man, but the Dunes were all rogues; that he durst not release Edmundson, for there were many eyes upon him because he was kind to the English; but he could not find it in his heart to send Edmundson to the dungeon, and as the town was so thronged, he was in a strait what to do with him. Finally, on Clibborn's undertaking to be responsible for him, he and his sons were permitted to go with him to his house. The Clibborn family still resides at Moate.

Some accounts state that Colonel Grace was killed on the 20th of June, and also that he was killed at the final assault. In order to reconcile these statements, we must for 20th read 30th of June. Had he been killed in the first assault, on the Leinster side, on the

¹ William Edmundson's "Journals" (Library, T.C.D.).

20th of June, the fact would surely have been mentioned in some of the accounts.

The late Rev. J. S. Joly, rector of St. Mary's, Athlone, has left some very interesting MSS., referring to Athlone, in which he quoted a brief memoir of Colonel Grace, taken from "Ireland Preserved," by the Rev. John Graham, M.A., published in 1841, of which the following is an extract:—

"Happily for the Protestants of the districts of Longford, Westmeath, and Roscommon, surrounding Athlone, it was in 1690 governed by Colonel Richard Grace; they were saved from massacre by the remains of the army of Lord Mountcashell, flying in terror and exasperation from Lisnaskea, where they had been defeated by the Enniskilleners. He restrained them with much difficulty from molesting the protected and unprotected Protestants, an act in strong contrast with those of General Douglas, who had, a short time before, commanded the English before that town, and not only disregarded the protection which had been given to the Irish inhabitants, but suffered his army to oppress the Protestants who had come in for safety."

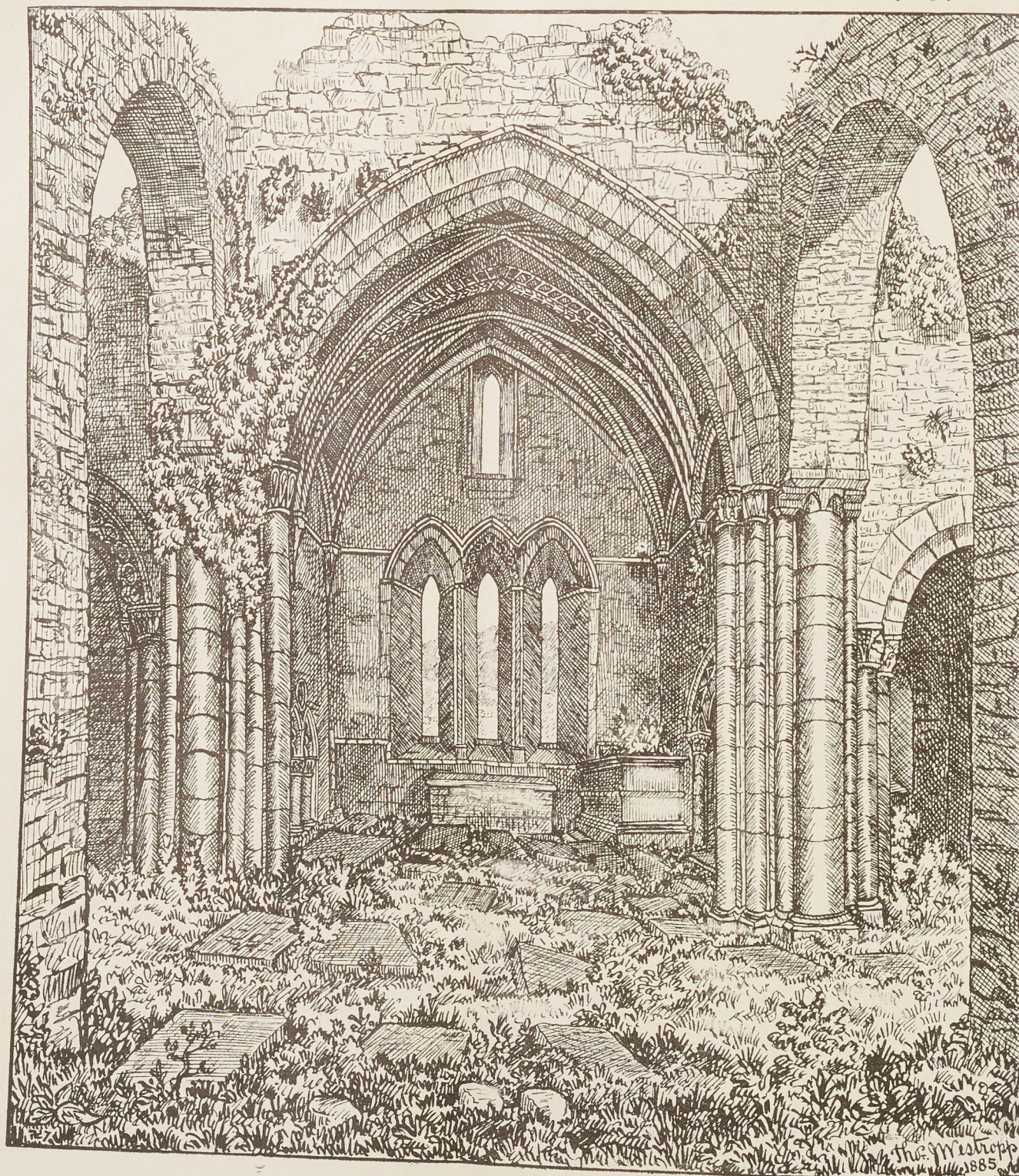
Colonel Grace was buried at St. Mary's. A monument had been erected to his memory in the old church, which, to the everlasting disgrace of those whose duty it was to have the monuments re-erected in the present church, was destroyed, instead of having been preserved, as many others, of but little value in comparison with it, have been to the present.

Another quotation from the work just referred to may also be appropriately given here.

"He was a man, as classically stated in the inscription on his monument, in St. Mary's Church, Athlone, who reflected on ancient descent the splendour of heroic character, and who, opening his way by the efficiency of talents and virtues of the first order, to the confidence of princes, approved himself true, under every revolution of fortune, to the trust which was reposed in him, and magnanimously faithful to the cause which was sanctified by the decision of his heart. For valour and fidelity, says the writer of his epitaph, we may look to the example of Colonel Richard Grace—for success and fortune to the history of others."

His only child, Frances, had been married, in 1665, to her cousin, Robert Grace, M.P. for Thomastown, in 1689, eldest son of John Grace, Baron of Courtstown, M.P. for county Kilkenny in the same year, who died in 1690. Robert Grace, who had been made Custos Rotulorum of the King's County, in 1687, in right of his wife, then succeeded to the great family estates. Like his father and father-in-law, he warmly espoused the cause of James II., and led his regiment, raised on his own estates, and officered by his kinsmen, to join the army under St. Ruth. He was severely wounded at Aughrim, and died at Limerick shortly after the capitulation, in which he and his second son, John Grace, were included. His eldest son, Oliver Grace, had gone to the south of France, as he was suffering from consumption, from which he died in nine days after his father, and was not included in the capitulation of Limerick. The second brother, John Grace, entered into possession of the family estates, and continued in undisturbed enjoyment of them till 1703, when a bill of discovery was filed against him by the Dowager Lady Dillon,

wife of his uncle, Sheffield Grace, on the ground that he had succeeded his brother, who was held to have been attainted, and not his father. Through some misconduct of his own to his friend and cousin, John Sheffield, Duke of Buckingham, who had received him into his house, and espoused his cause, the latter withdrew his support. All the estates, amounting to nearly 40,000 acres, were confiscated, and the unfortunate owner died in poverty in 1716, leaving an only son, Robert Grace, who died unmarried in 1764. All the estates belonging to Colonel Richard Grace, to which his daughter Frances should have succeeded, were also forfeited. She claimed a life estate in them, but it was not allowed. Her only daughter, Mary Grace, was married to John Langrishe, in 1692, and died in 1704, probably from the great shock caused by her only surviving brother's misfortunes; but her mother, Frances, lived till 1717. After her death the only descendants of Colonel Richard Grace then living were her grandsons, Robert Langrishe, of Knocktopher, who died at a good old age, in 1770, and Robert Grace, who died unmarried in 1764. As the only one of Colonel Richard Grace's descendants who has resided in Athlone, it seemed to me to be a fitting as well as a pleasing task to recount once more, however feebly, the stirring events in which the last days of so honoured an ancestor were spent, the result of which, however disastrous, in a temporal point of view, added only lustre to the illustrious name of Grace.



CORCOMROE ABBEY, CO. CLARE.
The burial-place of Kings Conor and Donough and the Princes slain in 1267 and 1317.

THE NORMANS IN THOMOND.—PART II., 1287-1313.

(Continued from page 293, No. 4, Vol. I., Fifth Series.)

By THOMAS JOHNSON WESTROPP, M.A.

JULIANA, widow of Thomas de Clare, was plunged into lawsuits by her husband's death. The Escheator Walter de la Haye seized Corcomoyd,¹ which was her dower, and her sister Amabilia claimed other lands. She produced her father's charter to her husband (the lands rendering a soar hawk on the Nativity of St. John the Baptist),² and seems to have established her claim, but the charter of the Cork estates had been burned in Castle Conenry³ in Thomond. She married Adam de Cretinge, and they appear in a claim concerning De Clare's Irish Estates, 1292.⁴ John Wogan, the justiciary (May 9th, 1298), notes that John Marshall, Clerk of Exchequer, shall pay him £117 17s. 7½d. for the horse and foot which he (Wogan) led into Thomond to fight Terdevath⁵ O'Brien, and to raise the siege of Bunratty, which the latter had attacked.⁶

Torlough invaded eastern Limerick⁷ in full force "with his colours in the centre, and gilt shields outside": the spearmen on the flanks and the cavalry in the rear, he swept through Uaithne, Coonagh, and Cashel, and burned the walled towns of Cahirconlish and Pallasgrian, ravaged the country round Thurles, and marched north on Latteragh (Leitrach odhrain) and Nenagh. Lord Burke, however, persuaded him to go home, and, says Magrath, as they marched past the wooded Lough Derg, a modest, graceful nymph⁸ appeared to them, her long ringlets falling over her brown robes, reproving the insolent admiration of the younger chiefs, she addressed King Torlough, "I am the Sovereignty of Erin,

¹ Thomas de Clare got a license September 6, 1284, to hold a market at Corkmoy, county Limerick. In the "Liber Niger" of St. Mary's Cathedral, Limerick, Thomas de Clare grants the patronage of Corkmoyd Church for the benefit of the souls of himself, his wife Juliane, and their parents. Further on occurs a renunciation of right to the same by Juliane de Clare, being then a widow. Gerald, Bishop of Limerick, also cites these in a deed dated 1299 at Dysert: see also "Plea Rolls," 1289.

² Aug. 8, 1291, and July, 28, 1292.—"Cal. State Papers, Ireland."

³ Perhaps "Cohenny" or Quin, as in Patents *temp.* Eliz., like "Courgby" (Coinghy) in the 1321 grant. The Cork estates were granted by Maurice fitz Maurice to Thomas De Clare and Juliana: see *Inquis.* at Dublin, 1295. Fitz Maurice warranted De Clare in holding Youghal and Incheocyn, 1279. Edward I. gave a Patent, 24th June, 1276, to De Clare's tenants in "Hyochil" (Youghal) to fortify that town. The "Plea Rolls," vol. v., give a Latin Charter of John le Jovene, granting Leyndgh to Thomas De Clare.

⁴ "Calend. Genealog.," p. 448.

⁵ The English at this time pronounced Irish without the aspirates—Terdeloath for Thoirdealbhaith, Wethney for Uaithnê, &c., instead of Torlough and Owney, as in late days. After this war Geoffrey de Gyenville, 23rd February, 1302, summons Tetherio (Theodorio) Ebyen to aid against the Scotch (Rymer's "Fœdera," vol. ii., p. 896). A letter of Gyenville relating to the arrival of Thomas De Clare in Ireland is given fac-simile in "National MSS. of Ireland."

⁶ "Cal. State Papers, Ireland," 221.

⁷ This is dated 1304 in the R. I. A. copy of Cathreim, but the text implies that it happened in De Clare's lifetime (i. e. 1284 to 1287). If so, the above mention of the burning of "Castle Conenry" and the "Siege of Bunratty" refer to this war.

⁸ I insert this legend and the two appearances of the "Badbh Bronach" as curious items of folk-lore earlier than 1459. The sounds before the murder of King Donchad were probably only the wild forest noises, "the voices of the woods and streams"

O king, and if the foreigner had not prevailed on you to return, you would have been supreme king," and she vanished. By this raid Torlough's power was established over Thomond, Ormond, and East Desmond. "Next year the garrison of the towery, strong-walled castle of Quin, the capital and nursery of the English forces," slew O'Liddy (O'Leideadhe) in a skirmish—it proved their ruin. Covêha Mac Conmara stormed the fortress, "broke in its mighty gate," and plundered all its horses and armour, finally breaking down its flanking walls, and burning it. Torlough flew to his assistance, wasted Tradree, burned Bunratty town, and penned all the English into the castle.¹ He then built a kind of boom or bridge (described very vaguely in the "Cathreim," p. 112) across the creek to shut off supplies, and closely beset the castle, so that no man could stand before his archers. He would soon have starved out the overcrowded and unprovisioned place had not Lord Burke again interfered, and persuaded him to spare it.

Torlough, son of Brian Roe, then landed in Corcovaskin, and was opposed by Rory and Tieghe M'Mahon, who fell in the fight; but the brave old king met them at Dysert Murthaile² (Killadysert) "situated upon a fine sea-shore," and quickly swept them out of his dominions.

After this, 1306, Turlogh died,³ and was buried "in the sumptuous and beautified fabric of the Abbey of Inis an laoigh, which he had filled with religious orders, and supplied with sweet bells and crucifixes; a good library, glass windows, veils and cowls. That blessed habitation will last for ever after him in splendour."⁴ His son, Donough (Donchadh) was chosen king, and was inaugurated by Covêha at Magh Adhair, and "they wished him God's luck and man's luck." "Had the succeeding chiefs copied Torlough, Ireland would have been free from broils in its states;" and his bards sang—

"What darkened the bright face of the Sun? what roused the pure wind from its dormitory—its dwelling where it stayed?

What raised the briny waves at once and withered every wood?

Why has each sought his disused weapon? and why are the hunting matches shunned?

Because terror is near you, brave men of Munster's plain.

This is no time of gladness to your wives. Alas! oh Tal! Turlogh is of the dead.

The Isle of Erin raises up her voice without the progeny of Conn to help her."—"Cath.," p. 120.

Covêha died next on the Feast of the Assumption (August 15th, 1306).⁵ He was buried with his king and friend in Ennis Abbey, but no trace of

heard by two anxious and superstitious armies: for the impression made on the Irish by such sounds see Joyce's "Names of Places," series 2, chap. iv. He quotes Donogh M'Namara's song, "The Stream in the Summertime speaking in the Evening."

¹ The Exchequer Rolls of 1304-5 (Nos. 267 and 720) record that Nicholas le Devenys had only received 88 cows and 40 pence out of fine of 500 cows imposed on "Thurdelagh" O'Brien, when Maurice de Rochfort was custodian of "Bunret" Castle.

² It is also mentioned in a war song of the Mac Mahons at Corcomroe, 1317. Magrath gives another poem on the battle, "Cath.," p. 116.

³ "Ann. Clonmacnoise," p. 198, "Terlaugh O'Bryen, prince of Thomond, a renowned and famous housekeeper and fortunate man . . . died, whose son Donough . . . succeeded." See also "Ann. Loughree" and "Ann. of the Four Masters."

⁴ "Cath.," p. 115.

⁵ The Macnamara descent is fully given in the "Cathreim"—Niall, p. 16, ante 1267, whose son Sioda (omitted in registered pedigrees) fell in battle at Quin, 1278, and had two sons—Covêha (Cumheadha) and Lochlain, whose sons Aodh and Rory were beheaded by De Clare 1313. Covêha, who died 1306, p. 134, left issue eight sons:—

their tombs is now apparent; his son Donchadh succeeded; and they sang his dirge—

“The royal fortress of the house of Tal¹ falls to the ground, no more to be set up.
Covêha's wars deprived the foe of strength, from Cliodhna e'en to Cashel swept the land.
Covêha's peace gave wealth and corn and milk, strength to the Church, asylum to the poor.
At early dawn, after the fight at Quin, that mastlike chief we chose—dweller in towers—
The conqueror, who rolled the battle back on Fertain's host, and from the field of war
Chased Donough, and from end to end reduced the fields of Dubhglén and sea-washed Tradree.
Covêha of the swift steeds won the crown for Turlough and repelled the English hosts,
Strong Carconlish, Breagha, and blue-streamed Grian, with Latteragh and Hy Mongain, he destroyed Moynailbh, and Inis Amhlain felt his storm.
The great Covêha of the angry frays stormed Quin's strong castle though the fight was fierce, till the proud Galls in clouds of smoke were burned.
Covêha of the fierce steeds spoiled Tradree, Bunratty's town of high-built houses sacked,
He burned with fire Bunratty's level plain till proud De Clare agreed to leave the land.”—“Cath.,” p. 134.

Two years after the death of Torlough, died Lord Gilbert de Clare. He had been made a ward of his uncle Gilbert's wife, Johan, daughter of King Edward I., July 27, 1294;² and in July, 1301, he proved the date of his birth on February, 1281, in Limerick. Sir Maurice Lees who was then in the household), Robert de Insula (who was waiting on Thomas de Clare at table when the news came), and others, proved the fact.³ However, it was not till March, 1303,⁴ that he was recognized as of full age. In 1307 the king gave him a respite of Exchequer⁵ dues as going to serve in Scotland under the king's nephew, Gilbert de Clare, Earl of Gloucester; and in 1308, the older “Annals of Innisfallen,”⁶ briefly record his death. His widow, Isabella, got dower from the king, 15th September, 1308,⁷ Richard de Clare, his brother, succeeded;⁸ and in 1309 the king commanded him, “and Donat O'Brien, who calls himself Prince of Totemond,” not to presume to continue the war “in the parts of Totemond.”⁹ The next noteworthy event¹⁰ that took place was a civil

i. Donchadh, his successor, slain 1311, whose son Aodh Oge was mortally wounded at Corcomroe, 1317. ii. Lochlain, p. 182, chief 1310; beheaded at Lough Colmin, 1312; left a son Maccon, chief in 1313; ancestor of the M'Namaras of Cratloe, Ennistymon. Ranna and Ayle. iii. Donnell, joint chief 1311, died 1312, p. 228; left a son Maolsechlain, who succeeded with Lochlain's consent, and was beheaded 1313, leaving a son Donnell. iv. Siodha died of a chill at Birr, 1311, pp. 140, 161. v. Macconfp. 161. vi. Mahon, an envoy to De Clare, 1315, p. 222. vii. Rory; and viii. Aodh, p. 152.

The sons of Teige M'Namara (probably nephew of Covêha) are Teige, Rory, Donnell, and Mahon, p. 152. Of these, Teige was father of Conn and Mahon, slain 1310, pp. 152–176.

I must here acknowledge the kindness of Sir Bernard Burke in letting me consult all records of the O'Briens, M'Namaras, and O'Gradys, in the Ulster's Office.

¹ “Cas Mac Tail,” the House of Tal: see also “Wars of G. G.”

² “Cal. State Papers, Ireland,” 154.

³ *Ibid.*, 819.

⁴ No. 674.

⁵ “Close Roll,” 31 Edw. I., m. 15.

⁶ MSS. T.C.D., F. 1. 18.

⁷ “Close Roll, Dublin,” 2 Edw. II., dorso.

⁸ “Exchequer Rolls,” 3 Edw. II.

⁹ “Patent Rolls, Ireland,” 84. The original order is in good preservation.

¹⁰ In 1310, the date is doubtful, but Magrath says that “next year” De Burgho was captured, and Donchad M'Namara slain, which events are placed in 1311 by

war in the north-east of Thomond. Sioda Macnamara's troops, under his brother Donchadh, had a skirmish in Kilsarnatal, and killed De Burghoe's constable; fearing the Earl they fled to "very religious Moynoe," and entrenched themselves in its great church of which a fortified gate and a gable with two narrow lancets still stand by a pleasant stream, and shadowed by goodly trees. Being soon in want of provisions they plundered the neighbourhood. O'Cormacain headed a levy against them, and slew Sioda's foster-brother, O'Cindergain: so Sioda and his brothers Maccon and Aodh went to revenge him, and burned all the precinct. The Hybloid, indignant at the devastation of their principal sanctuary,¹ got aid from the king, the Kennedys, Connings, Molonys, and others. The terrified Clan Cuilen held a meeting. Donchad, their chief, said—"Gloom is not always followed by rain; this force may do us no harm; I will go to our king and offer compensation." He succeeded in satisfying the Hybloid by giving his son and thirteen other hostages to King Donough,² from whom he received a hurried message the next year, 1311, that the enemy were about to attack the Clan Cuilen. He mustered the clan at Ballycullen, which, standing on the mountain side, high above the lakeland, overlooked the expected route of the Hybloid; a panic nearly ensued, but Donchad said—"You are few but brave, and with better chiefs and cavalry, descendants of Cass and Cassin, take your march straight to Kill Ghuaire of our green border." So they took heart, though the enemy's fires could be seen from the heights of Ballycullen. He then put on his scarlet tunic, a gold-edged coat, his armour, gilt in exquisite patterns, and saffron-coloured belt, its buckles adorned with crystals and gold tassels; his white, embroidered hood, and conical helmet inlaid with gold branches.³ The army in purple tunics followed with gilt weapons and standards sewn to their spears, and marched in silence to the beautiful lake of Kilgorey, whither the foe had marched. Maccon and Sioda claimed to lead the van, and got their wish. Donchad restrained his forces till the evening, and then fell on the Hybloid with a shower of arrows, darts, and stones, but they stood their ground, and the Clan Cuilen fled panic stricken. Then the Hybloid, suspecting a ruse, turned and both armies ran from each other. Donchad, seeing this, rallied his men, and falling on the invaders killed 200, including seventy chiefs,

"Annals of the Four Masters," Lough Ke, Pembridge, Grace, Dowling, and Holinshead. Clyn, however, puts De Burgho's capture in 1310. Under the date 1309 I find Conor, son of Brian Roe O'Brien, slain ("Annals of the Four Masters"). Donchad, son of Terlagh, assists William de Burgho, meeting him at Boyle Abbey with a great host, and defeating M'Cathal and others (R.I.A., "Ann. of Innisfallen," 1309), and a protection from the king to Moriartagh O'Brien, 16th May, 1309, at Cork ("Patent Rolls, Ireland")—this was perhaps to the son of Mahon O'Brien.

¹ "Cath.," p. 142.—This shows that the later district of Cinel Donghaile was then part of Hybloid. The O'Gradys seem to have lived round Kilnasoola, though not named among De Clare's tenants in 1287. Their houses in Kilnasoola were burned 1314, and Mahon O'Brien deserted to them in that place, 1315. In the redistribution of Thomond after 1318 they seem to have been driven back with the rest of the Hybloid into the extreme east of the county, while the Clancullen took their place, as they had in former times (1311) claimed lordship over the Cinel Donghaile. In my map I show the arrangement as in 1318. Macgrath quotes much from a contemporaneous war-song of the Hybloid.

² "Doneghed O'Brien, principem Hibernicor," appears in the Exchequer Roll of Michaelmas, 1310, as defendant in a lawsuit concerning damage done by him to the district of Tradree, but he had no goods in Limerick or Bonrate which could be distrained.

³ "Cath.," p. 155.

within an hour, heaping the paths with the slain. Then King Donough sent back the hostages saying that the Hybloid deserved this for breaking the truce. Public opinion blamed the Clan Cuilen, and the tribes jealous of them joined the Hybloid, and called on Donchad to give up Hybaithri to Lochlain O'Dea, to resign his lordship over the Kinel Donghaile, and share his power with his brother Donall, who had joined them. Donchad offered battle, was defeated by them, and was slain in the flight by a treacherous clansman, and the conflagration spread. King Donogh and M'William de Burgho assisted the Clan Cuilen, defeated Dermot (son of Donchad, son of Brian Roe) and the Hybloid, and slew Donall O'Grady, chief of Kinel Donghaile.¹ Lochlain, Donchad MacNamara's brother, was chosen chief of Clan Cuilen, "being a favourite with the chiefs for his bravery, with the clergy for his justice, with the little children for his mildness, and with the ladies for his affable sweetness of language."

Richard de Clare and Dermot O'Brien, who saw in the confusion a way to establish the Clan Brian on the throne, drove Maccon and Sioda into Slieve Eachty, and ravaged Kinel Fermaic next day. On the Wednesday after Donchad's murder, King Donogh and De Burgho marched to the hill behind Bunratty, and next day (being Ascension Thursday, May 20th, 1311) fell on De Clare, who had rashly charged up the hill, and drove him back; but his men took De Burgho prisoner² as he was urging on the pursuit, and brought him and John, son of Walter de Lacy, to Bunratty. Brian, son of Brian Roe, meanwhile ravaged the termon of St. Cronain, while Dermot O'Brien burned Ennis, "the wide-streeted, wealthy, and fruitful town"—*quanto mutatus ab illo*—"the metropolis of every Irishman,"³ and it lay long deserted and overgrown with weeds. De Clare pursued Donough into Corcomroe, and found him at Slieve Carn; Dermot encamped at Crughwell (Criothmail), and De Clare at Knock Doghain (Dangan?). The night was disturbed by dreams and apparitions; "sweet plaintive voices and hollow groans echoed from the forest and rocky streams." Treachery is infectious. The fate of Donchad M'Namara was to have a parallel; for, as King Donough advanced against the foe down the narrow way from Slieve Carn to Glen Caisin, Mahon O'Brien and Murchad Mainchean, his son, who with the Cinel Donghaile formed the rear-guard, set on him and gave him a blow on the head. He fell,⁴ and his army dispersed; his

¹ "Cath.," p. 176, "Annals of Clonmacnoise," MSS. T.C.D., p. 205, and "Annals of the Four Masters."—"In Thomond Donough MacNemarie and his host of the people of Hy Caisin fought O'Brien and the men of Munster; but M'Namara . . . and Donel O'Grady, Lord of Cinel Donghaile, were slain."

² Clyn says 1310, all other annals 1311. William Burke (Clyn, "Annals of the Four Masters," "Annals of Lough Ke"), Richard Burke ("Chronica Excerpta," T.C.D. MSS., E. 310, and "Annals of Innisfallen," R.I.A.), and John, son of Walter de Lacy (Pembroke and Grace), "Chronica Excerpta." However, in 1310, Andrew Gerard, who farmed the customs of Galway, obtained a reduction on account of their decline from the war of Richard de Burgho and Richard de Clare. Tradition says the battle took place under the walls of Bunratty, and De Clare kept back his soldiers till O'Brien fled, and De Burgho's men were weary, and then routed the latter; but this is unsupported by the Annalists, and contradicted by Macgrath. Burke was set free after Dermot's accession ("Annals of Innisfallen"). See also "Liber Rossensis," MSS. T.C.D.

³ "Cath.," p. 187.

⁴ "Cath.," pp. 191-193.—See also "Annals of Clonmacnoise," Grace, 1311, *Interficiunt Donatus O'Brene, per insidias a suis in Tothmonia*, "Annals of the Four Masters." Donough O'Brian, King of Munster, a materies for a King of Erin, treacherously slain by Morough, son of Mahon O'Brien, and Mortough was elected in his place. "Materies for a King" sounds like an echo of the dirge in the "Cathreim."

bards and priest alone watched the body, and they sang his dirge:—Tarah, Emania, and Croaghane weep, for no king will sit in them, Erin joins their lamentation; the chiefs and ladies are sunk in woe, for the cursed regicide has slain the happiness of Erin. Dermot was accordingly inaugurated King by Lochlain M'Namara; De Clare supported him; but the other English had greatly respected Torlough, and the De Burghoes favoured his son Mortough (Muirceartagh), a handsome, ruddy-cheeked, dark-haired young prince. He invaded Thomond, and came to Beal an Fiodhail, or Rockforest, where Dermot and all his forces, except the Clan Cuilen, attacked him, and after a short, sharp skirmish, were defeated, Dermot escaping "to level-floored Bunratty to keep De Clare close company;" and Mortough was made king by Lochlain at Moy Adhar, as if no other king existed. His brother, King Donogh, had left a son too young to succeed, who was passed over. Macgrath says Mortough was the peer of Hector¹ and of our shepherd Brian Boru: "As the mountains overtopped the plain, so he overtopped the warriors." Thus commenced his reign, at first of extraordinary vicissitudes, then of brilliant success.

King Dermot soon surprised him at Clonroad. The De Burghoes alone stood their ground, and surrendered to De Clare; but as they were being brought to Bunratty, the Clan Cuilen rescued them.² Mahon O'Brien next invited Lochlain Riabagh O'Dea to a conference at Kilnasoola, and finding him unwilling to support Dermot, brought up the latter's army. O'Dea, after a brave resistance, "the like of which had not been fought in the world since the epic-sung fray of Pharsalia," was taken; his tribe surrendered; but some fled to King Mortough at Maonmaigh.³ O'Dea was then tried and executed,⁴ and his tribe lamented in these words:—

"Defective is the chess-board of Clan Cas, a man is wanting of the green-armed bands;
I sing the hero's fate—the chief of Cê—the brave and worthy Loughlin foully slain.
In future times his fame shall be enrolled, since he would not King Torlough's clan forsake.
In truth the loyal go to God's fair home—Loughlin of Liss Brin to the heavenly house."

Sioda M'Namara plundered Burren in revenge; but he caught "an urgent malady called a cold," which took a fatal turn; so he died, and was buried in St. Brenain's Church, Birr; and his tribe shouted thrice above his grave, and placed a carved tombstone over him.⁵

For Dermot's accession, expulsion ("deposition"), and death, see "Ann. Clonmacnoise" and "Four Masters," 1311–1313. He is called "Dermot Klereagh O'Brien."

¹ Compare "Wars of G. G.," p. 187: another Murchadh Q'Brien is "a match for Hector, son of Priam." King Donough's son Torlough lived till 1360.

² "Cath.," p. 208.

³ Maonmaigh, the district round Loughreagh, gave its name to Mortough's son, Mahon.

⁴ "Cath.," p. 215–217; "Annals of the Four Masters," 1311, Loughlen Rea O'Dea, slain by Mahon, son of Donall Connachtha. Among the notices of 1311 elsewhere I find an unknown "Charles," son of the great De Clare, aided by the English of Meath, defeats the Siol Aodha (M'Namaras) near Bunratty. Perhaps this is merely the battle of Bunratty Hill ("Ann. Inisf.," R.I.A.). The king grants county Limerick to Richard de Clare, 1311 ("Abbrev. Chartar," p. 165)—obit Wm. de Rupe quem M. de O'Brien interfecit icu sagittæ ("Ann. Inisf.," T.C.D., F. 1. 18).

⁵ "They made tombstones (leacha) upon their heroes (leachra)"—Battle of Magh Tuired.

Teige, the brother of King Dermot, hearing of Sioda's illness, started in pursuit of him; but the M'Namaras being informed of this by the family of Giolla Mochaine, took him prisoner while he slept, and confined him and his brother Mahon Donn O'Brien, at Loughreagh, in De Burgho's castle.

1312. Donnell M'Namara, son of Covêha, died on St. Patrick's Day. His son, Melachlain (a nominee of King Dermot, but who had obtained the consent of his uncle Lochlain), succeeded to the joint chiefship, and straightway plundered Kilnasoolagh. The Earl of Ulster strove to mediate between the rivals in August. But a war broke out in November; Dermot was defeated, rallied, and all through a severe winter prevailed a series of raids.¹ Lochlain went to Bunratty, and at the instigation of Dermot was imprisoned and loaded with irons by De Clare,² who demanded the prisoner's "two sons and three hundred crumbled-horned cows" in ransom.³

King Dermot next took ill "of relaxed veins." He would not rest, and went about in his armour till his health failed, and he lay dying. Maolechlain came to visit him, and was imprisoned by the Clan Brian and Hybloid. The king was too ill to interfere; his limbs swelled frightfully. "Death parted him and his disease" at Tulla, and he was buried in Ennis Abbey in the Franciscan habit.⁴

"Ruin has stretched its chain from the Shannon to Loop Head,
King Dermot, son of Donchad of Dun Caoin, has departed;
A day of wrath, dread as the Judgment Day—
That day our king in dewy Tulla died."

Loughlin M'Namara was then brought to Lough Colmeen, a lonely lake, the source of the river Goorna, lying high among the hills above Sixmilebridge, and in the Hybloid territory. He was there beheaded, and his head thrown into the lake. His nephew Maolechlain was taken to a wooded valley and slain, and they cut up his body lest the clan might find it. Maccon, son of Loughlin M'Namara, was chosen to succeed them, June 1st, 1313.

"I mourn two horsemen of the verdant Adhar; two branches of the cooling Slieve Eachty;
Two hearts that can no more defend us—two graceful bowers sprung from one soil.
Ah! Colmin's lake! harsh is thy fearful tale, the dismal death of Lochlain is our ruin;
Maolsechlain, our lion, fell in secret beneath the hill: may these verses like stones guard their graves.
'Woe to the abettors of those who slew Lochlain; he fell like a deer among hounds.'"⁵

¹ "Many raids made *which are not recorded*," says Macgrath. This is valuable, as showing that the "Recorders of Thomond," the Macgraths, had documents relating to the minutiae of this war. Indeed the vast mass of dirges and war-songs quoted, and the complete agreement with all the Annals and enrollments, says much for John Macgrath's reliability.

² In this year, 1312, the king being informed by John Wogan, "that Richard de Clare was hindered by the war waged between him and the Irish of Tothemond" from appearing at the Exchequer, pardoned him a fine of £35. De Clare was then Sheriff of county Cork (see "Exchequer Rolls," 1310, 1312, vol. vii., p. 10).

³ "Cath.," p. 241.

⁴ "Ann. Inisfallen," T.C.D. MSS., F. 1. 18; also "Ann. Clonmacnoise," T.C.D. MSS., F. 3. 19; "Ann. Loughkee"; and "Cathreim," p. 250.

⁵ "Cath.," pp. 250 and 546.—"Lochlain died the death of the holy St. Paul."

THE ANTIQUARIAN ASPECTS OF THE COUNTY ANTRIM RAISED BEACHES.

By WILLIAM GRAY, M.R.I.A., VICE-PRESIDENT.

THE harbour at Larne, county Antrim, has for many years attracted the attention of antiquaries, particularly those who investigate the early history of man, and the physical or climatic changes that have taken place since his advent in any particular locality.

The gravels, or, more properly, the raised beach at Larne, is perhaps the best example of the many that occur in the North of Ireland, and the records of its investigation are most interesting and valuable contributions towards the elucidation of the general question of man's antiquity in Ireland.

The raised beach consists of a remarkable accumulation of marine gravels which constitute what is known as the Curran of Larne, so called because of the hook-shape form it assumes on plan.

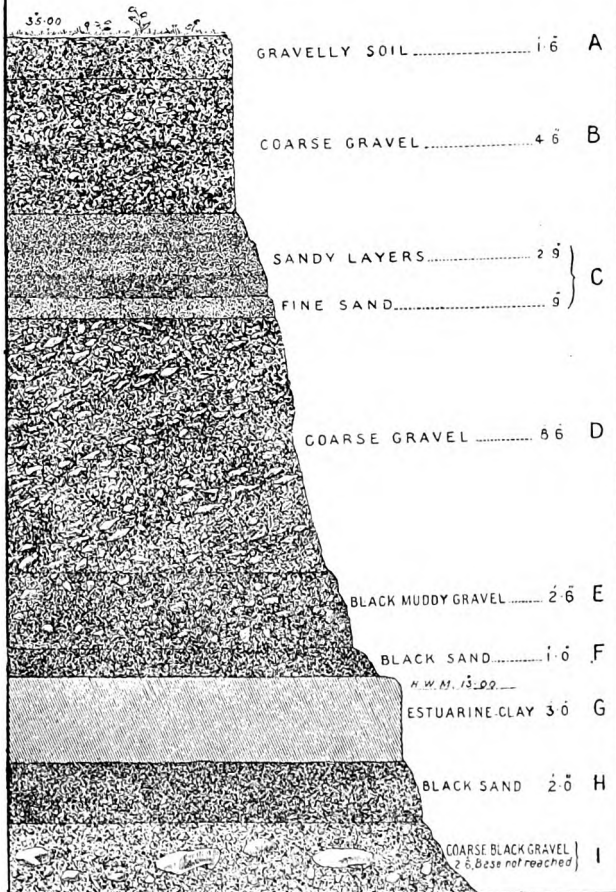
The rapid development of commercial enterprise, which has been so successfully promoted by the late Mr. Chaine, M.P., and the establishment of the short-sea passage between Larne and Stranraer, necessitated the construction of railway lines and other works at the Curran. The series of gravel deposits have been thus cut into and very fully exposed for thorough investigation, so that their nature and extent need no longer be a matter of doubt. The gravels are found to cover the entire Curran, and extend a short way inland. They are made up of a series of beds of irregular thickness, making up a total of about twenty feet, and they rest in some places directly upon the boulder-clay, but they are deposited mainly upon the estuarine or blue clay, which again reposes upon the boulder-clay. The geological horizon is therefore clearly defined, showing that the gravels have been deposited subsequent to the estuarine clays.

As a member of the Belfast Naturalists' Field Club, I directed attention to these gravels in 1866, showing that worked flints were found in great abundance on the surface, and to a certain depth below the surface, of the gravels. So abundant were they that I would undertake to be taken to any spot in a certain field near the harbour, and would from there collect at least a dozen worked flints from the surface within my reach.

Subsequently I brought the matter under the notice of the late Mr. Du Noyer, when he came to the locality as one of the Geological Survey staff. Mr. Du Noyer, with his usual ability investigated the gravels, and made several valuable contributions to the literature of the subject, maintaining that worked flints were not confined to the surface, but were mixed up with the gravels all through their depth. In process of time Mr. Du Noyer's opinion was accepted by other investigators, such as Mr. Archer, of Liverpool, and Mr. Knowles, of Ballymena; yet I endeavoured to maintain my original impression that the worked flints were really confined to a limited depth from the surface.

Obviously, this question having such an important bearing upon the relative antiquity of the worked flints, could not be left in uncertainty, or depending upon individual opinion. If the worked flints were only found on the surface, or a short distance below the surface, it would

SECTION OF THE BEDS ON THE CURRAN AT LARNE.



prove that the worked flints were comparatively recent, or at all events, that man who worked the flints occupied the place subsequent to the deposition of the gravels, whereas if the worked flints were really mixed up with the gravels, it is clear that man, the fabricator of the flints, must have occupied the locality all through the period during which the gravels were accumulated, and that he must have lived during physical changes, and under climatic conditions altogether different from what are in operation at present in the locality.

On the one hand it was shown that the worked flints abounded on the surface, and could be collected by the thousand, while it was very difficult to find any on the well-exposed sections that were so readily accessible all along the cuttings of the railway and ballast heaps; and the worked flints occasionally found on the face of the cutting were only such as fell or slipped from the surface layer; for, pieces of modern pottery, pipe-stems, and fragments of iron, were found on the face of the cuttings under similar circumstances.

On the other hand, it was stoutly maintained that beyond all possible doubt ancient worked flints were found *in situ* in the several beds and at all depths.

As the question at issue was so important, and the facts involved too complicated to be reliably interpreted by any mere general observation, it became necessary to make a thorough and systematic examination of the gravels by a committee of qualified observers. This duty was cordially undertaken by the Committee of the Belfast Naturalists' Field Club, who appointed a sub-committee of specialists to carry out the work in 1886, and the Club's Report for that year gives the results.

Employing a competent staff of workmen, the Committee carefully removed all the talus or debris from the foot of the escarpment of gravel, and having very thoroughly cleaned down the face of the cutting, and removed every vestige of sand, gravel, or flints that might have slipped down from the top, they formed a clean virgin surface. They then marked off a certain portion of the surface near the edge of the cutting, and commenced to excavate this in layers, from the top to the bottom, every shovelful being carefully searched for the worked flints, and the result as carefully recorded. The result of this very careful manipulation was that whereas worked flints, such as cores and flakes, were very abundant at the surface, and decreasing in number to a depth of seven feet, yet there were no worked flints found below that depth, and the party rested after excavating to a depth of twelve feet, with the full conviction that there were no worked flints mixed up with the body of the gravels. Thus apparently confirming my original impression.

After consultation the work was resumed, with the determination to search to the bottom of the gravels, and in almost the first shovelful a worked flake was discovered. As this was the only one found it was looked upon with suspicion, and was supposed to have fallen from the top while the party rested. The Committee, therefore, reported that the gravels formed a stratified deposit on the estuarine clay, and that man manufactured the flint subsequent to the accumulation of the gravels as they are now found.

We were not quite satisfied with this result, and were prepared to admit that there were probably two layers of gravel containing worked flints, one on the surface and one near the bottom, and we determined to make

a still further examination, which was accordingly undertaken by a sub-committee like the first, and the work was commenced on the 27th May, 1889.

The result of this most careful examination demonstrates that the gravels are of marine origin, and contain numerous marine shells, many of them of delicate forms, that must have lived on or near the spot where they are now found, and their character indicates that the temperature of the sea during the deposition of the gravels was very much as it is now, and that the gravels contain worked flints all through their depth, but are very scarce in the lower beds, yet quite sufficient to show that man must have lived in the locality all through the period during which the gravels were accumulating, and that the worked flints were the result of human workmanship on the spot.

Although the worked flints mainly consisted of flakes, with more or less secondary chipping, cores were also found, and a very fine flint celt, roughly chipped, was found at a depth of eleven feet.

The worked flints were very much weathered, and more or less rolled on the surface, but quite sharp in the lower beds.

The following is a tabulated statement showing the distribution of the worked flints :—

Depth from Surface.	BED.	Thickness of Bed.	Character.	No. of Worked Flints found.
1'6"	A,	1'6"	Gravelly soil.	In great quantities.
6·0	B,	4·6	Coarse gravel.	Much fewer.
9·6	C,	3·6	Sandy layers.	Only 2 found.
11·7½	D 1,	2·1½	Coarse gravel.	30 „
13·9	„ 2,	2·1½	„ „	33 „
15·10½	„ 3,	2·1½	„ „	36 „
18·0	„ 4,	2·1½	„ „	3 „
20·6	E,	2·6	Coarse clayey gravel.	2 „

NOTE.—The beds A, B, C are nearly horizontal, but the beds below dip quickly to the land, or west. The beds A, B, and C are unconformable to the lower beds D, &c., &c., and therefore the deposit from the surface at which the implements or worked flints were found, below a depth of nine feet six inches, does not indicate the relative age of the specimens.

A CONTRIBUTION TO IRISH ANTHROPOLOGY.

BY W. FRAZER, F.R.C.S.I., MEMBER OF COUNCIL, R.S.A.I.

SIMILAR to other countries, Ireland has received successive waves of population in past ages, and restricting our inquiry to the period antecedent to the Norman Conquest, we can distinguish at least three marked anthropological types, which vary in the form of their crania, and are referable to distinct races. Sir William Wilde deserves credit for ascertaining these facts, and my observations confirm his view. We have still living amongst us typical examples of these three races. One series of skulls distinguished by comparative length from front to back of head, and compressed sides (or dolichocephalic), is totally distinct from the two rounder headed (or brachycephalic) races. Of these the two main divisions are separable by marked peculiarities. They belong to the Celt proper, and the later tribe of Norse settlers, all of diverse origin; whilst the longer-headed skulls may be attributed to the primitive Firbolg tribes. We cannot, as yet, further differentiate Irish crania, but I believe there will be found possibly two varieties of Dolichocephalic skulls, and at least two or more Celtic races. This is more probable if we remember that these early inhabitants must have arrived in detached groups at considerable intervals, and would represent successive immigrations of different tribes or peoples.

The classification of crania depends on the relation or ratio which the antero-posterior measurement of the skull bears to its transverse width taken at the broadest part. It is calculated by the formula $\frac{\text{Trans-diam} \times 100}{\text{ant post-diam}}$. Such calculations are facilitated by tables published in scientific works, as the Catalogue of the Royal College of Surgeons, England, vol. 1. The index measure varies thus:—

750 and under are dolichocephalic.

751 to 800 are intermediate mesaticephalic.

800 and upwards are brachycephalic.

Tradition points to an early race of small-sized people whose legendary history has given us the fairy and leprechaun. They were such as the Esquimaux of to-day. Of them we have no recognizable crania, but our "Giants' Graves" may represent their abodes and tombs. Their successors, the Firbolgs, are better known; a race that on their arrival in Ireland used polished stone weapons, and were unacquainted with bronze or iron. "They are long-headed, black-visaged, with dark smooth hair and swarthy," having crania characterized by their extreme length from before backwards, and marked flattening of the sides.

Examples of this race are met beyond the Shannon, in the West of Ireland, as a distinct people, and occasionally living in communities surrounded by the larger-sized fair-haired Celtic population in the south and west of our land.

The Celtæ would appear to have arrived in successive tribes, and settled principally in the north and east, driving before them westward the older Firbolg race. They are described as a fair-haired people, with light eyes and globular-shaped skulls, and with their advent came the use of bronze for weapons. Their interments are usually kistvaens and chambers, and probably they employed urn burial also. It appears that some of their earlier tribes were the Tuatha de Danaan, who are recorded as invading and overcoming the original Firbolg inhabitants, and employing bronze spears and swords. Compared with the globular head of the Norseman, that of the Celt is smaller, usually of mesaticephalic form, and neatly shaped, with the upper jaw more or less prognathous, which gives it a peculiar distinctive appearance. The nose is short, wide, and often turned up, with depressed bridge; the lower jaw is softer, less massive, and rounder than in the Norse skull, the chin little, if at all, prominent, and the face exhibits the aspect which is considered especially Irish.

The Norse settlers present a form of skulls similar in shape to the Normans who succeeded them, and the later settlers of James I., Elizabeth's and Cromwell's times. "The skull is small and regular, the nose long, slender, and aquiline; the face narrow, long, and othognathous, with square upright forehead, neither decidedly broad nor high; a long oval outline in the vertical aspect of the skull, with distinct parietal tubers; a globose tumidness in the supra-occipital region, and a large foramen magnum," in fact falling under the Scandinavian type of Thurnam and Davis. The lower jaw belonging to this class of skull is distinguished by its massive structure, square outline, and strong everted angles. The lines for muscular attachment are prominently developed; the chin square-shaped, projecting, and forming a marked feature, and the glossal tubercles are unusually developed, becoming in some instances long bony growths.

This brief introduction will serve to render the subsequent descriptions easier to follow. I was induced to write the present communication owing to three skulls from different localities being entrusted to me, and have added measurements of a large number of crania in my possession, obtained at Donnybrook a few years ago, referable to a period antecedent to the Norman Conquest of Ireland.

Through the kindness of Dr. Bernard, of Derry, I obtained a cranium found some years ago at Inch in that county. The body was discovered interred in a prone position, disposed in the direction of east and west, lying about four feet beneath the surface in a dry soil composed of decomposed mica schist. Many years before cists had been opened in this locality when levelling portions of an inclined part of the land, probably the site of an old tumulus. Some stone implements were procured at the time, but the period is so remote that it is impossible to ascertain whether these were found in the cists themselves or in their immediate neighbourhood. The skull is well preserved, but the rest of the skeleton crumbled away when exposed to air. The absence of all ornaments or implements

whatever renders it impossible to decide, even approximately, as to the age of this interment, but it must be ascribed to a remote period. The skull is that of a female beyond the period of mature adult age; the frontal sinuses are of large size and prominent, the cephalic index being 848; it is of decided Brachycephalic shape (this shape including all skulls exceeding 800); the nasal opening is broad, approaching to platy-rhine, and the upper jaw approximates to the prognathous form; the forehead is low and defective, and the bones of the skull thin. The teeth are worn down from continued attrition, an appearance common in all our earlier races. Its most remarkable character, however, is the small size of the brain, which measured only 1250 centimetres. I will allude to this again when comparing it with the other skulls.

No. 2. A skull obtained near Dundalk, under circumstances described in the *Proceedings*, Royal Irish Academy, for June 28, 1880, when workmen were engaged removing the clay soil to erect railway labourers' cottages close to Dundalk station. It was lying in a tumulus of gravelly material, in which was discovered several graves sunk to an average depth of two feet beneath the surface. These graves "were curiously constructed, the sides being generally formed of round stones, placed in the form of a coffin, about eighteen inches high, and covered over with large flat stones, one of the latter being placed at the head and foot in each case, in order to separate each from the one adjacent. For five or six inches over these flat slabs is spread a layer of fine shaly chippings, the same being carefully wedged and packed round each coffin, if it may be so called. On removing the slabs with care the skeleton may be seen (always heading in the same direction east and west), lying upon a three or four inch layer of fine sharp sand, and in very few instances has the supervening earth made its way in. Several of the skeletons were found when measured to be four feet nine inches long on an average, and the coffin or grave five feet three inches. The two latest opened tombs were much larger, and of the following dimensions:—Seven feet long, two feet broad (at largest), and the skeleton six feet four inches. The skull was in good preservation, but the skeleton fell to pieces on being moved."

This description was given by G. Allman Armstrong, Esq., C. E., who states that "the skeletons seemed to be of great age, resembling a dry clay pipe when touched with the tongue. I preserved two fair specimens of skulls." No weapons or ornamental articles appear to have been found in the graves.

The cranium that came into my possession is, I believe, one of those mentioned. I obtained it from Dr. Browne, through the kindness of J. R. Garstin, Esq., D.L., J.P.

The third skull was discovered in exploring the long disused chapter-house of Mary's Abbey in this city. It lay buried about two feet beneath the surface, close to the west wall, and was deposited in a cist bounded by flat flags, and covered over with flags also. Underneath it, and at the sides were the remains of a coffin, or boards of decayed wood. After careful search no description of ornament could be found. It was the skull of a well-formed male, and of exceptional capacity, and must have belonged to some person of rank to be interred in such a situation. The

following measurements will serve to bring out the essential differences between these skulls:—

	Derry Skull. mm.	Dundalk Skull. mm.	Mary's Abbey Skull. mm.
Length,	165	178	193
Breadth,	140	138	143
Circumference,	487	487	534
Basion to bregma,	120	125	134
„ to nasal bone,	93	92	105
„ to alveolus,	93	89	99
Nasal length,	49	44	52
„ breadth,	26	23	29
Orbital length,	37	35	34
„ breadth,	34	34	34
	cm.	cm.	cm.
Cubic contents,	1250	1300	1560
The indices are—			
Cephalic,	848	775	741
Nasal,	531	523	558
Orbital,	717	971	1000
Alveolar,	1000	1034	943

It is evident that the skull obtained from Mary's Abbey, which is that of an individual beyond the middle period of life, in whom the sutures of the cranium are beginning to ossify, as shown by its external measurements, and of great capacity, is that of an individual who possessed an unusually large brain, and, we may conclude, corresponding brain power and mental energy. He ranks as "megacephalic," the cubic space considerably exceeding 1450. The skull is well formed, falling under the globular dolichocephalic type, yielding a cephalic index below 750; the nose was large, prominent, and forming a decided feature; the brow broad, with developed ridges and eyebrows, and, as the alveolar index is only 943 (far below the limits of 980, which is the standard of prognathism); the outline of the face was that of a remarkably good-looking and intellectual person, with elongated features, and probably a strong, well-shaped jaw, with projecting chin. Its possessor lived much nearer our own times than the owners of the other crania, and affords a typical example of the Anglo-Norman race.

This noble skull should be contrasted with that obtained from Derry, which has low cubic capacity, a depressed receding forehead, and large frontal sinuses, causing the interspace between the eyes to project, and the eyes to assume a sunken appearance; from its internal measurement it is classed as microcephalic. It also belongs to the division of round-headed or brachycephalic skulls, as its index of length and breadth combined falls below 800. The face was long, narrow, and gaunt, with a large, broad nose, approximating to platyrrhine, but with low flat bridge; the upper jaw projecting, with prominent teeth, and the lower jaw small, with slightly developed protruding chin. The skull is that of an aged female.

The Dundalk skull is little better in its development. Its cubic contents reach only 1300 cm., the outline is rather elongated with flattened sides or subdolichocephalic, but the forehead is raised and well formed, the nose small and *retroussé*, and the aspect of the individual

must have been much superior to that from Derry. The teeth are greatly worn, and the frontal suture exceptionally developed and persistent. It was the skull of a female or small-sized elderly male.

The interments in Derry and Drogheda occurred in well-defined graves bounded by slabs of stone, and from the absence of weapons, either of stone, bronze, or iron, and of all ornaments, also from the position of the bodies themselves, described as looking towards the east, I consider they *may* have been Christian, but it is impossible to determine with the slightest certainty the periods of these interments, or even to form a conjectural approximation to the probable dates; no doubt they are both ancient. Owing to the dampness of our climate, and the moist nature of the soil, bone disintegrates with rapidity, and unless preserved owing to exceptional favouring circumstances, crania belonging to our primitive races are seldom discovered in a suitable condition for scientific investigation. Both these skulls may be referred to varieties of the Celtic type.

In the year 1880 I made a series of measurements of a large series of crania which was obtained by me from a vast charnel-mound discovered near the village of Donnybrook, during the autumn of 1877. I described the circumstances attending this remarkable discovery in a Paper at the Royal Irish Academy, and was able to determine, with some precision, that it had originated in a massacre perpetrated towards the end of the eighth century of our era, by marauding pirates—the Black Gentiles of Irish history. In this indiscriminate slaughter upwards of six hundred individuals had perished; it embraced persons of both sexes and every age; the bones of the immature child lay within its mother's body; there were infants and young persons at every stage of life, adults and those in the decrepitude of old age; the idiot whose malformed head was discovered, and him whose brain of minute size constituted one of the most noticeable finds, in whose eyeless sockets was recognized fragments of charred wood—an evidence of the cruel torture inflicted on the poor creature when living. There were also the remains of persons decrepit from advanced diseases of their limbs, or crippled from long-continued rheumatic affections of their joints, and even certain altered portions of skulls and other bones which could only be referred to morbid changes of tissue which it was as easy to recognize in these fragments, one thousand years old, as if met at the present day in our hospitals. In short, there was in these remains conclusive evidence that an entire community had been slaughtered under circumstances of excessive brutality, so I felt some degree of satisfaction in securing the cranium of the principal leader of that barbarous raid, who had himself been slain, and whose remains were the first to be disinterred, and it was to this fortunate circumstance I owed the opportunity of instituting my subsequent researches. He lay buried apart from his victims, placed lying north and south, his skull cleft by a deep sword-cut above his left brow, and with him was found his broad-bladed iron sword, its handle inlaid with gold and silver, and the blade broken across in the manner usual in Scandinavian interments of that age. There was also his broken spear-top crusted with rust, and having still adhering fragments of human bone. At his feet lay the skeletons of two young persons which I did not see, but believe they belonged to females, as they were of small size, who were slain in Pagan sacrifice when he was interred.

The extensive mound covering such a mass of human remains, was

situated in a field since named Danesfield, off the Donnybrook end of Ailesbury-road, partly occupying the site of the house now erected there, and extending to the north and west of it, close to an old boreen or small road that led down to the sea. Large numbers of the crania were damaged and useless for accurate measurement. Some of these, though imperfect, I preserved because they presented some peculiarity in conformation, special injuries, or marks of previous disease. In all I collected memoranda, more or less complete, of about 50 crania found here. These were selected from a vast mass of human remains, of which several cartloads were removed for reinterment in Donnybrook Churchyard.

The bodies deposited in this mound lay piled above each other to the depth, so far as could be determined, of three superimposed layers close packed together; the lower stratum rested upon the surface of the primitive, tough, yellow-coloured clay soil, into which some of the bones had slightly sunk, becoming embedded in it. As they decayed the three layers of human bodies were reduced to a stratum of osseous remains not exceeding sixteen inches in depth, over which had been placed a covering of about twelve inches of clay, and in recent sections it was easy to distinguish this layer from the undisturbed original soil; above all rested eight inches in thickness of firm grass sod that appeared never to have been disturbed or ploughed. I ascertained that the entire of these slain bodies, with few exceptions, were situated within a circle of about fifty feet in diameter; the greatest transverse width of the slightly elevated mound or tumulus did not much exceed one hundred feet. The lower layer of human bodies appeared to have been arranged with an approach to regularity, some side by side, others alternately disposed; at one part there was a number placed beside each other, and lying east and west within these another layer with the feet resting upon the shoulders of the preceding skeletons, and several of these bodies were ascertained to be headless. About this part of the excavation was procured detached groups of crania separated from the bodies and collected together in small heaps; four at least of such groups of skulls were unearthed not far removed from each other and arranged in a line disposed from north to south. I examined with special care all the heads contained in the last discovered of these groups, and found it consisted of eight crania decapitated by sword cuts, as the vertebræ were sharply cut across; they belonged to persons of mature or advanced age, and had all been injured by perforating fractures of the bones of the skull, such as result from some sharp-pointed weapon driven forcibly inwards, and usually separating the brittle inner table of the skull for some distance around the perforations. After the heads were decapitated they must have been subjected to rough usage, for all the face bones were broken, so that I could not secure a single perfect cranium out of the entire group. In one of these skulls the lower jaw was fractured with extreme violence, and its corresponding joint dislocated; and in another individual the nose and part of the upper jaw was sliced away. Above the lower layer, which consisted of adults, lay another layer roughly thrown down, the bodies disposed in all directions, one of whom had the skull broken in by a flat flag, apparently once used for a fire slab, and on the top of all were the remains principally of young children and infants, of whom I made a collection of lower jaws with the teeth in all possible stages of development up to maturity. As might be expected, the evidence obtained from these remains agreed in pointing

out their early origin. Thus the bones of the leg were in numerous instances of the form termed *Platycnemid*, or sabre-shaped, the tibia having flattened sides and sharp anterior border. This is of frequent occurrence in primitive races. The strongly-marked pilaster-form of thigh-bone, with its rough and prominent ridges for the insertion of muscles, was also common, and I likewise obtained several examples of upper arm-bones (*humeri*) with perforations of the articulating joint or *olecranon*, of considerable size. All these peculiarities, I may remark, are of frequent occurrence and distinctive of primitive interments and early races. I must refer for further details of this remarkable find to my Paper in the *Proceedings* of the Royal Irish Academy and to a special Paper treating of the anatomical peculiarities observed, read before the Surgical Society of Ireland and published in the Dublin "Medical Press." My object in the present communication is to place on record the detailed measurements of such crania as I selected in my investigations, and describe the deductions to be drawn from a careful comparison of them by scientific standards. They afford us reliable data by which we may judge of the races who inhabited the neighbourhood of Dublin about the year A.D. 800, and are the only examples that have yet been discovered on such an extensive scale which could be referred with almost positive certainty to a special date and time.

In addition to the crania described in the list, I obtained several detached bones of a skull belonging to an idiot, a young person. In this malformed being the entire right side of the face was smaller than the left, owing to imperfect osseous development, so that the orbit on the right side was placed lower down, and the want of symmetry extended to the skull and brain, as is shown by its malformed occipital bone. A face, such as this being presented, is figured in the well-known work on Fractures by the late Professor R. Smith, and described by him as "Congenital Luxation of the Lower Jaw." He considered the malformation so unusual that, in addition to his own example which occurred in a person who died in the Lunatic Asylum, Island-bridge (now disused), he records only one other instance, briefly noticed by M. Guérin.

Another idiotic skull, that of a *Microcephalus*, was found in perfect preservation. The age of this individual can be approximately calculated, as the third molar teeth are in process of becoming erupted. From its cranial peculiarities it is referable to the Celtic or special Irish type. It is No. 1 of my list; and I have already mentioned that the unfortunate being bore marks of having been cruelly tortured during life, for deep within both orbits were found pieces of charcoal, such as would remain if a burned stick was employed to destroy the sight. This variety of skull is usually ascribed to some cause inducing arrested development previous to birth, and is far from common. I would, however, refer to the description of several of these idiotic skulls contained in a paper by Professor Carl Vogt, contained in vol. vii. of the "Anthropological Review" (p. 128), in which he gives a list of various specimens contained in European museums, or described in surgical works.

The cranium first discovered in the Donnybrook mound, that of the leader of this ferocious marauding expedition, who was interred by himself with Scandinavian iron sword and spear, is a good example of a brachycephalic skull. It corresponds in its details with certain eastern Germanic tribes, with the Croat and the Finlander, and may be referred

to one of these foreign races who came in their ships from north-eastern Europe in piratical hordes about the end of the eighth century and beginning of the ninth, and are termed in Irish annals Black Danes, or Gentiles, mere savage invaders.

The upper portion of Cranium No. 44, is of decided dolichocephalic shape, with long antero-posterior measurement and flat compressed sides, the index of which form ranges from 750 and under, whilst the index for true brachycephalic crania must be at least 800 and upwards; all measurements intermediate between 750 and 800 ranking as mesaticephalic.

Amongst the mixture of races that colonized Ireland a well-marked subdivision is distinguished by having crania of this dolichocephalic form, and they claim the rank of being the earliest of our people. Sir W. Wilde called attention to the frequency with which persons having crania of this special form can be still recognized in districts of the south and west of the country beyond the river Shannon. By him they were identified with the ancient Firbolgs. He described them "as long-headed, black-visaged, dark-haired, and swarthy aborigines, possessing a form of cranium remarkable for its extreme length from before backwards, and the relative flatness of their sides." Sir W. Wilde writes that these modern representatives in the west "may still be traced as distinct from the more globular-headed, light-eyed, fair-haired, Celtic people who live to the north-east of the Shannon." The dolichocephalic skulls obtained at Donnybrook were:—

No. 44, having the low index of 704.

„ 7.16.40, with indices of 730.

„ 14, with index of 740.

„ 15, with index of 745.

Succeeding the Firbolg in the list of our colonizers are the globular-headed people who are collectively called Celtic. Of these, successive invading bands must have arrived from western Europe, probably through Britain, for many ages, bringing with them very different standards of civilization. If we consider the Firbolg as a race using polished stone weapons, their earlier rivals, the Tuatha de Danaan, are credited with a skilled acquaintance with the use of bronze implements. The charge of magic power made against them must imply an amount of knowledge far in excess of their predecessors.

We cannot separate by measurements the crania of the successive Celtic tribes from each other; but if such a skull as No. 21 be taken, a mesaticephalic form with an index of 756, it can be accepted as a typical Celtic shape. It corresponds with the skulls of our Dolmen builders, and to that of the ancient race which inhabited Egypt. It also corresponds accurately with the index ascribed by Thurnam and Davis to the ancient Irish skull. Compared with the Firbolg this form of cranium is "better proportioned, higher, more globular, and approaches more to the better forms of Indo-European" type. In these individuals the nose is usually moderately wide, short, and often turned up, with depressed bridge; the lower jaw soft in outline; the chin not prominent, and the contour of face inclined to prognathism; the upper maxilla often projecting; the angles of the jaw decided, but wanting the strong-

marked massive form and harsh outline of the Scandinavian races. This variety of cranium is common in the centre and south of Ireland, where the Celt has continued comparatively free from admixture of Danish or Anglo-Saxon blood. It must be remembered that the term Celtic with us is applied to a special Irish race or collection of allied tribes. On the Continent it is used either with reference to the inhabitants of an entire country, or to tribes related in linguistic affinities, although of different origins.

In this collection of crania well-marked examples of a race differing altogether from Firbolgs and Celt can be distinguished. They correspond to the Scandinavian type of Thurnam and Davis, in whom to quote the words of these accurate observers, "the skull is small and regular, has a long, slender, elevated, aquiline nose, more closely corresponding with such as prevails in the northern counties of England where Scandinavian blood predominates. A narrow, long, orthognathous face, an upright square forehead, yet neither decidedly broad nor high, having a frontal suture, a long oval outline on the vertical aspect, with distinct parietal tubers; a globose tumidness in the supra-occipital region, and a large foramen magnum." The lower jaw belonging to this class of skull is distinguished by its massive structure, square outline, and strong everted angles; the lines for muscular attachment are always prominently developed; the chin square-shaped, protruding, and forming a distinctive feature, whilst the glossal tubercles were unusually developed, forming in some instances long bony growths. Crania belonging to these people must represent those colonizing Norsemen who settled permanently in different parts of Ireland, and possessed much of the fertile districts around Dublin from the middle of the eighth century—a warlike race skilled in fabricating weapons of iron, and whose settlements appear to have constituted our earliest fortified towns—as Oxmantown, near Dublin; Cork, Waterford, and Limerick. Although Irish annals describe their raids and plunderings of churches and settlements, yet they must be distinguished from that more barbarous class of pirates who plundered Dane and Irish alike, and are distinguished as Black or Gentile Danes. In time the civilized Dane became Christian, built churches such as Christ Church, and added another element to the older races which inhabited our land from remoter ages, of whose legendary tales and traditional records was formed the material from which the prehistoric history of Ireland is derived.

The value of these measurements of crania depends upon the information they convey to us of the races which existed in the immediate neighbourhood of Dublin about the end of the eighth century—a time of special social disturbance, when society became disorganized and the Irish annalists ceased their work of recording passing events; for no written record exists, or at least has been identified, respecting this remarkable piratical raid in which upwards of 600 human beings were destroyed. The few objects of bronze found with these bodies, and the detailed collection of animal bones, the remains of feasts held in the midst of the slain, are all described in the *Proceedings* of the Royal Irish Academy, and, along with the crania, are still in my possession.

DESCRIPTION OF SKULLS OBTAINED IN THE MOUND AT DONNYBROOK.

Catalogue Number.	Description of Skull.	Capacity in Cubic Centimetres.	Circumference.	Length.	Breadth.	Height.	Basinasal Measure.	Basila-veolar Measure.	Nasal Height.	Nasal Width.	Orbital Height.	Orbital Width.	Index of Breadth.	Index of Height.	Alveolar Index.	Nasal Index.	Orbital Index.
22	Male; the first skull obtained; interred lying north and south, with broken iron spear and sword (the handle inlaid with gold and silver), and two female skeletons at his feet; a sword wound about two inches long above eye; orbits square-shaped; prominent chin; square jaw, with everted angles; teeth worn; posterior portion of longitudinal fissure obliterated.	1500	626	180	150	140	95	95	54	22	36	35	833	778	1000	407	972
18	Female; lower jaw broken; chin square and prominent; wormian bones at vertex and occiput; teeth much worn.	1280	512	180	136	128	100	95	50	22	38	33	756	711	950	440	868
19	Sutures much serrated; part of longitudinal suture united; lower jaw square, with everted angles; long bony processes for insertion of glossal muscles; teeth worn; grinders of upper jaw lost except one.	1770	553	190	155	145	108	103	51	20	38	33	816	763	954	392	868
2	Young male; right parietal bone broken; teeth much worn; chin prominent.	..	550	191	150	150	100	90	53	28	35	37	785	707	900	528	1057
3	Spear wound on left parietal and frontal bones; frontal suture persistent; three molars uncut; chin square and prominent.	1420	520	184	143	133	100	93	50	22	34	30	777	723	930	440	882
17	Male; sword-cut on right parietal bone; prognathous.	..	550	198	150	128	102	98	49	24	32	32	756	6	961	490	970
14	Aged; incisor teeth much worn; molars decayed; alveolus absorbed; trace of frontal suture above nose; decided prognathism.	1560	546	196	145	131	106	102	50	25	30	36	740	668	962	500	833
9	Aged; calvarium thick, 10 mm.; permanent frontal suture; alveolus in front of upper jaw injured by sword-cut; top of skull broken; right orbit rhombic; left orbit usual shape; prognathous.	..	542	..	145	130	100	97	48	24	35	35	..	..	970	500	1000

DESCRIPTION OF SKULLS OBTAINED IN THE MOUND AT DONNYBROOK—continued.

Catalogue Number.	DESCRIPTION OF SKULL.	Capacity in Cubic Centimetres.	Circumference.	Length.	Breadth.	Height.	Basimasal Measure.	Basialveolar Measure.	Nasal Height.	Nasal Width.	Orbital Height.	Orbital Width.	Index of Breadth.	Index of Height.	Alveolar Index.	Nasal Index.	Orbital Index.
45	Very aged; few teeth left, and alveolus much absorbed; sagittal suture obliterated,	1480	530	186	142	135	103	100	50	22	38	32	763	726	923	444	930
34	Skull and lower jaw fractured; teeth worn down by use; angles of lower jaw square-shaped and everted,	1380	530	184	150	138	104	96	54	24	40	38	815	760	..	..	..
13	Adult; bony tissue of cranium thick, . . . . .	..	522	183	145	137	102	..	..	..	..	..	792	749	..	..	..
16	A cut over right brow; sagittal and lambdoidal sutures syntosed,	1240	520	185	135	135	100	..	..	..	..	..	730	730	..	..	..
11	Adult skull, . . . . .	..	505	183	139	139	97	..	..	..	..	..	760	760	..	..	..
12	Skull much decayed from local moisture in the ground; frontal suture persistent, . . . . .	..	503	..	118	143	..	..	..	..	..	..	..	..	..	..	..
10	Adult skull, . . . . .	..	502	177	135	130	89	..	..	..	..	..	763	734	..	..	..
24	A sword-cut on the upper part of right parietal bone,	1390	513	180	140	135	95	..	..	..	..	..	778	760	..	..	..
29	Aged; sutures partly syntosed; only upper part of skull and base obtained. At the upper angle of right parietal bone was a small fracture caused by some perforating instrument breaking away the inner table of the bone, . . . . .	..	540	185	153	140	102	..	..	..	..	..	827	767	..	..	..
30	Portion of calvarium and bones of face; prognathous; teeth much worn, . . . . .	..	520	185	143	..	..	..	50	22	35	30	773	..	..	440	857
35	Prognathous; extensive fracture of right parietal bone,	1300	524	186	141	126	93	93	50	24	36	35	758	677	1000	480	972
39	The calvarium; aged; a perforating injury at lower anterior angle of right parietal bone, with broken inner table of bone,	1570	514	185	146	..	..	..	..	..	..	..	789	..	..	..	..

40	The calvarium; similar perforating fracture at upper anterior angle of left parietal bone, . . . . .	..	510	185	135	..	..	..	..	..	..	..	..	..	..	730	..	..	..	..
41	The calvarium; coronal and longitudinal sutures syn- tosed; frontal suture persistent; fracture at lower angle of left parietal,	1335	522	183	143	..	..	..	..	..	..	..	..	..	..	781	..	..	..	..
42	The calvarium; sutures syntosed; a perforating wound in centre of left parietal bone; sword-cut over left orbit and forehead, . . . . .	..	503	175	140	..	..	..	..	..	..	..	..	..	..	800	..	..	..	..
43	Calvarium and base of skull; partial syntosis of sutures,	..	540	191	150	146	..	..	..	..	..	..	..	..	..	785	764	..	..	1000
44	Calvarium; aged; sutures remarkably sinuous; two fractures on lower part of left parietal bone, one a perforating fracture; remarkably dolichocephalic, . .	..	554	203	143	..	..	..	..	..	..	..	..	..	..	704	..	..	..	..
36	Skull, . . . . .	..	522	182	143	135	100	90	50	24	38	35	35	786	742	900	480	921	..	..
31	Bones of face of a young person, apparently cut from head by a vertical blow; prognathous, with square orbits, . . . . .	..	..	..	..	..	..	..	50	23	36	36	..	..	..	460	972	..	..	..
32	Bones of face of young person; wisdom teeth uncut; prognathous, . . . . .	..	..	..	..	..	..	..	46	25	40	38	..	..	..	543	950	..	..	..
33	Bones of face and lower jaw of a young person; fracture from a sword-cut on forehead; teeth slightly worn; orbits square-shaped; upper wisdom teeth cut, lower appearing, . . . . .	..	..	..	..	..	..	..	43	20	38	30	..	..	..	465	789	..	..	..
28	Calvarium obtained from the lower layer of skeletons at the east side of Mound, being one of a group of five heads, all of which had the bones of the face broken from violence. The left side of this skull was frac- tured, and the bone depressed by a flat firestone slab; the fracture separates the edges of the lambdoidal suture; above were piled up two layers of human bodies, . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25	Frontal bone; the outer table absorbed from some chronic tumour, probably a wen of considerable size, . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
26	Frontal bone, with fracture from sword-cut, . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

DESCRIPTION OF SKULLS OBTAINED IN THE MOUND AT DONNYBROOK—continued.

Catalogue Number.	Description of Skull.	Capacity in Cubic Centimetres.	Circumference.	Length.	Breadth.	Height.	Basinasal Measure.	Basialveolar Measure.	Nasal Height.	Nasal Width.	Orbital Height.	Orbital Width.	Index of Breadth.	Index of Height.	Alveolar Index.	Nasal Index.	Orbital Index.
27	Portion of very thick parietal bone, 13 millimetres from outer to inner surface, . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Skull,	1290	523	183	148	130	93	92	46	21	35	35	809	710	989	480	1000
45	Pregnathous adult; molar teeth worn; sutures of skull much serrated, . . . . .	..	520	185	150	130	106	96	53	25	38	37	811	703	960	472	974
46	Adult; lower jaw somewhat prominent, . . . . .	..	515	179	142	133	100	94	48	24	40	37	793	743	940	500	925
47	Aged; teeth much worn; a perforation over left eyebrow; chin projecting, . . . . .	..	535	190	143	133	100	95	50	25	37	38	753	700	950	500	1027
48	Aged; sutures deeply serrated; back of skull much absorbed from local moisture, . . . . .	..	513	178	143	125	102	95	46	22	38	35	803	702	931	478	921
49	Much advanced in years; sutures obliterating; skull thinned; half the teeth fallen, the remainder worn down at least half their height; palate bones flat, from absorbed alveoli; lower jaw broken; chin prominent, with dorsal tubercles, . . . . .	..	516	179	142	130	100	95	53	28	40	36	793	726	950	528	900
50	Very aged; bone thin, . . . . .	..	530	185	150	142	93	88	44	22	41	31	811	768	946	500	756

Miscellanea.

The church of **Kill-of-the-Grange**, standing in an ancient cemetery, situate about one mile and three-quarters from Blackrock, county Dublin, is, architecturally, one of the most interesting structures of its class remaining in Ireland. In plan it was originally a simple oblong, with plain rectangular pilasters, projecting some eight or ten inches beyond the end walls, and rising to the lower angles of the gables. The doorway, which was square-headed, with slightly inclined jambs, occupied a position in the west end; and a window, also covered by a flat lintel, would appear to remain in the south side wall. It is now impossible to say what manner of roofing anciently surmounted this primitive *cill*, which, by-the-by, is similar in the measurements of its ground plan to the building at Glendalough, commonly called "St. Kevin's Kitchen." As in the case of the latter structure, the "Kill" church has been enlarged by the addition of a chancel, to form the arch of which the eastern wall had been cut through. It is quite evident that the gap thus made was secured overhead by an arch composed of rough field-stones, set in the form of a semicircle. The lower portions of the pilasters at the original eastern end still remain, and it is plain that the chancel side-walls had been simply built against and not bonded into the masonry of the older structure. The period of the alterations referred to was in all probability the close of the twelfth or early part of the thirteenth century. The eastern chancel window is semicircularly headed, chamfered externally, and widely splayed on the interior. It is well worthy of remark that ones exactly similar occur in the neighbouring castles, or tower-houses of Bullock and Dalkey, which quaint piles have been pronounced by J. H. Parker, C. B., of Oxford (the greatest living authority on the subject of domestic architecture of the middle ages), to date from about the time of the early occupation by Anglo-Norman invaders of this portion of Leinster.

Shortly after the arrival of Strongbow a very great number of our old Irish churches appear to have been subjected to architectural changes. Whether this was owing to English or Anglo-Norman influence may remain a subject for conjecture; but it is evident that during the thirteenth and fourteenth centuries it became the custom to build up the west-end doorways of our old parish, and other churches, and establish an entrance in one of the side walls, generally that facing the south. Accordingly, we find a pointed doorway inserted in the south side wall of the structure under notice.

It is not intended in the present note to describe at any length the truly Celtic character of the church, well-building, inscribed bullán rock, and extremely early stone crosses, which mark this site as one of ecclesiastical importance, even in days anterior to the Danish settlement in Dublin and the adjoining districts. I would now but draw attention to the very deplorable state of worse than neglect in which this most venerable *teampull* is allowed to remain.

Within comparatively recent years the material of many portions of the fabric has been removed and utilized for modern purposes. The total

destruction of the remainder is further threatened by the insidious encroachment of ivy which in not a few places has penetrated the masonry. Surely some steps should be taken to remedy this evil, and to guard the tottering choir-arch from the attacks of ignorant grave-makers or embellishers of mounds, by whose hands, for the sake of the stones, it is being torn to pieces. This arch is indeed in a most precarious condition, and should it fall the whole of the original eastern gable, besides, probably, portions of the nave walls, must come down with it.

The extremely ancient church of Kiltiernan, situated close to the Golden Ball, a place near Stepside, county Dublin, is in a state equally perilous. Nearly the whole of its western gable has been appropriated by makers of graves. As yet the jambs and lintel of its fine, and truly Cyclopean, doorway are intact and *in situ*; but any day may witness their removal and consignment to oblivion, all the masonry to the south of the ope having within recent years been carried away.

The practice at present, and for a long time past, too generally adopted in connexion, it may be said, with a vast number of our most venerable church remains might properly have for its motto a couplet (slightly altered from a well-known poem), which I here venture to append:—

“Scatter the bones, away with the stones;
It's but an old ruin that nobody owns!”

W. F. WAKEMAN, *Hon. Fellow.*

Witchcraft in County Tyrone, in the Nineteenth Century.—I enclose a report from the *Tyrone Constitution* of 27th June, 1890, of a case which was tried before Sir Francis Brady, Bart., at Dungannon, in the month of June, 1890, at the usual Quarter Sessions for that division of the County.

His Honor said the evidence reveals a state of society he did not think existed in Ulster in the 19th century.

John Steenson, Clonadush, sued William McDonnell, farmer, Annalaine, for the recovery of £15 for breach of warranty in a cow. The plaintiff stated he had bought the cow in Stewartstown, in an apparently sound condition; after they had her in their possession for some time she began to fail in the milk, which she lost entirely, eventually becoming paralyzed.

In cross-examination, witness admitted that he believed that the animal had been “blinked,” and that the charm had been sent for. After he had notified the condition of the cow to the defendant, he (defendant) suggested that the “charm” should be sent for.

The witchcraft was then gone into.

The defendant was called and admitted that he had told Steenson the cow had been blinked. He had agreed to send for the charm to a modern Witch of Endor, who lived in the mountains. The *modus operandi* in connexion with the performance of the charm was then proceeded with. The operations gone through were the following:—Three locks of hair were pulled from the cow's forehead, three from her back, three from her tail, and one from under her nostrils.” The directions continued—“To write the names of eight persons in the neighbourhood whom they might

suspect of "blinking" the cow (each name three times), and one of these eight who was considered most likely to have "blinked" the cow was to be pointed out. When this had been done there was to be a bundle of thatch pulled from the roof of the house of the person suspected. The owner of the cow was then to cut a sod, and take a coal out of the fire on a shovel with which to burn the hair, the thatch, and the paper on which the names had been written. The sod was then to be put to the cow's mouth, and if she licked it she would live." All these operations were gone through with the exception that the thatch had not been procured.

His Honor to defendant—And did she lick it?

Witness—Ay, lick it; she would have ate it. (Roars of laughter). It was then, however, discovered that an important part of the charm had been omitted—that was the burning of the thatch, this portion of it having been forgotten and another mission to the witch was necessitated.

A daughter of the defendant, was then heard.

In reply to his Honour she stated that the cow had milked all right before being sold, and appeared to be in a sound condition when being taken to the fair. Witness, continuing, said that she had seen Steenson, burn the thatch under the cow's nose, and the eight names being written down in three separate places.

His Honor was very anxious at this period to discover how the one person had been found who was suspected of the "blinking," but he was unable to get this information from the witness.

Miss M'Donnell, continuing, said that Steenson had then taken a coal out of the fire on a shovel, and she had burned the hair. The cow afterwards licked the sod when Steenson stated that he had gone through the same operation, but the animal did not recover. Witness then said to Mrs. Steenson that the cow had probably got a "founder," but the latter replied "No," as she had noticed the cow getting better from the commencement of the use of the charm. (Loud laughter). Steenson said he was not a bit surprised, as he had had a cow bad before, and he blamed some of the parties whose names had been mentioned.

To His Honor—She had procured the charm from an old woman who lived in the mountain. (Laughter).

His Honor again pressed witness as to how they had found out the name of the one suspected person, but witness replied that she had told all she knew about the charm.

Mr. John Dooris, V.S., was then examined on behalf of the defendant, and he stated that he had made an examination of the cow, but had not discovered her suffering from any disease. He agreed with Mr. Taggart, V.S., that the cow's illness might have been caused by an over-feed of oatmeal.

Isaac Lemon, who had gone for the charm, deposed that he had been with the defendant when he had sold the cow; she then appeared to be in a sound condition. He was afterwards with Steenson, and the latter had said that she had been blinked in his possession.

His Honor remarked as there appeared to have been something wrong with the cow he would give a decree for £2.—SEATON F. MILLIGAN, *Hon. Secretary for Ulster.*

Abbey at Arklow.—I do not know to whom I am indebted for the footnote added to the second last page of my concluding "Notes on Kerry Topography," but I wish to explain that my authority for stating at p. 316 of No. 4, Vol. I., Fifth Series *Journal*, R.S.A.I., that Theobald FitzWalter, first Chief Butler of Ireland, who according to Lodge, died in 1206, founded a Cistercian Abbey at Arklow, was the same writer's "Peerage of Ireland," vol. iv., p. 4, edition 1789, revised by the Rev. Mervyn Archdall. In the same volume it is said that FitzWalter "endowed the Abbey with his lands on the south sides of the river, the Salt Pits, and gave the Island of Arklow to found it on" (*Ibid.*).

But Archdall in his "Monasticon Hibernicum," p. 759, states that Arklow Abbey was founded for Dominican friars by Theobald FitzWalter, whom he calls "fourth" Butler of Ireland, and that he, "dying in 1285, was buried in this friary, where a tomb with his statue thereon was erected over him." A footnote to this statement says, "But Sir William Dugdale gives us the following extract from the autograph of a Charter in the Cotton Library:—'Theobald son of Walter, Butler of Ireland, for the love of God and the Blessed Virgin, and for the health of the souls of Henry II. King of England, King Richard and King John, and those of Ranulph De Glanville, Earl William Mareschal, the Lord Hubert Archbishop of Canterbury, his (Theobald's) brother Hervey FitzWalter, his father, Matilda his mother, and for his own soul, and that of his wife Matilda, did confirm to God and the Blessed Virgin, and to the monks of the Cistercian Order who came from the Abbey of Furness in Lancashire, all his possessions in Arklow, &c. . . . and further granted the Island of Arklow thereon to erect a house for monks of the Cistercian Order.'"

Thus, there is undoubtedly a difference of opinion amongst high authorities as to the first occupants of Arklow Abbey. I do not pretend to decide which has the best of it, feeling little or no interest in any ecclesiastical buildings in Ireland between the years 630 and 1584. Burgh, no doubt, is a good authority on Dominican friaries, but MS. charters and records of the 12th and 13th centuries are the true sources to which students interested in such a question must apply. I may, however, note here that Archdall, writing of the Friary of St. Saviour's in Dublin, says, that "it did first belong to the Cistercians, but the Dominicans coming to Ireland in 1224, the Cistercians of St. Mary's Abbey gave it up to accommodate them" ("Monasticon," p. 205). Some such transfer effected at Arklow may have led to the accounts of Dugdale, Archdall, and Burgh differing as we see. The learned author of the "Monasticon" says, (*Ibid.*, p. 307) that the Dominican friary of Tralee was founded in 1213, while from his statement given above it would appear that Order did not come to Ireland until 1224. The late William Maunsell Hennessy, M.R.I.A., Deputy Keeper of the Irish Records, told me that he felt sure that the Dominican friary of Tralee was not founded before 1290. But, as I have said elsewhere, the Order there under the patronage of the Desmond Earls became rich and powerful enough to erase, accidentally, all memory of their predecessors the Knights of St. John, whose name survives in the parish churches, and in a small lane in the town (v. "The Knights of St. John in Kerry and Limerick," *Journal* No. 80, vol. ix., Fourth Series, 1889).—MARY HICKSON.

The late W. M. Hennessy, M.R.I.A., and Assistant Deputy Keeper of the Records in Ireland, on Kerry Antiquities.—The following extract from a letter this accomplished Irish scholar wrote to me on the 7th of May, 1874, when there was some prospect of the Association visiting Kerry, may interest those who propose attending the Meeting there next August.—MARY HICKSON.

“I am almost certain that there was no Dominican Abbey in Tralee before 1291, though I have not now the evidence at hand to support that belief. . . . You should suggest to the antiquaries to visit Killagh, near Miltown, and Kilmacidæ, beyond Ballyheigue. If Colonel Crosbie were at home he might be able to show them the caved raths there, especially the one I visited near Kerry Head five years ago. They astonished me, and I much wish some competent person would examine them fully.”—W. M. HENNESSY.

Longevity.—I would suggest that the Council should reserve a corner of the *Journal*, as an Obituary for centenarians, and that our Members should in their respective districts record the death of any person who lived 100 years or upwards, together with any details as to their mode of life and surroundings that might be of interest. Vital statistics are of considerable interest, and these cases would be valuable for reference both at present and afterwards.

I beg leave to add another instance that has recently come under my notice :—“Mrs. M’Ilmurray, of Corbally, near Downpatrick, died during the last week of September, aged 103 years. Her husband has been dead for many years, and she leaves one daughter, aged 70.”—SEATON F. MILLIGAN.

Welsh and Irish MSS. :—In the “*Catalogus Librorum Manuscriptorum*” of the late Sir Thomas Phillipps, of Middlehill, Gloucestershire, occurs a list of forty manuscripts “ex bibl. Edwidi. O’Reilly.” All are in Irish or have relation to Ireland, save one entitled “*Leges Howelis Dda*, copied from a MS. in Marsh’s Library, Dublin.” Can any member inform me whether that MS. is still in existence? I may add that the Catalogue contains many Irish Manuscripts besides those of O’Reilly, and Irish scholars would do well to be on the *qui vive* in view of the probable dispersal of Sir Thomas Phillipps’s collections, now housed at Cheltenham.

One entry that I noted, in hurriedly glancing through the catalogue, was as follows, “Hints towards a natural topographical History of the Counties of Sligo, Donegal, Fermanagh, and Lough Erne,” by Rev. William Henry, Rector of Killasher, in Fermanagh, Chaplain to the Bishop of Kilmore, dat. 1739.” The same MS. (apparently) also contains “*Acta Capitali S. Patricii de Dublin* (folio), s. 17.” There are also seven MSS. of transcriptions for the “*Annals of Innisfallen*,” “*Chronicon Scotorum*,” &c., beautifully written by Paul Long (1840), having some of the capitals illuminated in the Irish manner.—EDWARD OWEN.

I think the attention of the Royal Society of Antiquaries ought to be called to the precarious condition of the beautiful Romanesque east

window of the Augustinian convent of Killowen, near Ennis, founded before 1194, by Donaldmore O'Brien, the last King of Munster. The ruins are on the slope of a hill, south of which is a fine lake, abounding in fish, and consist of a church (not divided into nave and chancel), 87 ft. \times 28 ft. 6 in., and the usual conventual buildings, surrounding a crooked little cloister, without arcade, 51 ft. \times 44 ft. to 46 ft. 6 in. The building east of this is entire; of the rest only fragments remain. Under the chancel is a rudely vaulted crypt, its roof retaining marks of wicker-work.

The east window is of two lights, with a passage running through it to a stair leading to the south gutter. It is a noble example of late Norman style; the capitals are of graceful acanthus-like leaves, resting on small detached shafts in semicircular recesses in the wall, and with corbels beneath, the lower part being plainly chamfered. The openings of the passage have trefoil heads. The arches of the window are adorned by a broad band of double chevrons much defaced, but which seem to have had open work, as at Killaloe. Outside the window is ornamented by bands recessed and chamfered.

Probably weakened by the passage, and split by the ivy which has got a fatal hold on all the ruin, half the thickness of the arched head of the south light has gone, and it seems to me that the other arch (some of the lining slabs of which have fallen) must inevitably push out the cracked central pier and the apex of the east gable, and reduce the only feature of beauty in this picturesque little convent to irretrievable ruin. A small piece of renewed vaulting, the removal of ivy, and some pointing of joints and cracks might preserve it for many years.

I hope by this to call attention to the risk of absolute ruin to a fine feature of Irish work.—THOMAS J. WESTROPP.

Notices of Books.

QUARTERLY LIST OF NEW BOOKS AND NEW EDITIONS OF WORKS RELATING TO IRELAND AND ARCHÆOLOGY.

[NOTE.—Those marked (*) are by present or former Members of the Society.]

- * *Beside the Fire*: a Collection of Irish-Gaelic Folk-Lore Stories. By Douglas Hyde, LL.D., with Notes by A. Nutt. (London: D. Nutt.) Price 7s. 6d.
- Irish Essays, &c.*: and *On the Study of Celtic Literature*. By Matthew Arnold. (Smith, Elder, London.) 2 Vols. Price 2s. 6d. each.
- Life of Sheridan*. By Lloyd Sanders. (London: Walter Scott.) Price 1s.
- Right Hon. A. M. Kavanagh*. By Mrs. S. L. Steele. (London: Macmillan & Co.) Price 14s.
- Ireland* (Story of the Nation Series). By Hon. Emily Lawless, 4th Edition. (London: T. Fisher Unwin.) Price 4s. 6d.
- Sir Robert Peel, as Irish Secretary, 1812-18, &c.* Edited by C. S. Parker, M.P. (London: Murray.) Price 16s.
- Life, &c., of John Boyle O'Reilly*. By J. J. Roche. (New York: Cassell & Co.) Price 12s. 6d.
- Trade Tokens issued in the Seventeenth Century, in England, Wales, and Ireland*. By W. Boyne. Edited by G. C. Williamson. (London: E. Stock.) Price £5 5s.
- An Introduction to the Study of the Irish Language*. By Rev. W. Hayden. (Dublin: M. H. Gill.) Price 2s. 6d.
- History of the County Longford*. By J. P. Farrell. (Dublin: Dollard.) Price 5s.
- Charles Macklin*. By E. A. Parry. (London: Kegan Paul.) Price 2s. 6d.
- History of the Clan O'Byrne and other Leinster Septs*. By Rev. P. L. O'Toole. (Dublin: M. H. Gill.) Price 5s.
- Inis-owen and Tirconnell*. By W. J. Doherty, M.B.I.A. (Dublin.) Price 4s. 6d.
- * *The Ecclesiastical Antiquities of Brigown*. By Rev. Canon Courtenay Moore, M.A., Hon. Local Secretary, North Cork, Royal Society of Antiquaries of Ireland. (Dublin: J. Charles & Son, Middle Abbey-street, Dublin.) Pamphlet, 8vo.
- Relics of the Royal House of Stuart*. (Macmillan & Co.) Folio. Levant morocco, gilt edges.
- Memorable London Houses*. (Sampson, Low, Marston & Co.) Sm. 8vo, cloth.

Old Time Punishments. By William Andrews, F.R.H.S. (Hull: Andrews & Co.) 8vo, cloth, pp. 252. Illustrated.

* *The O'Conors of Connaught: an Historical Memoir*, compiled from a ms. of the late John O'Donovan, LL.D. With Additions from the State Papers and Public Records, by the Rt. Hon. Charles Owen O'Connor Don. (Dublin: Hodges, Figgis, & Co., Grafton-street, 1891.) 4to, cloth, pp. xxiv. 395. Illustrated.

* *Pococke's Tour in Ireland in 1752.* Edited, with an Introduction and Notes, by George T. Stokes, D.D., M.B.I.A., Professor of Ecclesiastical History in the University of Dublin, Keeper of Primate Marsh's Library, and Vicar of All Saints, Blackrock. (Dublin: Hodges, Figgis, & Co., Grafton-street.) Sm. 8vo, cloth, pp. 187.

We are indebted to Dr. Stokes's fertile brain for the interesting notes and introduction to the transcript of Dr. Pococke's "Irish Tour in 1752," which is given in this little volume *literatim*. Dr. Stokes has performed a good work in thus unearthing this ms., and presenting it in such a readable form. Almost all of Pococke's tours, and they were many, have now been presented to the public; the last published was the "Tour in Sutherland and Caithness in 1760," edited by Mr. D. W. Kemp, of Edinburgh, and published in 1888, who also edited "Pococke's Tours in Scotland," which was the first publication of the Scottish History Society.

It may seem strange that such valuable notes by a learned and observant traveller through the Ireland of 139 years ago did not sooner see the publicity of print; but this anomaly is explained by the editor in his introduction, wherein he states that the original ms. was always reported as lost until a few years ago, when it was discovered lying concealed among the treasures of the Library of Trinity College, Dublin.

The local interest of the descriptive portions is enhanced in being from the pen of a man who had already travelled far and wide, and brought a long and intelligent experience to bear on what he saw and recorded. Pococke, in 1752, had already traversed Egypt, Greece, and Syria, where he ventured first in 1737, and returned after an absence of five years, and shortly after published his experience in a work entitled "Eastern Travels," which is still regarded as a compilation of considerable value. Two other works shortly followed, but he does not seem to have been able to undertake the publishing of the notes of his extended tours through England and Scotland. These were undertaken long after his death, and it is only in the present year the second of his Irish tours is rescued from oblivion, the first tour made by him in 1749 having been lost, and has not yet come to light.

Richard Pococke was born in Southampton in 1704, and took his Doctor's degree in Laws at Oxford in 1733. He became chaplain to Lord Chesterfield, to whose influence and that of his uncle, the Bishop of Waterford, he owed his rapid promotion. He was Precentor of Lismore first, then Archdeacon of Dublin in 1745, Bishop of Ossory in 1756, and was translated to Meath in 1765, in which year he died. His name and memory are perpetuated in Ossory in the Pococke Institution, near Kilkenny, which he founded.

The line of route followed in the tour of 1752 was from Dublin to the north, taking in the Giant's Causeway, which he had previously visited

in 1747, and afterwards described in a Paper in the Philosophical Transactions for 1753, thence through Donegal and Sligo to Erris and Achill Island, and following the seaboard counties came through Galway and Clare to Limerick and Cork. Lismore, Waterford, and Kilkenny were visited. The description of the latter place forms not the least interesting portion of his narrative. By a detour through county Tipperary, returning across the Barrow at Riverstown, and passing on to Kildare, Dublin was again reached and the journey terminated; but later on another short tour was made from Dublin, chiefly through Meath.

No point of interest in the country through which he passed seems to be omitted from Pococke's notes. "Manners and customs—the state of civilization—the operation of the penal laws and of the Charter School systems—the names and emoluments of the clergy—the conditions of trade, commerce, and manufactures—the rent of land and houses—the state of architecture in country parts—all these points, and many others, find illustrations in the pages of this tour . . . Pococke seems to have made a point of observing the natural history, the botany, zoology, and geology of every part of Ireland. This fact renders the tour of interest to the student of natural science; while the careful notice and descriptions which he bestows upon our ancient buildings, ecclesiastical or secular, deserve the thanks of every antiquarian student, as more than a hundred years ago they engaged the careful attention of that celebrated Irish antiquary, the Rev. Mervyn Archdall, who made a copious use of the manuscript which we here print, in the notes to *Monasticon Hibernicum*."

The work is well brought out by the publishers, Messrs. Hodges, Figgis, & Co., and at a price which will command a ready sale.

The following Articles of interest to Archæologists have appeared during the last Quarter:—

- * "Recollections of John Boyle O'Reilly." By Count Plunkett. *Irish Monthly* for January.
- "The Latest Excavations of the Germans and Modern Greeks in Greece." By P. Habel. *Nord und Süd* for February.
- "Dr. Schliemann." By E. Loewy. *Nuova Antologia* for January 16.
- "The Migration of the Hittites." *La Civiltà Cattolica* for January 16.
- "Classic Archæology as an Educational Study." By J. L. Ussing. *Nordisk Tidsskrift*. (Stockholm.)
- "The War Navies of Antiquity and of the Middle Ages." By Admiral Serre. *Revue Maritime et Coloniale*.
- "Ancient Church Endowments." By Edward Freeman. *Contemporary Review* for February.
- "The Celt in English Art." By Grant Allen. *Fortnightly Review* for February.
- "The Life and Labours of Schliemann." By Karl Blind. *National Review* for February.
- "Ireland in the Light of History." By W. E. H. Lecky. *North American Review*.
- "Parsic and Jewish Legends of the First Man." By Alexander Kohut. *Jewish Quarterly Review*.

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- "The Antiquity of Man considered in the light of recent Pre-historic Cave Excavations." By R. W. B. Whiteway. *Primitive Methodist Quarterly Review*.
- "Rude Stone Monuments in Syria." By Major C. R. Conder, D.C.L., R.E. "The Peoples of Ancient Scotland." * By Professor John Rhys, M.A. *Scottish Review*.
- * "Candida Casa: St. Ninian and his work in Galloway." By Sir Herbert Maxwell, Bart., M.P. *Good Words* for February.
- * "Irish Parliaments." By Very Rev. John Canon O'Hanlon. *Irish Ecclesiastical Record* for February and March.
- "The Worship of Ancient Trees amongst the Ancients." By Karl Bötticher. *Deutsche Revue* (Berlin) for February.
- * "The Family of Poher, Poer, or Power, with an Account of the Barony of De Le Power and Coraghmore, Co. Waterford." By Gabriel Redmond, M.D. *Irish Builder*.
- "Schliemann's Services to Archæology." By G. Schroder. *Unsere Zeit* (Leipzig) for March.
- "Notes on the Smaller Cathedral Churches of Ireland." *The Reliquary*.
- * "The Crucifixion in Celtic Art." By J. Romilly Allen. *Magazine of Art*.
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PROCEEDINGS AND PAPERS.

The SECOND GENERAL MEETING of the Society for 1891 was held in the Lecture Theatre, Royal Dublin Society, on Tuesday, March 10th, 1891, at 8 o'clock, p.m. In the unavoidable absence of the President, LORD JAMES WANDESFORDE BUTLER, the Chair was occupied by THOMAS DREW, R.H.A., Vice-President.

Ninety-three Fellows and Members signed the Attendance-book.

The Minutes of last Meeting were read and confirmed.

The following Fellows and Members were elected :—

FELLOWS.

Lavens Mathewson Ewart, J.P., M.B.I.A., Glenbank House, Belfast : proposed by the Right Rev. Wm. Reeves, Bishop of Down and Connor and Dromore, Hon. F.R.C.P.I., M.B.I.A., *Vice-President*.

John W. Gordon, Mullingar : proposed by Robert Day, F.S.A., *Vice-President*.

Edward Fisher, F.S.A. (Scot.), (*Member*, 1889), Abbotsbury, Newton Abbot, South Devon ; Robert M. Young, B.A. (*Member*, 1891), Rathvarna, Belfast : proposed by Robert Cochrane, *Fellow*, Hon. *General Secretary*.

MEMBERS.

Rev. James Edward Archer, B.A., Randalstown, Co. Antrim : proposed by Rev. Canon Grainger, D.D., *Vice-President*.

Edward Martyn, Tillyra Castle, Ardrahan, Co. Galway : proposed by Hon. L. Gerald Dillon, *Vice-President*.

Peter Cowell, Librarian, Free Public Library, Liverpool ; Rev. John E. O'Malley, Adm., 48, Westland-row, Dublin ; John Chestnutt, B.A., L.R.C.S., L.R.C.P. Edinb., Derwent House, Howden, East Yorkshire ; Thomas Glynn, 2, Morna-road, Denmark-hill, London, S.E. : proposed by Robert Cochrane, *Fellow*, Hon. *General Secretary*.

Patrick J. Fielding, M.P.S.I., 8, St. Joseph's-place, Blackrock-road, Cork : proposed by Arthur Hill, *Fellow*.

Joseph Gough, 80, Belgrave-square, W., Rathmines ; The Right Rev. the Abbot, Mount St. Joseph, Roscrea : proposed by Rev. Denis Murphy, *Fellow*.

Richard R. Cherry, LL.D., Barrister-at-Law, Reid Professor of Criminal Law, Dublin, 51, Great Charles-street, Dublin ; Rev. James B. Dougherty, M.A., Professor of Logic and Belles Lettres, Magee College, Londonderry, Assistant Commissioner of Educational Endowments ; Richard J. Kelly, Barrister-at-Law, 21, Great Charles-street, Dublin, and Tuam : proposed by G. D. Burtchaell, *Fellow*.

Rev. P. J. Staunton, c.c., Tubbercurry, Co. Sligo : proposed by Very Rev. Archdeacon O'Rorke, *Fellow*.

Thomas Mayne, F.R.G.S.I., 9, Lord Edward-street, Dublin ; T. F. Geoghegan, 6, Lower Sackville-street, Dublin ; Edward Taylor, 2, Laurel-hill Avenue, Limerick : proposed by Rev. Leonard Hassé, *Fellow*.

Right Hon. Joseph M. Meade, Lord Mayor of Dublin ; John Beveridge, Barrister-at-Law, Town Clerk of Dublin ; Spencer Hart, c.e., Melrose, Ranelagh-road, Dublin ; Richard S. Tresilian, 31, Upper Sackville-street, Dublin : proposed by John L. Robinson, A.R.H.A., *Hon. Provincial Secretary for Leinster*.

Samuel J. Revelle, 37, Chelmsford-road, Dublin : proposed by William Frazer, F.R.C.S.I.

Rev. F. J. Grierson, B.A., Rectory, Oldcastle, Co. Meath : proposed by Rev. John Healy, LL.D., *Hon. Local Secretary, N. Meath*.

Mrs. Cowell, The Deanery, Kildare ; Edward Eagle, 58, Pembroke-road, Dublin : proposed by Rev. Canon Willcocks.

Henry W. Davidson, Batterstown, Co. Meath : proposed by Julian G. Wandesforde Butler.

Miss Jessie M. McCleverty, Drayton, Toowoomba, Queensland : proposed by J. J. Law Breen.

Rev. William Bradshaw Mack, B.A., St. Finian's, Swords : proposed by Wm. Usher J. Clarke.

Rev. Frederick Falkiner Carmichael, LL.D., Canon of Christ Church, 10, Sallymount-avenue, Dublin ; Rev. Thomas Somerville Reeves Lindsay, M.A., Rectory, Malahide : proposed by Rev. James Bennett Keene.

Rev. F. Stuart Gardiner, M.A., York-street, Kingstown ; proposed by Rev. David Mullan.

Gerald W. Gleeson, Benown, Athlone : proposed by Charles F. Doyle.

Rev. Leslie Alexander Handy, M.A., 20, Upper Temple-street, Dublin ; Alexander Talbot Smith, Physician and Surgeon, Clanwilliam House, Lower Mount-street : proposed by E. Reginald M'C. Dix.

Rev. Rowland Scriven, M.A. (Cantab.), M.R.I.A., 33, Stephen's-green, N., Dublin : proposed by Rev. Wm. O'Neill Lindesay.

Rev. Hugh M'Neill, Garden Vale, Stranocum, Co. Antrim : proposed by Rev. Canon Courtenay Moore, M.A., *Hon. Local Secretary, North Cork*.

Rev. James Johnstone Walker, The Mall, Roscrea : proposed by H. C. Brett.

The Auditors, James G. Robertson and John Cooke, B.A., presented their Report and the Accounts of the Society for the year 1891, which, on the motion of the Chairman, seconded by J. J. Digges La Touche, LL.D., were adopted, and ordered to be printed in the *Journal* (see page 345 *ante*).

The following Papers were read, and referred to the Council for publication :—

“Killeger, an ancient forgotten Parish Church of the Diocese of Dublin: its History and Ruins,” by Rev. Professor Stokes, D.D. (See page 448.)

“Markings on Stone,” by Wm. Frazer, F.R.C.S.I., M.R.I.A.

“A Prehistoric Interment on the Site of Monasterboice,” by Rev. L. Hassé, M.R.I.A., *Fellow*.

“The Monastery of St. Thomas the Martyr, Dublin,” by Rev. Anthony L. Elliott, M.A.

“The Cross of Tuam,” by Richard J. Kelly, Barrister-at-Law.

WEDNESDAY, March 11th, 1891.

VISIT TO THE ROYAL IRISH ACADEMY.

On Wednesday, at 12 o'clock, noon, the Members of the Royal Society of Antiquaries visited the Royal Irish Academy House, Dawson-street, and were received (in the unavoidable absence of the President) by the following officers:—Mr. Gilbert, Librarian; Dr. E. P. Wright, Secretary; and the Rev. M. H. Close, Treasurer.

The visitors were received in the Library, in which many of the rarest and most valuable manuscripts and first editions of Irish works were placed on view. The Librarian and the other officers of the Academy were most courteous to their visitors, to whom, amongst other objects of great interest, they exhibited the famous Stowe Missal, regarded as one of the most valuable and interesting documents in Western Europe. The Missal contains prayers and formulæ as used in the Irish Church from about the fifth to the eighth century. It was encased in a silver shrine, which was manufactured for it by order of Donagh O'Brien, son of Brian Boroihme. It contains a prayer for the King of Ireland, and is for the most part written in Latin, in Irish characters, with beautiful Celtic ornamentation, but a considerable portion of it is in the Irish language. It was purchased by the Government at the sale of the Ashburnham collection, and the representatives of the Government of the time deposited it with the Royal Irish Academy. The Missal was found some time in the sixteenth century in an Irish monastery at Ratisbon, whither it was brought from Ireland by Irish monks. (It has been fully described by the Rev. Dr. Mac Carthy in the *Transactions* of the Academy.) Amongst the other manuscripts inspected may be mentioned—The Life of Red Hugh O'Donnell, written by Michael O'Clery; a tract on the Brehon Law; a vellum fragment of the fourteenth century; the Annals of the Four Masters, written in Donegal about 1630, by the O'Clerys; a copy, by O'Curry, of M'Firbis's Genealogy, the original of which is in possession of the Earl of Roden. A very valuable astronomical manuscript of the fourteenth century, and a large number of medical manuscripts, in beautiful penmanship, and dating back to the thirteenth and fourteenth centuries, were inspected, and with the “Leabhar Breac,” one of the most interesting and valuable of the ecclesiastical manuscripts in the possession of the Academy, attracted much attention.

VISIT TO THE MANSION HOUSE.

At 2 o'clock, p.m., the Members proceeded to the Mansion House, where they were received by the Right Hon. the Lord Mayor of Dublin in State:—

The collection of manuscripts belonging to the city is almost unequalled by the civic records of any town in the three kingdoms, and the history of the Irish metropolis is writ on the old faded vellums which were displayed on the tables in the rooms of the Mansion House. These were the archives which have descended to the present Municipal Council from their predecessors, consisting of Royal Charters, Government grants, books, rolls, maps, and miscellanea. During the centuries which have passed since its foundation, there have accumulated documents concerning the affairs of the city which are full of quaint but most important details in reference to the relations between England and this country. The earlier documents are in mediæval Latin, antique French, and old or mediæval English, written in obscure and contracted style, full of obsolete terms and archaic forms. The first of the documents exhibited, taking them in the order of dates, is the Charter of 1171-2, by which King Henry II. granted to the men of Bristol the city of Dublin. On this little piece of parchment it is set forth that the Bristol men shall have the same privileges as if they were in their own town by the Avon, and in witness thereof these signed their names—William de Braose, Reginald de Curtenai, Hugh de Gundeville, William Fitz Adelm, Randolph de Glanville, Hugh de Cressi, and Reginald de Pauilly. This famous document caused a great deal of interest to those who had never before had an opportunity of inspecting it. Very soon after began the roll of the names of the citizens, in which are to be found many of the titles which for years were foremost in the defence at the gates. Those famous compilations known as the "Liber Albus" and the "Chain Book" were also shown. In the first of these are transcripts of documents in abbreviated Latin, French, and old English, relative to municipal affairs, which were copied into it at various periods from the thirteenth to the seventeenth century. The "Liber Albus" is ornamented with initial letters in red, blue, and green, and the character of the writing is very intricate. In the last century this book passed by some unexplained means out of the custody of the Corporation, and was sold as an anonymous manuscript at a public auction in the city, when it was purchased by Sir William Betham, Ulster King-of-Arms, for £64, and he resold it to the Corporation, making a clear profit of £86 by the transaction. By Sir William Betham the book was described as the "Domesday Book of Devylin Cittie;" but at the instance of Mr. John T. Gilbert, the present designation was given to the book. The "Chain Book" is believed to have acquired its name from having been chained in the Dublin Guildhall for reference by the citizens, and many leaves, faded and obliterated, are proof enough of the frequent references which were made to its pages. Besides a calendar written in Latin, there are the ordinances of the city; and then come the laws and usages in old French. But perhaps more curious still are the lists of prisoners in irons in Newgate.

The Charter of Henry VIII., granting All Hallows to the citizens, was exhibited. Edward VI. and Elizabeth granted charters also to the city, which are full of interest to the antiquarian and the citizen. The charters from the time of Charles I. to William III. are interesting if it were only for the vignettes of the monarchs which appear at the beginning of the documents, all of which are full of character and vividness. The ill-fated monarch, Charles I., granted in 1641 to the city, among other things, the ground called the "Pill," between St. Mary's Abbey and the river; and in the same year further granted to the Mayor and his successors "the title of Lord Mayor, and to his wife that of Lady," which, however, was not assumed until after the Commonwealth, when the Duke of Ormond called the attention of the then occupant of the civic chair, Sir Daniel

Bellingham, to the fact, and ever since the chief magistrate of Dublin has borne the title. Equally interesting are many of the other MSS.; and the astonishment which was expressed on all sides at the extent and number of the treasures in the city archives proves how little is known even by antiquarians of the invaluable historic materials which are lodged in the City Hall. To the care and knowledge of our fellow-member, Mr. Beveridge, B.L., Town Clerk, is due in no small measure that this storehouse of the past has been put in order, and to the research and erudite labours of Mr. John T. Gilbert, F.R.S., who has worked so earnestly and so successfully to inform the public of the history of Dublin. Mr. Harty, the City Engineer, exhibited a very valuable collection of surveys and maps relating to Dublin, which are very interesting, and were inspected with great curiosity. The mace and the sword were displayed, as well as some silver maces, the emblems of the authority of the Lord Mayor's constables. The City Marshall showed the keys of the gates of the city which are presented to the Queen and her representatives whenever they make their state entry into the city; but this ceremony has been allowed to fall into abeyance at the entry of Lord Londonderry and Lord Zetland, the two recent Viceroy.

The Lord Mayor entertained the Members of the Society and a very large number of guests at a *déjeuner*, which was served in the Oak Room.

THE BANQUET.

After the inspection of the civic exhibits in the Sheriff's Room, the company, which numbered over 500, adjourned to the Round Room, where an entertainment, described on the invitation cards with considerable modesty as a luncheon, was awaiting them. The Right Hon. the Lord Mayor presided, and to his right on the dais were—

Lord James Wandesforde Butler; Sir Robert W. Jackson, C.B.; the President, Royal College of Surgeons; Sir Thomas Jones, F.R.H.A.; Mr. Commissioner MacCarthy; Sir Henry Cochrane, D.L.; Very Rev. Canon Fricker, F.P.; Sir Robert Herron; Rev. Dr. Stokes, T.O.D.; Mr. J. Ribton Garstin, M.A., LL.B., D.L.; Prof. Tyrrell, F.R.C.D.; Dr. J. J. Digges La Touche, M.A.; Master Coffey, J.P.; Mr. Michael Murphy, J.P.; Mr. T. P. Gill, M.P.; Mr. Chas. Dawson; Very Rev. J. Bartley, O.C.C.; Patrick W. Joyce, LL.D.; Mr. Henry Smyth, C.E.; Mr. T. Maxwell Hutton, D.L.; Very Rev. J. A. Corbett, Provincial, O.C.C.; Mr. Edward T. Stapleton; Very Rev. W. F. O'Byrne, O.S.A.; Alderman Gill, A.M.; Rev. T. A. Finlay, F.R.U.I.; Mr. J. L. Scallan; Mr. Thos. A. Kelly; Rev. John King, O.M.I.; Dr. Frazer; Alderman Sexton, J.P.; Mr. R. Cochrane, C.E., M.R.I.A.; Mr. T. H. Longfield, F.S.A.

On his left were—

Sir Percy Grace, Bart., D.L.; Sir G. Owens, M.D., J.P.; Sir Charles Cameron, F.R.C.S.; Rev. J. W. Stubbs, D.D., F.T.C.D.; Sir Thomas N. Deane; Mr. Thomas Drew, R.H.A.; Mr. Patrick Coll, C.B.; Dr. Shaw, S.F.T.C.D.; Colonel P. D. Vigors, J.P.; Very Rev. Thomas Canon O'Donnell, F.P.; J. E. Kenny, M.D., M.P.; Mr. E. Leamy, M.P.; Mr. James Murphy; Alderman Meagher, J.P.; Rev. Leonard Hassé, M.R.I.A.; Professor E. Perceval Wright, M.D.; Rev. John Healy, LL.D.; Mr. John T. Gilbert, F.S.A.; Mr. J. Milo Burke, D.L.; Very Rev. E. Mathews, F.P.; Dr. Meldon, D.L.; Rev. R. J. Tynan, F.P.; Mr. Charles Kennedy, J.P.; Mr. Edward Fitzgerald; W. Thornley Stoker, M.D.; Mr. James M'Cann, J.P.; Mr. J. B. Murphy, Q.C.; Edgar Flinn, M.D.; Professor Mir Aulad Ali, M.A., T.O.D.; P. J. Hayes, M.D.; Mr. John Beveridge, B.L.; Deputy Surgeon-General King, M.B.; Rev. J. E. Moffatt, M.D.; Mr. W. Gray, C.E.; Rev. J. F. M. French; Mr. James H. Owen, M.A., R.H.A.

A number of ladies were present among the company.

The Lord Mayor, rising amid applause, said—Lord James Butler, ladies and gentlemen, the first toast which I have to propose is one which I am sure will from this company meet a hearty and cordial reception—it is that of “Her Most Gracious Majesty the Queen.”

The toast was duly honoured.

The Lord Mayor next said—Ladies and gentlemen, we are honoured by having amongst us here to-day the members of the Royal Society of Antiquaries of Ireland. It has afforded me, as one of their most recent members and as chief magistrate of Dublin, very great pleasure indeed to welcome them here this day, to show what we had to exhibit of the ancient records in the possession of the Corporation of Dublin, and also to offer to them the hospitality of the Mansion House. Gentlemen, this Society has by examining, illustrating, and preserving the ancient monuments of the history, the language, the arts, and the manners and customs of the past of Ireland, by investigating local history and traditions, and by taking means to preserve our ancient monuments and protect them from injury, done the greatest service. A museum has been formed by the Society in Kilkenny. The Society has published a Quarterly Journal since 1849, and a vast store of information has thus been made available for those who have not the time or opportunity to examine for themselves. By the perusal of this Journal they can become acquainted with those memorials of the past in this country which show that Irishmen may be justly proud of their ancestors both as designers and as workmen. The specimens of their illuminations, their works in gold and silver, the remains of the ancient churches and abbeys, and the numerous memorials and crosses scattered through the country all show that our predecessors both knew how to design and how to carry out works of skill and of magnitude. In speaking of the Society, I would also refer to the success attending their efforts in forming public opinion, and thus by bringing pressure on the Government they have succeeded in getting funds voted by Parliament for the restorations and preservations of very many of our ancient monuments. We are honoured here this evening by having amongst us the President of the Society, Lord James Wandesforde Butler, who is a citizen of Dublin, and as a citizen of Dublin has been proud of his native city, and in giving you, as I do now, the toast of the "Royal Society of Antiquaries of Ireland," I will couple with it the name of Lord James Butler, its President.

The toast was warmly received.

Lord James Butler, in responding, said—My Lord Mayor, ladies, and gentlemen—The kindly way in which this toast has been proposed by his lordship, and the way in which you have received it, warrant me in saying that I feel deeply from my heart the honour you have done me, and the Society which has honoured me by electing me as its President. We have a common object, I believe, with everyone in this room, at least I sincerely trust so, and that is the elucidation and clearing up the history, in every way that we can, of what is of interest in this our native land. I think that 700 years of ancestry in the country may enable me to say without much boasting that I am of the Irish myself. We have received from every quarter the kindest interest in the work in which we are engaged; one requires assistance from the highest authorities. We have this day gone through the memorials of the Corporation, which date back for a very long time, memorials which required cataloguing and elucidation to an extent which none, I think, but a Corporation with their heart in the work could very well carry out. We wish that every monument of antiquity in this country from the earliest periods—when were they?—nobody has yet been able to answer, I think, that question—but from the earliest periods, and in localities that we have not yet been enabled to visit, should be taken charge of. We include with them the beautiful remains of monuments, churches, and historical records of various sorts in this country; we try to illustrate them in such a way as we can through our quarterly publications. I hope that they are known to most here. They are brought as far as we can within the reach of all, and we make visitations quarterly to various parts of this country with a view of learning what were the histories of the buildings, the modes of residence, the systems that were carried out in these various districts, either monastical or connected with religious institutions of one sort or another, and learning whatever was of interest in them and describing it.

Lord James Butler, rising again, said—With the permission of the Lord Mayor, although it was not his wish that any toast should be proposed except that of Her Majesty the Queen, I venture to rise, trusting to his leniency, to be allowed to propose a toast without which I think we should depart unhappy from this festive board. The toast which I wish to propose is this, that of “Health and long life to his lordship the Lord Mayor,” and not alone to him but to the Lady Mayoress, and such is the way of the world that the toast is not confined to them alone, for I understand that since his lordship has attained his very high office a pledge has been given to him in a child born in the Mansion House. I may be allowed, therefore, to couple with the one the other two, and wishing them heartily health and happiness, and a long and happy career in future, I take the very great liberty of contravening what I understood was his lordship’s wish in proposing their healths to you.

The toast was warmly received.

The Lord Mayor, in replying, said—I have to thank Lord James Butler for the toast which he has been good enough to propose, and to thank you, as I have been reminded, first, for the Lady Mayoress; secondly, I think I may put myself; and thirdly, I think, the young stranger. It is, indeed, a great source of pleasure to me to be honoured with the company that I see around me. I feel it is an honour to the Mansion House and the citizens of Dublin to have such a company here, and I will only say again, that I thank you sincerely for the way in which you have received this toast.

The proceedings then terminated.

The following Selections from Records of the Corporation, exhibited at the Mansion House at reception of the Royal Society of Antiquaries of Ireland, by the Right Hon. JOSEPH M. MEADE, J.P., Lord Mayor, on 11th March, 1891, were compiled for the use of the Members of the Society by Mr. John Beveridge, B.L., Town Clerk :—

1. **Royal Charter—A.D. 1171-2.**—By this King Henry II. grants to his men of Bristol his City of Dublin, with all liberties and free usages which they have at Bristol and throughout his land.
2. **Fao-simile of Charter of Henry II.**—Frontispiece to Vol. I., “Calendar of Ancient Records of Dublin.” Edited by John T. Gilbert, F.S.A., and published by authority of the Municipal Council. (Dollard, Dublin. 1889.)
3. **Roll of Names of Citizens of Dublin** (commences in latter part of Twelfth Century). — For description, see “Documents of the Anglo-Normans in Ireland.” (Historic and Municipal Documents of Ireland, A.D. 1172-1320, from the Archives of the City of Dublin, &c. Edited by John T. Gilbert, F.S.A. Longmans, Green & Co.)
4. **Fao-simile of portion of Foregoing.**—Plate LXIV., Part II., “National Manuscripts of Ireland.” (Edited by John T. Gilbert, F.S.A.; published by authority of the Master of the Rolls in Ireland.)
5. **The Chain Book.**—This book contains, at pp. 42-53, a Calendar; at pp. 54-105, Laws and Usages of Dublin, apparently transcribed early in the fourteenth century. Prefixed to these is the following inscription :—*Ces sunt les leys et les usages de la Cyte de Dine line les queuz chescun cytein doit bien garder et fraunchement, saunz blemeure, kar ils sont establiz par auncien temps.* Other leaves, added at various periods, contain entries connected with Municipal affairs down to the early part of the eighteenth century. The book is said to derive its name from its having been fastened in the Guildhall by a chain, of which there are traces of the fastenings on the cover. In the City Records

frequent references are made to this book as a standard authority on points of Municipal law and regulations. (For description and extracts, see "Historic and Municipal Documents of Ireland, A.D. 1172-1320," from the "Archives of the City of Dublin," &c.; and "Calendar of Ancient Records of Dublin," vol. i., pp. 206-267, both edited by John T. Gilbert, F.S.A.)

6. **Plate X.—Public Records of Ireland.**—Fac-simile of Charter of Henry II., and extracts from the Chain Book—on the reverse renderings of same. (Ordered by the House of Commons to be printed, 1813.)

7. **Plate XI.—Public Records of Ireland.**—Fac-simile extracts from the Chain Book—on the reverse renderings of same. (Ordered by the House of Commons to be printed, 14th July, 1813.)

8. **Earl John's Dublin Charter, 3 Ric. I., A.D. 1192.**—John, Lord of Ireland, and Earl of Morton, grants to his citizens, both within and without the walls of Dublin, right to their boundaries, as settled on oath of good men of the city, by precept of his father, King Henry, and that they may have certain liberties and free usages. Throughout all John's territories the citizens of Dublin are authorized to claim enforcements of their privileges and contracts, as well as freedom from imposts; they may distrain their debtors by their goods in Dublin, but are not themselves to be liable to distrain for any debt, unless as chief debtors or sureties, nor to be coerced to become pledges for any persons, even if dwelling on their lands. Causes concerning debts or mortgages contracted within the bounds of Dublin are to be tried there, and according to the usages of that city, the hundred court of which is to be held weekly, the city is not to be amerced for murder, nor is a citizen on any appeal to wage battle, but to abide his trial by forty lawful men of the city, sworn as compurgators. The citizens are personally freed from jurisdiction claimed by lords in virtue of their extern holdings, and without their licence they may contract marriages for themselves, their children, and widows. Traders not citizens are not to tarry in the city beyond forty days, nor to buy corn, wool, or hides except from citizens, nor to sell cloth by retail, nor to keep wine-shops, except on ship-board. From every wine-laden ship arriving, John or his bailiff is entitled to select two butts at the price of twenty shillings for each. None are forcibly to take up their abode in the city by billets from marshals, nor are Templars nor Hospitallers to have more than one man or house there, except from the city customs. The citizens are authorized to have all reasonable guilds after the manner of those of Bristol, and empowered to dispose of unoccupied lands, both within and without their walls, the tenants of which, as well as all citizens, are to hold in free burgage by service of land-gable.

9. **Plate XII.—Public Records of Ireland.**—Facsimile of Earl John's Charter—on reverse, rendering thereof. (Ordered by the House of Commons to be printed, 14th July, 1813.)

10. **The White Book.**—This book contains copies of documents connected with the properties and rights of the City of Dublin, transcribed from the thirteenth to the seventeenth century. The latest reference to this book in the Assembly Rolls of Dublin is an Act of Assembly of 1687, ordering Sir Richard Ryves the late Recorder, to deliver to his official successor, Sir John Barnwall, "the book, commonly called the White Book, wherein many ancient charters, deeds, and customs are enrolled," &c. The book appears to have been lost sight of for one hundred and forty-two years. In 1829 it was bought at a sale by Sir William Betham, Ulster King-of-Arms, who asserted it to be the "ancient Chartulary of the City of Dublin."

For description and extracts, see "Historic and Municipal Documents of Ireland, A.D. 1172-1320," from the Archives of the City of Dublin, &c., and "Calendar of Ancient Records of Dublin," vol. i., pp. 79, 203, both edited by J. T. Gilbert, F.S.A.

11. **Charter of Edward II., 1318.**—The mayor and citizens having, in apprehension of a siege, burned the suburbs and taken other extreme measures for the defence, the King pardons the felonies, &c., and remits the penalties as far as concerns the Crown.

The Scottish army were on this occasion at Castleknock, under the command of Robert Bruce, and the vigorous preparation made by the city had the desired effect. He withdrew his army without attacking Dublin.

12. Charter of Henry IV., A.D. 1402-3.—Grants to the mayor and his successors in office, to have a gilded sword carried before them—in honour of the King and of his faithful subjects of the City of Dublin—in the same manner as the sword is borne before the Mayor of London.

13. Assembly Roll, A.D. 1447-8, 1455, *et seq.*—An exhaustive summary of these records will be found in Part IV. of the Calendar of Ancient Records of Dublin, vol. I., edited by J. T. Gilbert. Dollard, Dublin, 1890.

14. Charter of Henry VIII., A.D. 1539.—Grant to mayor, bailiffs, citizens and commonalty of Dublin, of the house, site, ambit and precinct of the dissolved priory or religious house of All Saints (All Hallows), near that city, with its church, belfry, cemetery, manors, messuages, lands, and other possessions of every kind in the counties of Dublin, Meath, Kildare, Louth, Tipperary and Kilkenny, and elsewhere in Ireland, to be held from the Crown, and the annual rent of four pounds four shillings and one half-penny farthing, of lawful money of Ireland. (30 Henry VIII.)

The grant of All Hallows is stated to be in recognition of the great services, labours, famine, watchings, effusion of blood, cruel wounds, and lamentable slaughters, which the King's faithful subjects in Dublin recently underwent in strenuously and bravely defending the city against the "traitorous siege and cruel attacks" of Thomas Fitz Gerald, his relatives and accomplices.

15. Charter 2, Edward VI., A.D. 1548.—Westminster Letters Patent constituting the existing Bailiffs of the City of Dublin Sheriffs, and incorporating the city under the style of one Mayor, two Sheriffs, and the commonalty and citizens of Dublin. The city is to be distinct from the county of Dublin, and shall be styled the county of the city of Dublin. The Bailiffs are to be Sheriffs. They shall be so designated and be elected as the bailiffs were formerly. The Sheriff of the county is not to officiate within the county of the city, except where the gibbet or gallows now stands, and there only to execute felons condemned outside the liberties of the city. The Sheriffs shall hold their courts on Tuesday, from month to month, and in the same mode as the King's other Sheriffs in Ireland. The Mayor, Sheriffs, commonalty and citizens are empowered to hold their lands and possessions, as at present, and to acquire and purchase others, to the value of one hundred marks per annum, for themselves and their successors. The King confirms to them all their former privileges, whether granted by his progenitors or enjoyed by usage or prescription.

The present grant, intended to place the city in better condition for defence and resistance to enemies, is in consideration of the constant fidelity and zeal evinced there, especially of late, in the cost, labours, charges, and perils incurred by the Mayor, Bailiffs, commons and citizens.

16. Charter 24, Elizabeth, A.D. 1582.—Grants as follow to Mayor, Sheriffs, commonalty and citizens of Dublin: (1) The office of Admiralty and all matters pertaining to it, wheresoever the Sheriffs of the city legally receive custom, namely, between Arklow and the Nanniwater; the jurisdiction and authority of Admiral to be exercised by the Mayor for the time being; (2) exemption of free citizens of Dublin from payment of poundage on any of their goods and merchandise in the port and city of Chester, and port and town of Liverpool; (3) the proceeds of the duty of fourpence imposed by Act of Parliament in Ireland in 1569, on every sheepskin shipped from Dublin.

17. Charter, 27 Elizabeth, A.D. 1585.—Duplicate of that preceding, except date.

18. Rental, 1560.—The Roll of the Rents, Revenue, and yearly profits due and belonging to the Treasure of the Cittie of Dublin, and of the charges issueing and goinge out of the same fully agreed upon and set forthe, Masr. Christofre Sedgrave being Maior, Edward Boran and Richard Galtryng being Shireves. The years of our Lord God A Thousand fyvehundredth and Threescore.

19. *Book of Accounts of the Corporation, 1541—1613.*

20. *Charter 17, Charles I., A.D. 1641.*—Grants to the Corporation certain messuages in the parishes of SS. Audoen, Michan, Nicholas, John, James, and Catherine, almost all being respectively part of the estate of the Priory of All Saints, and of the Monastery of St. Thomas, with all manors, castles, fisheries and royalties, &c.; also grants to them the ground called the "Pill," between St. Mary's Abbey and the river, to be held in capite, &c.

21. *Book of Accounts of the Corporation, 1650-1717.*

22. *Charter 17, Charles I., 1641.*—Recites 2 Ric. III. (No. 63), and 2 Edw. VI. (No. 79), as to the magisterial powers of the Corporation, that from time immemorial the Aldermen have been twenty-four, appoints the mayor and six senior Aldermen who have passed the Chair and the Recorder, to be at all times Justices of the Peace and Gaol Delivery; the Mayor and four of them to try all prisoners; the Mayor and Aldermen to have control of House of Correction, and to appoint the Governor thereof; names the eight persons hereby invested with this authority; provides for filling vacancies among them by election. Further grants to the Mayor and his successors, the title of Lord Mayor, and to his wife that of Lady, or Madam, or Dame, according to the manner of speaking, all without prejudice to the power or dignity of the Lord Lieutenant, Lord Chancellor, or King's Justices. Ordains that coal from England being the principal fuel used in Dublin, there shall be no duty paid on it for consumption there, except that fixed June 27th, 17th year of the present reign.

The title of Lord Mayor here granted seems not to have been assumed till the 18 Charles II., hence it has been vulgarly supposed to date from that time. In the Assembly Rolls of 1665, Oct. 4, 17 Charles II., it appears that the Duke of Ormond had written September 25th previous to the then Mayor, Sir Daniel Bellingham, drawing his attention to this Charter of Charles I., and directing him to assume the title of Lord Mayor, which he did, and accordingly in 18 Charles II., No. 97, the title appears.

23. *Charter 14, Charles II., A.D. 1662.*—In consideration of the fidelity of the city and its zeal for the King's restoration, confers on Alderman Dee and his successors in the Mayoralty for ever, the command of a foot company in the King's Army, with all pay and allowances thereto belonging.

24. *Charter 17, Charles II., A.D. 1665.*—Refers to the services of the city to his late father, and to his father's acknowledgment thereof, and his promise that those services should be remembered when opportunity offered, also to their zeal for his restoration, which "they rose early like the birds to welcome," and also the losses they had sustained through their loyalty, and proceeds to grant to the Mayor and his successors for ever, £500 : 0 : 0 a-year out of the revenues of the crown. The Lord Lieutenant to cause it to be paid without other warrant than this charter.

25. *Recorder's Book of Charters, City of Dublin.*—Transcripts commencing A. D. 1667.

26. *Vol. of Old Transcripts (Charters, &c.), found in the Muniment Room, Green-street, in 1878.*

27. *Assembly Book, 1702-1713.*—Contemporaneous with this and succeeding Books, the Rolls continue to A.D. 1800.

28. *Charter 28, Charles II., A.D. 1676.*—Affirms right of Corporation to tolls of the gates. Proceeds to be for seven years expended in public works for the benefit of the city.

29. *Charter 3, James II., A.D. 1687.*—Confirms in general the boundaries, franchises and privileges of the city, constitutes a new Corporation, appointing by name the Lord Mayor, Recorder, 24 Aldermen, 2 Sheriffs, and 48 Councillors, and a "Camerarius" or Chamberlain; prescribes oaths to be taken by them;

authorizes their election or re-election in future; makes the Sheriffs and Recorder removable by the Mayor; authorizes the appointment of deputies and the fining of Aldermen who refused the Mayoralty; regrants the Collar of SS, the Cap of Maintenance, the Sword of State, and Title of Lord Mayor and Lady Mayoress; regrants the right of holding City Courts, of appointing Town Clerk, Prothonotary of Lord Mayor's Court, Clerk of the Crown and Peace, all these offices to be held by one man and not to be separated. Their appointment and that of the Recorder to be approved by the Lord Lieutenant; grants to the city fines, forfeitures, &c.

Empowers city to appoint two Burgesses to Parliament; appoints Lord Mayor, Recorder, and six Aldermen (named) and their successors, Justices of Oyer and Terminer, to have charge of gaols and prisons, and to be governors and coroners; Lord Mayor to be Clerk of Market, &c. The Staple to be managed by a Mayor of the Staple, and two constables to be appointed by the Lord Mayor; appoints City Marshal; regrants all tolls and customs, as formerly enjoyed, saving the king's customs, and all his rights, as heretofore, and the rights of the King's Admiral. Provided that nothing in this Charter shall extend to the receiving by the Mayor, or anyone, of any pension or annuity granted by Charles II. Empowered the Lord Mayor to admit Freemen. The Lord Mayor and other civic officers, all removable at pleasure by Privy Council.

The validity of this Charter was denied by the old Corporation, although they on one occasion pleaded it.

30. Map of ye Strand of ye North Side of ye Channel of ye River Anna Liffe, 1717.
31. Map and View of Dublin, 1728—Charles Brookin.
32. Map of Bay and Harbour of Dublin, 1728.—This shows the southern entrance to the harbour.
33. Survey of the City and Suburbs of Dublin, 1757.—John Rocque.
34. Rental, 1826.—Arthur Neville, City Surveyor.

SURROUNDINGS OF THE CATHEDRAL CHURCH OF ST. PATRICK DE INSULA, DUBLIN.

By THOMAS DREW, FELLOW, VICE-PRESIDENT.

THERE is a small skeleton map of St. Patrick's Cathedral and its surroundings in Mason's "*History of St. Patrick's*," which has always had much interest for readers of that book. I have found that seventy years later, when many changes have taken place and ancient landmarks been obliterated, it is possible for one more versed in maps than Mason to reproduce a larger, more accurate, and exhaustive map of the Church of *St. Patrick de Insula*, and to correct some typographical errors which he fell into. A topographer who writes east for west, and is undecided between north-east and north-west, is perplexing.

Old maps, when intelligently used, will often disclose records which are nowhere in printed type. An interesting feature of the map I have put together seems to me to lie in the disclosure of some record of the more ancient Irish Church of St. Patrick de Insula, which the English Archbishop Comyn found in existence, and on which he erected his cathedral. We can trace in this map that it is possible it had a community which lived monastic-fashion around a cloister-garth of usual plan, the foundations of which remain, and the lines of which may yet be discerned on the modern Ordnance Map, and some relics of which even survived until about a year ago. We recognise that some of an earlier foundation exists in our day in the Church, in the under architecture of the west end of the south nave aisle (now called the Baptistry). We may believe that this was the abbey gateway attached to an aisleless church on the lines of which the present nave stands. When the builders of Archbishop Luke's time (for the actual building was a generation later than Comyn's conception of it) added *alea* to their nave, they incorporated in the southern one the earlier gateway. Yet, as forty years elapsed between the foundation by Comyn and the building of the present cathedral, it is not impossible that this fragment was of his building.

As we study the lines of the ancient water-courses, and their encircling limit, we get a conjecture of the extent of the ancient church, and whence it took its distinctive title of *de Insula*.

Comyn had it apparently in view to make his foundation popular, and, as he had example in England, as at Wells, to plant out his dignitaries in pleasant allotments around the cathedral rather than in cloistral seclusion. It may be that he projected the Cloister square, as at Wells, as part of his scheme, and that we may err in surmising that he found one there; but there are very definite indications of a usual Cistercian type of Cloister plan, and we can lay down on the lines of modern maps the Domus Conversorum, Refectory, Fraternity, Chapter-house, and, intervening between it and the south transept, actual record of the Prison in the usual place, surviving up to late times. However it may be, the Cloister square was assigned to the Vicars Choral and the Archdeacon of Dublin. The former had their Hall in the Fraternity of the normal plan. There they remained, and were visited by the Archbishop of Dublin in the seven-

teenth century. Behind it to the East, and just in the usual place in a Cistercian monastic plan, were the "Houses of Office," maintained until a late day, and known by the queer nickname of *Ballygorran*.¹ By it flowed the usual cleansing water-course, which followed the line of Mitre-alley. If you draw a line from this across the cathedral to Glendalough-lane you will find the line of this ancient water-course resumed. The course of this stream suggests the eastern limit of the Irish Church of St. Patrick de Insula.

Outside the cloistral square, Comyn desired to plant out his dignitaries in pleasant allotments, such as WELLS in the present day still exhibits a picture of. *Quantum mutatus* is St. Patrick's precinct of our time. Yet one can imagine these to have been pleasant places too, in the rural early days of St. Patrick's in the suburbs of Dublin.

I begin the perambulation of the church with the CHANCELLOR'S "OLD CASTLE AND MESSAGE," on the south side of the church. The plan indicates for us that, incorporated with an old castle, there stood an extended house of later date, with wings; its principal front overlooking what is more lately called the "Cabbage Garden," with uninterrupted stretch of view to the lovely Dublin hills.

North of the Chancellor, and between him and the Cathedral, the Dean had his place. The modern DEANERY does not stand on the site of that one known throughout the world where English literature is known. The house so identified with the strange domestic life of Jonathan Swift would appear to have stood on a plot of ground between the Dean's ground and the palace of St. Sepulchre, described as extending from St. Kevin's-street to the Archbishop's kitchen.

How often has this question of the locality been asked? It cannot be honestly answered that the more modern house—once burned and rebuilt—in which Dean Jellett just now resides, may be peopled in imagination with the shades of Swift and Mrs. Hester Johnson. That house, which Dublin and the cathedral might have preserved, and made to *pay* by the offerings of pilgrims of all lands, is clean gone, and sentiment is wasted by such pilgrims in trying to localize the scene of a last incident which has touched so many hearts, and in asking for those windows of the darkened Deanery through which the great Swift, failing and broken, watched the torch lights moving at midnight in the cathedral at the burial of ill-fated, injured Stella.

Next, moving north, across the GREEN CHURCH YARD, passing on the right hand the ARCHBISHOP'S PALACE OF ST. SEPULCHRE, where the lines of an old Manorial hall, with its ingle and cross screen of characteristic plan may still be traced, we come to the TREASURER'S HOUSE, at the east end of the cathedral, facing into St. Patrick's-close, and with a back yard only. At the time of Kendrick's survey, in 1753, the ancient castle having fallen into ruin, it was rebuilt, the lessee being Dr. John Lyon, the patient transcriber of the *Novum Registrum* of Christ-church. To this house Dr. Lyon seems to have clung throughout his laborious literary life in the last half of the last century, when its surroundings must have been mean and squalid enough. The maps record that he added to the house by building over a passage leading to the French Church. It is

¹ It may be called to mind in connexion with this nickname "*Ballygorran*," for the houses of office, that in like way their queer name at Christ-church was *Colfabus* and in Trinity College "the Muses" is a polite name known to generations.

remembered that the Lady Chapel, and Chapel of St. Stephen of the Cathedral, had been assigned to the French refugees, and under Dr. John Lyon's gateway they had the entry to their church.

Running eastward from the Treasurer's House was the range of the PETTY CANONS' HOUSES which were removed to widen Petty Canons' Lane on the north side into the present CANNON STREET, as the Corporation some time since intelligently wrote the name on its walls.

How this arrangement again recalls Wells and its Vicar's Close! The Petty Canons' Garden lay north of their houses. Next it, to the north and west, lay the CHANTOR'S MANSE AND ORCHARD. The Chantor must have been of importance in the community. He had a large assignment of garden and orchard ground lying north of his house. The back stream of the Poddle meandered through it, and it was doubtless once a green and pleasant place. Will it ever be so once more, and a cleansed Poddle uncovered meander through it again? May a revived precentor of the twentieth century, in residence at his Cathedral, take his ease therein? There is more hope here, as it may be seen that this site is being now cleared, and it may be hoped will be open space in a day not far distant.

West of the Chantor lay the MANSE OF THE ARCHDEACON OF GLENDA-LOUGH, opening to St. Patrick's-close on the south. His assignment of ground was moderate and the situation not an eligible one. It is to be presumed the Archdeacon of Glendalough did not rank high in order of importance. West of him lay a plot bounded by the Poddle on the west, and assigned on the maps to the "OECONOMY." In the south-west corner of this was the great entrance to the Cathedral precinct, St. Patrick's Gate. Malton's views seem to indicate its remains as existing in ruins in 1790, and from the record of the maps it seems to have been finally removed by the Wide Streets Commissioners in 1823. The veritable well of St. Patrick is localized by tradition as just to the north of it. The fortified precinct wall ran from the gateway across the west front of the Cathedral about 15 feet from it. In the seventeenth century there were houses between it and the church.

Outside the wall to the west, the PREBENDARY OF CLONMETHAN had a house and garden. This completes the circuit of the cathedral.

A dotted line around the precinct marks the ambit of the exclusive jurisdiction of the Liberty of St. Patrick's Close, jealously guarded against city interference, and this line is called on the maps "the course of the Lord Mayor's sword," meaning thereby the course to be observed when the Lord Mayor and citizens "rode the Franchises." I have an impression that the fortified enclosure on the south side ran along St. Kevin-street, and that there was part of the Liberty then without it. I have extended its boundary on the conjecture that the whole of the Vicars' ground—their property which Charles II. kindly made a present of to Viscount Ranelagh—and not a part only, lay within the Liberty.

Kendrick's maps of leaseholds made about 1750, lost to the cathedral and purchased lately in Mr. Evans' collection for Marsh's Library, are the basis of this map. They are accurate but fragmentary, and reduced to a uniform scale of 40 ft. to an inch, and fitted together they have internal evidence of constituting a most accurate survey. Rocque's graphic map corrected with the modern Ordnance Survey gives reliable data for filling up any hiatus. I have compared it with a copy of a more

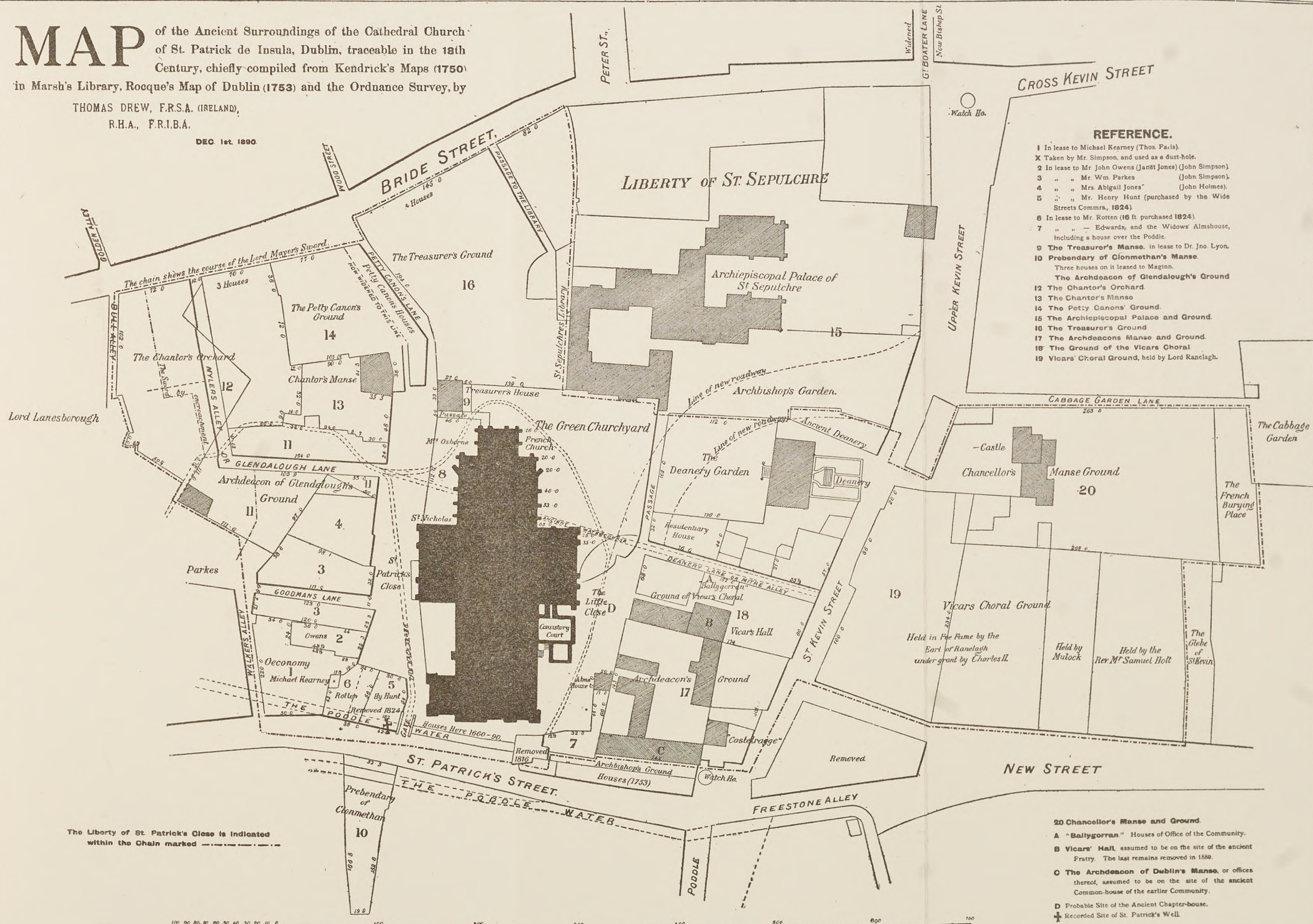
MAP

of the Ancient Surroundings of the Cathedral Church of St. Patrick de Insula, Dublin, traceable in the 18th Century, chiefly compiled from Kendrick's Maps (1750)

in Marsh's Library, Rocque's Map of Dublin (1753) and the Ordnance Survey, by

THOMAS DREW, F.R.S.A. (IRELAND),
R.H.A., F.R.I.B.A.

DEC 1st. 1890



REFERENCE.

- 1 In lease to Michael Kearney (Thos. Pais).
- X Taken by Mr. Simpson, and used as a dust-hole.
- 2 In lease to Mr. John Owens (Janet Jones) (John Simpson).
- 3 " " Mr. Wm. Parkes (John Simpson).
- 4 " " Mrs. Abigail Jones (John Holmes).
- 5 " " Mr. Henry Hunt (purchased by the Wide Streets Commrs, 1824).
- 6 In lease to Mr. Rotten (16 ft. purchased 1824).
- 7 " " Edwards, and the Widows' Almshouse, including a house over the Puddle.
- 8 The Treasurer's Manse, in lease to Dr. Jno. Lyon.
- 9 Prebendary of Clonmethan's Manse. Three houses on it leased to Maginn.
- The Archdeacon of Glendalough's Ground
- 12 The Chantor's Orchard
- 13 The Chantor's Manse
- 14 The Petty Canons' Ground.
- 15 The Archbishop's Palace and Ground.
- 16 The Treasurer's Ground
- 17 The Archdeacons Manse and Ground.
- 18 The Ground of the Vicars Choral
- 19 Vicars' Choral Ground, held by Lord Ranelagh.

20 Chancellor's Manse and Ground.

A "Ballygorman" Houses of Office of the Community.

B Vicars' Hall, assumed to be on the site of the ancient Fraternity. The last remains removed in 1880.

C The Archdeacon of Dublin's Manse, or offices thereof, assumed to be on the site of the ancient Common-house of the earlier Community.

D Probable Site of the Ancient Chapter-house.

† Recorded Site of St. Patrick's Well.

The Liberty of St. Patrick's Close is indicated within the Chain marked - - - - -

SCALE: FEET TO AN INCH

ancient map, of date of 1823, possessed by the Rev. Christopher M'Cready, which corroborates its accuracy in some particulars. In an older terrier of grants and leases in his possession also, I have found no new information save of the grants of vaults, three in number, within the church. I presume they are there still. To the Earl of Corke.—N. W. arch of the choir extending 3½ ft. into the choir, 1630. Hon. Edward Worth, 2nd Baron of the Exchequer.—Third arch westward, S. side of choir, 1652. Earl of Ranelagh.—Second arch westward, N. side of choir, 1679.

Appended are extracts from Mason's "History of St. Patrick's," which bear upon the surroundings. It may be asked how these pleasant places came to be abandoned, and "in a manner lying wast" in Charles the II's time. It is to be remembered that St. Patrick's was in the suburbs of Dublin, and that Stanihurst tells us of dwellers in the suburbs even under the very wall of the castle in George's-lane, where Messrs. Pim, Brothers, & Co. limited, now pursue peaceful trade, that "being so daily and hourly molested and preied by their prowling mountain neighbours, were forced to suffer their buildings to fall into decay, and embayed themselves within the City walls."

APPENDIX.

EXCERPTA FROM MASON'S "HISTORY" RELATING TO ST. PATRICK'S PRECINCT.

"Ecccl. Cath. Divi Patricii divisa est a ceteris suburbiis et muro proprio vallata, cujus amplissimo ambitu habentur *Palatium Archiepiscopi*, nec non sepeales *domus Decani*, *Dignitatorium*, *Prebendariorum Parvorum Canonicorum*, *Vicariorum choralium et choristarum*."

Duadij Loftus descriptio Civ. Dub. 1685.—MS.

Adjoining to the south wall of the west isle stood the *Bishop's Court*, erected early in the last century for the decision of spiritual causes, and a little more westerly of the church the *Free School* of the diocese.

The consistory court was held in the cathedral so early as 1277. Alan likewise mentions its existence here in 1570. A stone fixed in the wall, near the north-west corner, at once determines the ancient site of this court, and the period of its removal from thence. The inscription is as follows:—

"In hac Area
Olim habebatur Curia
Metropolitica Dublin et
de hinc translata ad Fuit
Ædificium positum juxta
Parietem Meridionalem
Navis hujus Ecclesiæ A.D.
1724."

Some appearance of an ancient chapel was discovered at the end of the north aisle [transept] in 1816.

Alan mentions another (?) chapel. He calls it—*Capellam quam magister Weli de Fferys aliter Ffernys nuper construi in parvo cemetorio*. About 1302. Dedicated to St. Laurence.

Archbishop Comyn granted "Eight void spaces about the cemetery."

Archbishop Narcissus Marsh built the Library, to which was annexed a convenient court and garden. He obtained from the Dean and Chapter a passage to the South Close.

Hospital, or alms-house, of Dean Aleyn. For an account of this Hospital, see "Annals of St. Patrick's Cathedral, A.D. 1505."

Archbishop John Comin, Founder, held out very ample encouragement to the Canons to build upon the ground he had allotted to them.

The division, as traced upon the map, has obtained from very ancient times. The several Dignitaries, Prebendaries, Canons, and Vicars have (1820) long since deserted their ancient residences, and demised the site of their ancient habitation to various tenants. The Dean alone has a dwelling within the Close.

4 Edward VI. Cathedral appropriated to the Courts of Law, and Manses of the Canons granted to officers of the Courts.

Inquisition of 1546 sets forth *nineteen* houses occupied by Dean, Canons, &c.

The corner house of Mitre-alley, called the *Residentiary House*.

1676. Waste plot demised to Denny Muschamp, containing 80 feet in length, from the churchyard in Kevin-street, and 21 feet in breadth, from the Archbishop's Kitchen on the East, to that portion of the ground which was leased to Alderman Peter Wybrants and Alderman Robert Arundel. Lease mentions that the Dean's house formerly stood thereon.—Min. of Chapter.

To the West of the Dean's portion, in the South Cloister, stood the College of the Vicars' Choral. Some vestige of its ruin may still (1820) be traced.¹ It consisted, in 1546, of a Hall, Kitchen, and sixteen bed-chambers, with other necessary edifices. Converted by Edward VI. into a Grammar School. Shortly after restored to its ancient proprietors.

In 1615 vicars were resident in their college.

College had a larger proportion of land than any other portion of the community; a considerable portion was conveyed by the Charter of 16th Charles I. to the Viscount Ranelagh in fee-farm.

The south-east part of the churchyard is still called the Vicars' Bawn.

The condition of the surroundings of the cathedral after the Commonwealth is well given in the preamble to the Act, 17th and 18th Chas. II., cap. 14, which is as follows:—

"Whereas several pieces of ground, now in a manner lying wast, commonly known and reported the yards and gardens belonging unto the houses of the Precentor, otherwise called the Chaunter, and the Treasurer of the Cathedral Church of St. Patrick's, Dublin, and abutting on the street, commonly called St. Bride-street, within the suburbs of the said city of Dublin; which said street, although already built and paved on

¹ Remains removed, 1839.—T. D.

the east side, is become very noysome and offensive to his Majesty's Subjects that are frequently passengers through the same, by reason the other side thereof adjoining to the yards and gardens of the said Precentor and Treasurer is not built or paved, or having convenient passage for water or common shoare, which is now a very great and apparent annoyance; and whereas there is a like parcel of ground known and reported the yard and garden belonging to the Archdeacon of Dublin, lying and being on the Poddle, a place unprofitable to the church, and offensive to the neighbouring inhabitants and unto passengers that way; for the future prevention thereof, and for the improving the revenues of the Precentorship, Treasurership, and Archdeaconship, and also for beautifying that part of the suburbs of the city of Dublin, and amending the streets and highways, and encouraging of such as may take leases of any part of the said yards and gardens, *be it enacted," &c.*

Under the above Act the Archdeacon, Precentor, and Treasurer were empowered (17 & 18 Charles II., cap. 14) to grant leases of their yards and gardens within the Close.

VICARS' HALL.—1675. Vicars demised three messuages and tenements within the Vicars' College, and also the place where the Vicars' Hall formerly stood. The said space where the Hall stood is described as being *south of the said tenements (60 ft. distant from the Close, and north of the Vicars' Garden—its length, 33 ft., and breadth, 32 ft.).*

1660. Vicars leased a messuage adjoining the garden or plot called the Vicars' College (with free liberty, egress and regress to walk at all reasonable hours in said garden). Memorandum states "that all ways and passages accustomed leading to the house or office commonly called *Ballygorran*, and to the well belonging to the college, &c., are excepted and reserved to the Vicars Choral.

ARCHDEACON OF DUBLIN'S MANSE.—East of the Vicars' Hall. 1546, described as a messuage garden, a Tower called Castelragge, and other edifices, value xl s.; 1720, demised for £30 per annum.

CHANCELLOR'S MANSE.—South of cathedral at some distance; ruins visible (1820). 1546, described as a Messuage, or Castle, with garden or orchard lying without the precincts, and the parish of St. Kevin. 1st Edward VI., leased to John Allen.

TREASURER'S MANSE.—Ruins still visible (1820) near the north-west [east] angle of the cathedral. At the Inquisition of 1546, consisting of one messuage, three gardens, one orchard and one tower, worth per annum xl s. Edward Staples, Bishop of Meath, Judge of the Court of Faculty, and one of the Commissioners for receiving the surrender of the Cathedral, had a lease, 1st Edward VI., for 21 years at 40s. 1656, Leased by Trustees of Trinity College to Dr. John Foy at £10. Treasurer's orchard lay without the Dean's Liberty on the opposite side of Bride-street. In 1753 this manse being in ruins was leased for forty years [to Dr. John Lyon].

ARCHDEACON OF GLENDALOUGH'S MANSE.—In 1546, consisting of Manse, Garden, and Orchard, leased, 1st Edward VI., at 32s. to Mr. William Norton.

HALL OF THE MINOR CANONS.—In the North Close. In 1546 a castle with divers bed-chambers, and other edifices with one garden and appurtenances, value 53s. 4d. yearly. In 1660, the Minor Canons' Hall demised to Francis Spring at £16. In 1664 two other houses in Petty Canons' Close, demised to Thomas Chavenor, sword-bearer, at £6. Minor canons and choristers visited in their hall by the dean until January 7th, 1683.

CHANTOR'S MANSE.—With garden and orchard, valued, 1546, at 40s. Garden and orchard, leased to Robert Bath at that rent. Leased, 1660, to Gilbert Nicholson at £8. Covenant to build houses of brick and stone, and three storeys high to the street, of like form with Peltonys, and to do suit and service to the Dean, and pay proportion of taxes imposed in the Close. In 1701, being ruinous and not yielding since the late troubles £5 per annum, Samuel Synge, precentor, rebuilt, added, and set same to tenants at £74 16s.

PREBENDARY OF CLONMETHAN'S MANSE.—Garden and appurtenances, outside the precinct, and the parish of St. Nicholas, value 30s. in 1546.

SCHOOL-HOUSE AND SCHOOL-HOUSE YARD.—South side of the church, in the angle between the South Transept and S. W. Aisle. In the beginning of the 18th Century Diocesan School removed to St. Michael-le-pole in Ship [Sheep] street.

POOR-HOUSE.—In 1660, one part of the Vicars' land leased to Viscount Ranelagh.

GATES.—Cathedral had three entrances: North, called St. Nicholas Gate; South, Paul's Gate; West, Patrick's Gate.

FRESH FACTS ABOUT PREHISTORIC POTTERY.

BY REV. GEORGE R. BUICK, A.M., M.R.I.A., FELLOW.

SIR THOMAS BROWNE, in the Epistle dedicatory to his *Hydriotaphia, or Urn Burial*, describes the vessels round which he groups his quaint and eloquent musings as "*sad and sepulchral pitchers which have no joyful voices.*" I cannot say that my experience altogether coincides with his. At any rate, I have recently come across a number of somewhat similar vessels which have afforded me not alone profitable information but real pleasure. I write this Paper in the hope that others may share both in the profit and in the pleasure.

(1). (a) The urn to which I would first direct attention is one which came into my possession on the 17th of March, 1888. It was discovered by a farmer named John Mooney, at Shamrock Hill, in the townland of Gortrighy, near Rasharkin, Co. Antrim. He came upon it whilst ploughing the field immediately to the west of his dwelling-house. The plough-share scraped the bottom of the urn, and laid it bare. Noticing "the crockery," to use his own language, he stopped his work to see what it was: he soon found he had to do with a vessel bottom upwards, and of considerable size. Procuring a spade he dug it out carefully. As there was nothing round it but boulder clay—no protecting cist and no stones of any kind—this was easily done. There remained behind a deposit of burnt bones and ashes, and, strange to say, along with these an antique glass bottle. He took the urn and bottle into the house, and thought little more about them. A few days afterwards a hawker belonging to the neighbourhood, Charles O'Neill by name, hearing of the finds, went to see them. He had the good sense to examine and dig about the place from which they had been taken. He also secured as large a quantity of the ashes as he could conveniently gather together, and on spreading this out for further examination he found a small piece of bronze. He then bought the urn for a trifle, and putting into it the ashes, a few fragments of burnt bone, and the piece of bronze—but not the glass bottle, which Mooney refused to part with—brought the lot to Cullybackey, confident I would take it off his hands at a price which would repay him for his outlay and trouble. I bought the whole at once, and thus became possessor of what I have reason to believe is *the largest burial urn of the bronze period yet discovered in Ireland*. It is 19 inches high, 13 inches wide across the mouth; and altogether a most magnificent specimen of the fictile art of our Pagan predecessors. The lower part is flowerpot-shaped to a height of 7 inches. Here, it attains its greatest width, measuring 3 feet 8 inches in circumference. This width it maintains pretty nearly till within about 4 inches from the top, when it begins to narrow slightly so that at the lip its circumference measures $2\frac{1}{2}$ inches less than at the widest part.

It is formed of a fine paste, fairly well burned, and showing little, if any, trace of admixture with sand or particles of pounded stone. Near the spot where it was found there is abundance of fine diatomaceous earth admirably adapted for all the purposes of the potter's art, being tenacious, free from stones, and not requiring much in the way of foreign material

to make it stand the firing. In all likelihood it was moulded of this silicious clay.

The decoration is simple but effective (see Plate I., fig. 1). It consists of an ornamental band, made up of impressed lines seemingly of twisted cord, though, as will be seen immediately, I do not think they have been made in this way, and arranged in opposing triangles, apex to apex, with plain lozenge-shaped spaces between. The triangles are filled in with parallel lines, sometimes four in number, sometimes six. As a rule, they run in the same direction, but in three out of the twenty-four triangles the direction is reversed. Being made on a large bold scale they are well fitted to throw light on the method by which they were originally produced. A glance is sufficient to show that they cannot have been formed by a twisted cord; nor could they have been impressed on the plastic clay by anything in the shape of a pin of bone or wood having a fine cord or thread carefully and closely wound round it. They occasionally bend as if to suit the humour of the potter or the exigencies of the pattern, and this in a manner which precludes altogether the use of such a tool. Had an instrument of this kind been employed the lines must necessarily have been perfectly straight, or, if curved at all, precisely similar in extent of curvature. In this case it is not easy to see how the shorter lines which fill up the several triangles could have been kept from occasionally crossing over or cutting in upon the longer lines which were impressed before them. There is no trace of such crossing over. The shorter line begins sharp at the edge of the longer line which bounds it, or at a short distance from it, and ends in the same way, showing clearly that whatever kind of tool was employed it could easily be made to stop sharp at the will of the operator. A further noticeable feature is the absence of any break in the line itself or any overlapping such as would be likely to occur from the use of a rigid stamp of definite length, even when the greatest possible care was taken by the manipulator. I can find no break in any of the lines. Neither can I perceive anywhere a trace of overlapping. The line, however long, runs on continuously. It never shows as if a stop had taken place, and then a fresh start made. For these and other reasons, I have come to the conclusion, that the tool used in this instance, at least, was a small, thin, circular disc, probably of wood, and finely toothed all round the edge. Such a tool, alone, seems capable of producing the impressed ornamental lines as they actually exist upon the urn.

The band, made up of these lines, in the manner already described, is $3\frac{1}{2}$ inches broad, and begins $3\frac{1}{2}$ inches below the edge of the rim. In design it is simple in the extreme, yet it indicates both genuine taste and true artistic feeling. In these respects it does full justice to the Irish art-mind by which it was conceived.

In addition to this band, there is the further feature so common in large cinerary urns of a moulding repeated twice, and passing round the vessel below the band. This moulding looks as if it had been formed by drawing the point of the forefinger edgewise round the urn, whilst the clay was still moist, thus leaving an indented circle margined on each side by a small moulding in relief. One of these circles is immediately beneath the ornamented band; the other is four inches lower down. A third circle precisely similar runs close above the band, and serves as a finish to it on the upper side. All these mouldings appear to have been made

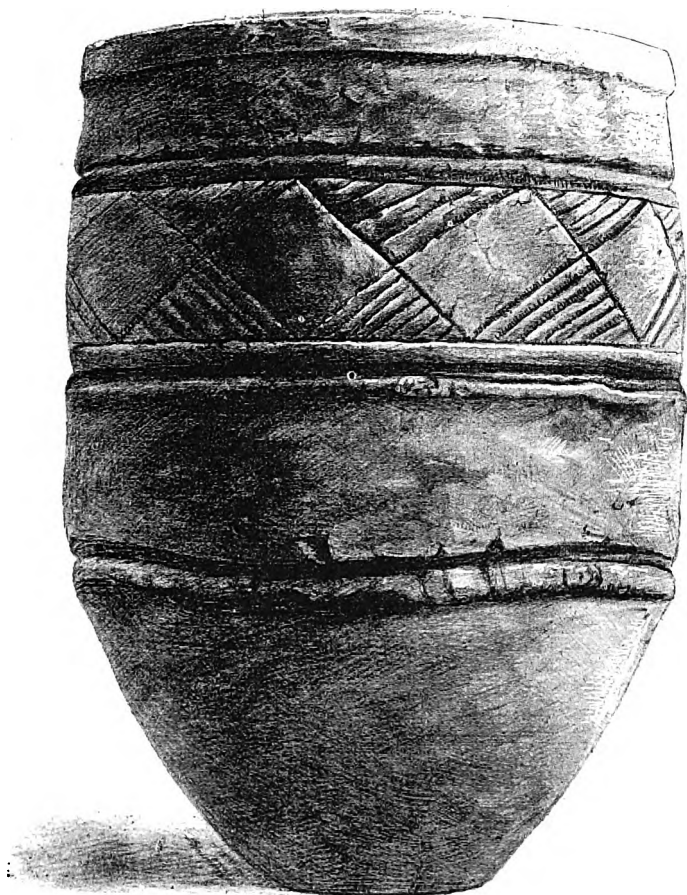


Fig 1

BURIAL URN FOUND AT GORTRIGHY, NEAR RASHARKIN, CO. ANTRIM.
19 inches in height.

before the band itself, and evidently served to guide the maker in the formation of it.

There is no attempt at decoration about the lip either inside or outside. The rim is three-quarters of an inch broad, and stands out boldly as will be seen by a reference to the illustration. The bottom is flat, and is 6 inches in diameter. Of course, there is no trace of the urn having been made on the wheel. In colour it is lightish-red; so the air must have had free access to it during the process by which it was fired. When touched by the plough at the time of its discovery a small portion was broken off the bottom. This has been replaced, and with the exception of a couple of slight cracks at one side, the vessel is perfect. I have examined carefully all the urns in the British Museum, the Museum of the Royal Irish Academy, and the Museum of Antiquities, Edinburgh, but I have seen no finer urn, taking size, boldness, flow of ornamentation, and the entire proportions all into consideration. I am proud to own it, and prouder still, as an Antrim man, of the fact, that it was designed and fashioned by an Antrim artificer in times which not a few decry as barbarous.

(b) The piece of bronze found with it is all that remains of the knife-blade, or dagger, so frequently found associated with burials of the kind to which the urn belongs. It is almost two inches long, and fully half an inch broad. It is highly patinated, and rivals malachite in colour. It has a slight but distinct ridge along its entire length. There is nothing about it to indicate whether the knife of which it is part was triangular, oval, or disc-shaped. Judging from the midrib, however, it was probably oval, and secured to its handle by a tang. I am also disposed to think that it had not seen the fire, but was inserted along with the other contents of the urn after cremation had taken place. I do not think the patina on its surface would have been so beautifully smooth and polished as it is had the blade been burned in the funeral pyre. I may add there is no trace on the piece remaining of any decoration, such as lines in relief or engraved patterns.

(c) The glass bottle remains to be described. It is of a form common enough about two hundred years ago.¹ It wants a little piece at the neck, but is otherwise whole. It is made of dark green glass, which is perfectly black by reflected light, and has gone through a good deal of "wear and tear," judging by the manner in which it is scratched all over the surface. It is 6 inches wide and 5 high, and has the usual deep depression on the bottom.

¹ To make sure of being correct in this statement, I sent the bottle for examination to A. W. Franks, Esq., of the British Museum. He has kindly favoured me with the following reply:—

"BRITISH MUSEUM, LONDON,
"December 10, 1890.

"DEAR SIR—The bottle is certainly not older than the 17th century, and may be even more recent, as I think I have seen one with Dean Swift's name on it. Its presence must therefore be accidental, unless to be explained as you suggest. The urn is a very fine one, and I congratulate you on its possession. Our tallest Irish urn only measures 12 inches, but our tallest English one 20½ inches.

"Yours faithfully,

"AUGUSTUS W. FRANKS."

I think there can be no doubt whatever that it was found by Mooney *underneath* the urn. Soon after procuring the latter I visited the spot, and made minute inquiries. Unfortunately, by that time John Mooney was dead. He had been killed in his own stable by a kick of his horse about a fortnight after the discovery took place. Not a few of his neighbours attributed this sudden and startling occurrence to his having meddled with the urn; and some even of his own household objected to my getting the bottle when I sought to secure it, on the ground that "the bad luck" came through allowing the urn to be taken off the farm. But though when I went to make inquiries poor Mooney was no more, his sister, son, and servant, all of whom had been present at the "digging out," were forthcoming. All of them were certain the bottle was underneath the urn, *not close beside it, but below it, along with the ashes and fragments of bone*. I see no reason to discredit their testimony. Accepting it then as correct, the question at once presents itself, how did it get there? Clearly, it is no part of the original interment. I can only suggest a possible answer to the question. The urn, and the deposit originally underneath it, had been discovered by someone else long before Mooney came upon them. But this person, having a superstitious dread of after consequences through meddling with what was in his estimation "uncanny," reinterred the whole just as he found them, taking at the same time the precaution of placing along with them a bottle containing holy water, oil, or something else regarded as a means potent enough to render witchcraft or fairy-craft, or any similar baneful influence powerless to do him and his an injury. Bottles put to this use are often found buried even in consecrated ground in England, and Stephens of Copenhagen says they are not uncommon in Denmark.

(2). Another specimen of prehistoric pottery deserving of notice is also in my possession. It is of the kind generally known as *food vessels*, and is a perfect bowl in shape (see Plate II., fig. 2). It was found several years ago at Cumber Clady in the county of Derry. It was bought from a dealer by Mr. George Raphael of Galgorm House, Ballymena, who kindly gave it to me. It is $3\frac{1}{2}$ inches high, and $5\frac{1}{2}$ inches wide across the mouth. At its widest part it measures $6\frac{1}{2}$ inches. It is of a dark brown colour, firm, heavy in make, and beautifully decorated over its entire surface. The under part is more globular in shape than any Irish urn of a similar sort I have yet seen. A circular depression two inches in diameter forms the bottom. This depression is almost uniform throughout in depth, and is extremely shallow, just enough to make a decided hollow base and nothing more. Round its edge a series of triangular markings have been made by pressing the flat point of some thin trowel-shaped instrument into the clay. This makes the slightly hollow base star-shaped, the star having eleven points. Outside this star run four concentric circles, which have been scored in by a pointed tool. One can see the places where the tool ran out before quite completing the circle. After the circles comes another series of triangular depressions going all round the vessel; deep at the apexes, and shallowing off at the bases, which are formed by the outer of the four concentric circles. An inch above this is another series of depressions, also going all round the urn, the two series enclosing an elevated band, which is completely filled with lines of twisted-cord markings, running at right angles to the concentric circles. Next come three shallow concentric circles made in the same way as the four

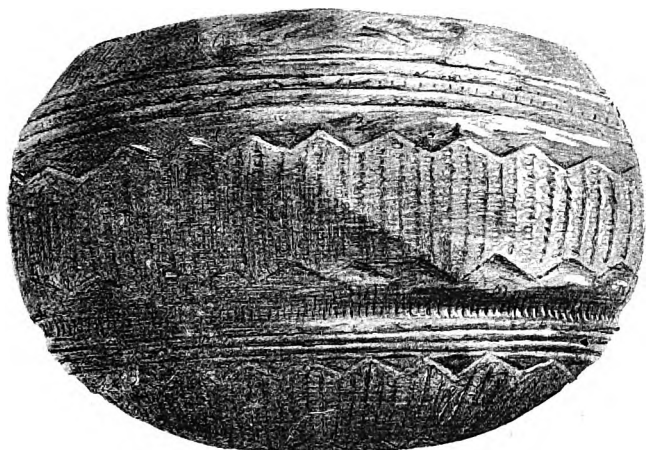


Fig 2



Fig 3

BURIAL URN FOUND NEAR CUMBER-CLADY, CO. DERRY.

Fig. 2.—Side view. Fig. 3.—View of base.

enclosing the base. Above these is a hollow moulding formed by drawing the finger lightly round the vessel. This hollow in turn is indented all over, as if the nail of the thumb had been pressed at short intervals into the clay. Then comes a decorated band in relief, in all respects identical with the one just described as between the two series of concentric circles; and finally four more circles scored in as the others, and reaching to within half an inch of the top (Plate II., fig. 3).

It will be perceived from this description, as well as from the illustrations, that the ornamentation is most elaborate. It has not, indeed, the severe simplicity which characterizes the larger urn, but for artistic treatment and deftness of workmanship, it is more than its rival.

It is rare to find a food vessel, as this undoubtedly is, so broad in proportion to the height. Usually the urn of this type is about as wide as it is high. And not seldom it tapers gradually from the wide mouth, which is a characteristic of the class, to a narrow base. The other extreme form is no less rare in Ireland. The drinking cup, the whole exterior of which is covered with decoration, but which is much taller in proportion to the width than the ordinary food vessel, is seldom met with. So far as I know there is only one recorded instance of its having been found. A writer in the *Dublin Penny Journal* (vol. i., p. 108) describes two from a cairn at Mountstewart, Co. Down, and gives illustrations of them. They resemble the one figured by Llewellynn Jewitt, in his "Half-hours among some English Antiquities," p. 89, fig. 119. Besides these, I know of no others. In all the Irish collections with which I am acquainted, there is not a single specimen. The almost entire absence of this type—a type so abundant in England, and also not uncommon in Scotland—is certainly remarkable. I am at a loss to account for it. Can it be due to some racial difference? Or, are we to look for the answer in some peculiarity of religious belief?

It should be mentioned that the urn under consideration was found along with several others. One of these accompanied it to Ballymena, and is still its close companion. It is of the typical form just mentioned, but on a diminutive scale, being only $2\frac{1}{2}$ inches in height. The base is 2 inches in diameter; the mouth is $3\frac{1}{2}$ inches across, measuring from one side of the outer circumference of the rim to the other. This rim itself is five-eighths of an inch broad, and dips, though but slightly, inwards to the neck, which is $2\frac{1}{2}$ inches wide. It is the only part decorated. A series of small punctures runs all round it on the inner side. These have been made by means of a piece of straw or other hollow stalk of some species of grass, the end of which was pressed down in the middle of the soft rim, leaving a tiny circle indented, with a slight elevation in the centre. The urn is heavy for its size, very strong, and well burned. It is a reddish-gray colour, and has on one side an incrustation of carbonate of lime, which has been roughly and irregularly deposited. It was found within a much larger urn, which was allowed to go to pieces, and eventually disappear altogether. In both, I am told, were ashes and fragments of burnt bone. Some antiquarians would call it an *Immolation Urn*. Their idea is that when a mother with a new-born child happened to die, the child was sacrificed and cremated at the same time as the parent. Others would call it an *Incense Cup*, under the impression that it was employed to carry the sacred fire needed to light the funeral pile. I see no reason to regard it as anything save a

small urn intended to hold the ashes of an infant which happened to die, let us charitably suppose, from natural causes at the same time as its mother died. This view accords better with all the facts of the case than either of the others.

(3). Still keeping to urns of the food-vessel type, I would here note a remarkable find of two together which was recently made near Portrush, Co. Antrim. In the spring of the present year, when Mr. Reid, a farmer who lives close to the ruins of the old church of Ballywillan, was making ready a field adjoining the church for crop, his men came on a large flat stone. They were ordered to remove it. On doing so, it was found to be the cover of a small cist, about 18 inches long and 12 inches broad, formed of common land stones. Inside the chamber were two small urns, *one on the top of the other*. Mr. Reid secured both in good condition, and sold them to the Rev. Canon John Grainger, D.D., in whose possession they now are, and through whose courtesy and kindness I am permitted to describe them. The larger of the two is $4\frac{1}{2}$ inches high, $5\frac{3}{4}$ inches across at the shoulder, 5 inches across at the mouth, and $2\frac{3}{4}$ inches in diameter at the base. It stood, when discovered, upright on this base, and with the smaller urn inverted upon it so as to form a cover or lid. This smaller vessel is $3\frac{3}{4}$ inches in height, $5\frac{3}{4}$ inches in diameter at the mouth, and $2\frac{1}{4}$ inches at the base. Both are richly ornamented. A glance at Plate III., fig. 1, will convey a better idea of their general appearance and great beauty than the most detailed description. The find is certainly unique in its way. No doubt urns with covers have occasionally been met with. Dr. Anderson, in his "Scotland in Pagan Times" (Bronze and Stone Ages), records the finding of one at Genoch, in Ayrshire (see p. 45). It is small, 3 inches in height, and the same across the mouth. "Its lid, or cover, is a flat, circular disc of clay, $3\frac{1}{2}$ inches in diameter, thoroughly burnt, and perforated by a small hole in the centre." Both were found within a larger urn, and the lid was in its place.

There is also a small urn with a cover to it in the Museum of the Royal Irish Academy. It came, I understand, from Wicklow. It has a somewhat heavy rim for its size. Round the body, half-way between the top and bottom, runs a slight moulding, on which are placed at intervals a number of knobs. The cover is thick and heavy, somewhat conical in shape, and with two longitudinal depressions near the top, one on each side, which serve as ears by which to lift it.

In both these instances the covers have been specially made for the urns. As such they have a character of their own. In the case of the Ballywillan find, however, one urn is made to do duty as a cover for the other, after the manner in which a careful housewife or cook will sometimes invert an empty bowl or plate over a similar bowl or plate containing food which she wishes to preserve against a future occasion. It occurs to me that this use of a cover on a prehistoric food-vessel indicates a comparatively late stage in the particular cult of which it is the outcome. The urn with a lid in the collection of the Royal Irish Academy appears to me to belong to a period somewhat in advance of that to which the average prehistoric urn belongs. It is altogether better made; and somehow or other, though it is difficult to describe the difference exactly, it has a newer look—a look as if it came much nearer to the ware of mediæval times, though still at a great distance from it, than to the

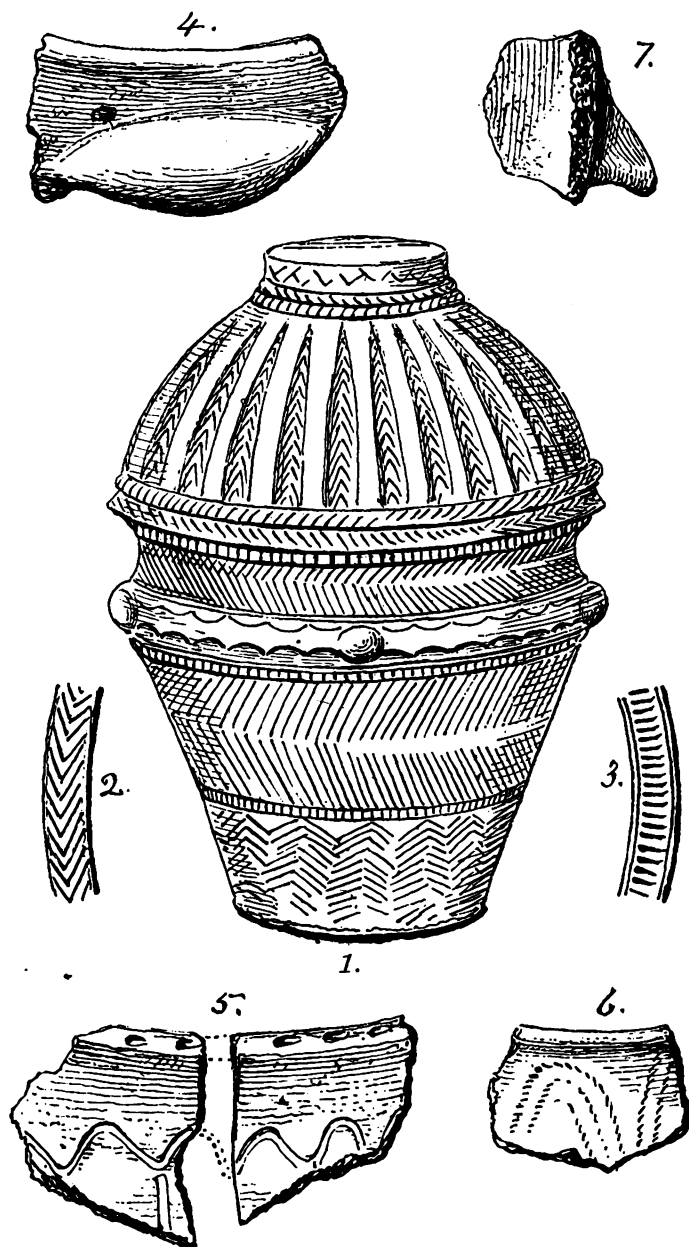


Fig. 1.—Two Burial Urns from Ballywillan, Co. Antrim; the one forming a cover, or lid, to the other.

Figs. 2, and 3.—Ornamentation on the lips of the Urns.

Figs. 4 and 7.—Ear of Vessel from Prehistoric sites, Dundrum, Co. Down.
Front and side view.

Fig. 5.—Fragment of Pottery from Grangemore, near Castlerock, Co. Derry.

Fig. 6.—Fragment of Pottery from Portstewart, Co. Derry.

cinerary ware of the Bronze Age proper. Besides, approaching the subject from the opposite direction, it is not without significance that we first meet with earthenware covers or lids for earthenware vessels in the crannogs of the Iron Period, as for instance at Lough Eyes, near Lisbellaw, Co. Fermanagh. The vessels, in this case, are not indeed of the same sort, or intended to serve the same purpose; they are domestic utensils, not burial urns; but they have earthenware covers, an addition to vases of this description altogether unknown until the period to which this particular crannog belongs. These facts in themselves may not be worth much, still one who is at all familiar with the subject can scarcely resist deducing from them the conclusion that the particular age in which covers to urns were occasionally used in connexion with burial rites, was within measurable distance of the early Iron Period, if not actually within it.

(4). Another find, also lately made, is worth recording. It is that of a vessel, *with ears for lifting it by*, from the prehistoric hut sites in the sand-dunes near Dundrum, Co. Down. In the beginning of last September, in company with the Rev. L. Hassé, the Rev. A. T. Kirkpatrick, and Mr. William James Knowles, I paid a visit to these well-known sites, and had the good fortune to be the discoverer of it; or, perhaps I should say to be strictly accurate, of the greater portion of it. For, as might be expected, it had long before been broken in pieces. The portions which first attracted my attention were partially imbedded in an old surface layer—it could not well be called *black*, but it certainly was *brown*—which had been laid bare through the action of the wind. These fragments were found on examination to fit into one another, and when so fitted to form the greater part of the rim of a vessel or urn 7 inches wide across the mouth. A careful search about the place where these fragments were found, brought a large number of other bits of the same vessel to light. I have since succeeded in fitting several of these together, so that, although many portions are still missing, I have been able to form a pretty correct idea of both the size and shape of the urn before it was broken. It must have been at least as high as it is wide across the mouth; and it may have been two or three inches higher than even this estimate would make it. No portion of the base has been recovered, so it is impossible to be exact; but taking the curves of the parts actually restored as guides the size must have been within these limits.

The ears, for which it is specially remarkable, project from the rim or neck. Measured along the line of attachment each is three inches in length, and stands out fully an inch from the side. The base, or part which is caught by the fingers, is two inches from the lip. Both ears were found. One of them had become partially detached from the rim, showing plainly that the potter had moulded the vessel first without such appendages, and then before it had time to dry attached the ears. The pottery itself is in no way distinguishable either in make or appearance from that of the generality of ordinary burial urns, ornamentation by impressed lines or otherwise being of course left out of consideration.

But whether or not this particular vessel was ever associated with an interment I cannot undertake to say. For anything to the contrary that is to be learned from itself it may have served some domestic purpose,

and when the surroundings are fully considered the probability becomes almost, if not altogether, a certainty.

I give a figure of the urn as restored, and also one of a fragment as found with the ear attached (see Plate IV., fig. 4, and Plate III., figs. 4 and 7).

(5). A brief reference to the prehistoric pottery met with among the sandhills along the coasts of Antrim and Derry may fittingly conclude this Paper. I have given it no little attention. For at least twelve years I have, from time to time, as my other engagements permitted, made careful and systematic diggings in "the black layer" at Grangemore, Portstewart, and White Park Bay, Ballintoy. I have in this way got together one of the largest collections of pottery from these places yet made by any one person. I have dug out many of the fragments which I possess with my own hands, and I have examined them and the others derived from the surface again and again with minutest care. I have besides attempted many restorations, and in this way also learned much about the original vessels of which they are the interesting remainders. On these grounds I claim the right to say a few words about this particular pottery. It is of two kinds: one identical in all respects with that of the burial urns; the other thicker, coarser, and as a rule undecorated. An examination of several hundred fragments of this latter sort revealed the fact that the vessels of which they were portions were themselves, in turn, divisible into two classes. I found this out in this way. Drawing a number of concentric circles on a large sheet of paper I observed that by placing a fragment, say of a rim, upon them in succession, I could easily get the particular circle of which the fragment's own curve formed an arc. The diameter of this circle gave me the width across the mouth of the vessel to which the portion applied belonged. In several instances this proved to be as much as 16 inches; in other cases it was 14; in others again, 12; and so on down to 9 inches. Having in this way dealt with the rims, I turned next to the bottoms and measured them. In all cases they were flat, and in some cases they were as much as $1\frac{1}{4}$ and $1\frac{1}{2}$ inch in thickness. They ranged from 5 inches up to $7\frac{1}{2}$ in diameter, the majority being exactly six inches. Several of these fragments of bottoms have portions of the side still attached to them. These pieces of the side stand so as to form either a right angle with the base, or an angle of 145° interior measurement. On making a number of restorations from these measurements I found that some of the vessels assumed the shape of an ordinary milk crock, whilst others took that of the common milk pan. The figures 5 and 6 on Plate IV. come, I think, as near the forms of the original vessels as it is possible to come. The persistence of these forms down to the present time is both interesting and instructive.

No fragment of these primitive crocks and pans shows the least trace of either wheel or glaze. Some of them, as Mr. Hassé has noted, present appearances which would indicate that the vessels were first roughly made, and then when partially dry coated or smeared over with a thin layer of an extremely fine paste to make them less porous and give them a finish. I think the saddle-querns and rubbing-stones found along with the pottery were used in the preparation of this paste. I am of the opinion, too, that the pieces of well-rubbed hæmatite often met with in the same association furnished colouring-matter for this secondary paste. I have a saddle-quern of basalt which I brought from White Park Bay; and it shows a decided stain of red on the hollow face where I conceive



Fig. 4.—Restoration of Vessel, with ears for lifting it by, from Dundrum, Co. Down.

Figs. 5, 6, and 7.—Restorations of Vessels from fragments found at White Park Bay, near Ballintoy, Co. Antrim.

the grinding of the paste was done. The presence of scraped hæmatite and ochre in the black layer is thus easily and naturally accounted for.

It seems to me this supposition is much nearer the truth than that which would find the *raison d'être* in the paintbox of a naked or semi-naked savage.

The other kind of pottery found in the sandhills—I refer only to that obtained from the black layer—is of the burial-urn type (see Plate IV., fig. 7). It differs in several important respects from the kind just described; still there are points of contact between the two. For one thing, fragments of both kinds are found together. For another, none of the hundreds of pieces in my collection taken direct from the black layer, both sorts included, shows any trace of having been regularly, or even occasionally, used over a fire. In this respect the pottery under consideration differs noticeably from that of the crannogs. Much of this latter has a thick firm layer of sooty matter on the external surface indicative of the use to which the utensil was put. It must have been constantly on the fire. Strange to say, there is no deposit such as this on the *outer* surface of the fragments from the sandhills. And, what is stranger still, there is a black deposit like it, though not so scaly or tenacious, yet undoubtedly sooty on the inner surface of ninety out of every one hundred specimens. This black deposit adheres to the interior surface of the urn fragments as well as to that of the others. To whatever use, then, the one class of vessels was put the other class was also put. Now, this use cannot have been in any way associated with burial customs. The crock and pan-shaped vessels are unmistakably domestic, and the fragments of these and of the urn-shaped vessels are all alike found in what are admittedly kitchen-middens. If the latter are burial-urns how came their remnants to be in the middens? Is it replied, “they were introduced by a later race who buried them in the sand”? Those who give this answer must account satisfactorily for two facts, at least, before they can hope that others will accept it. They must explain how it comes that no trace of a genuine, undoubted interment has yet been met with in or below the black layer at any one of the many sites as yet examined. And they must tell us how it is that pieces of the same vessel are to be met with at distances far apart in the same, hitherto undisturbed, refuse heap. Till these two facts are fully reckoned with, I, for one, will refuse to believe that any of the fragments of pottery found at Grangemore, Portstewart, and White Park Bay, belong to burial urns or were in any way, directly or indirectly, associated with interments. They must have served domestic ends.

This conclusion helps to answer the question—To what precise period are we to assign the first settlers among the sandhills? It puts the Stone Age at once out of court. Otherwise, we must regard the people of that age in the North of Ireland as enormously ahead, in point of culture, of the corresponding people anywhere else! We must believe they had developed the potter's art to a degree which their immediate neighbours in Scotland and England did not reach for long centuries afterwards! The stages of culture represented by the finds from the sandhills, and those from, say, the kitchen-middens of Denmark, are far apart.

The conclusion puts the Bronze Age out of court also. It brings us face to face with a condition of affairs to which we have no parallel anywhere in Britain within the known limits of this period. It asks us

to account for the secularization here at home of what elsewhere was deemed sacred to burial uses alone. This, on the theory that the makers and users of the pottery in question lived in the Bronze Age, we cannot do. Thus we seem shut up for our answer to a period of time intervening between the general establishment of the Christian religion, which put an end to the Pagan practices of burial, and the introduction of the potter's wheel. This, I believe to be the correct answer; and I am strengthened in this belief by the character, in two instances at least, of the ornamentation itself. I have two fragments, the one from Grangemore, the other from Portstewart. Both were taken by myself out of the black layer. Figs. 5 and 6, Plate III., represent them fairly well. The decoration on both, so far as it goes, is wholly curvilinear. It evidently belongs to a transition period; a period in which a system of decoration by curvilinear lines is modifying and taking the place of the earlier system of decoration by means of rectilinear lines, that is, to the period I have already indicated as bounded in the one direction by the establishment of Christianity, and in the other direction by the introduction of the potter's wheel. The same conclusion is reached along other lines of reasoning. Here, it rests solely on the pottery itself, which presents features sufficient of themselves to determine the right answer apart altogether from the valuable assistance which is rendered by the other "finds" associated with it.

KILLEGER CHURCH.

By REV. PROFESSOR STOKES, D.D., MEMBER OF COUNCIL.

I HAVE undertaken to recall the memory of one of our most ancient parish churches, and I trust that the effort I make may be fruitful in leading all the Members of our Society to be more careful in attending to the many ruins which cover our country, and specially fill the neighbourhood of Dublin, examining them, preserving them free from decay or desecration, and identifying them where possible with their ancient names and dedications. I have taken up the case of Killeger because the cycling season is coming on, and cycling ought to be a great help to archæology. One can get in an hour or two eight or ten miles out into the distant parts of the county Dublin far from railways and trams, and it is there that one may expect to light upon some hoary ruin rich in memories of the past, if one has only a taste in this direction. Some impatient listener may perhaps now demand, "Where in the world is Killeger Church, for I have never heard of it?" In response to such a query I have to ask the Members of the Society to accompany me out along the road which leads to Dundrum. One active Member of our Council, Mr. Mills, has made that district familiar to us by the learned and valuable papers he contributed more than a year ago dealing with an ancient rent-roll of Archbishop Alan. We follow the high road from Dundrum to Stepaside, famous for the battle fought there in 1866, a conflict that will now soon become a matter of ancient history, and then spin along over one of the finest roads in the County Dublin for cycling till we come to the Scalp, where we arrive at the locality of the Church of Killeger. I have often been asked, Where is Killeger? and when I have said that it was at the Scalp, people have opened their eyes and said they never had seen a church at the Scalp. Well, Killeger is not *in* the Scalp. You must ride *through* the Scalp, and take the first narrow road on the right, which will lead one up to Killeger house. After ascending about three hundred yards, you will find a gate on the left which leads into a field. Pass through this field and you will come to a wild uncultivated piece of woodland covered with bushes and rocks, and here in a corner of this field is the cemetery of Killeger as used to this day together with the remains of its ancient Church. It is well worth taking some trouble to discover this spot, for it has a magnificent prospect stretched out before it. You can thence survey a vast extent of country including Bray, the Sugar Loaves, Djouce Mountain, the Three Rocks, and Two Rocks, and will look at the same time over the beautifully wooded country which surrounds Enniskerry and Powerscourt. It is a rare spot for a picnic combined with an archæological excursion, and there is a stream of the coolest water flowing from the ancient Church well, as it is called on the Ordnance map, which stream archæologists are sure to appreciate at its true value.

Now let us take this Church of Killeger and survey it. We should begin with its name, for when investigating Irish antiquities one of the first rules observed should be, interrogate the thing itself, investigate its name, as the topography, the names, and titles of Ireland are some of the

most ancient and most fixed features of our land. The essentially conservative character of the Irish people comes out nowhere more strongly than in their names and customs. I have, for instance, in Marsh's Library under my own care, an original copy of Sir William Petty's County Maps of Ireland, and there you will find all the well known names of places, just as we use them to day, Kilternan, Kilgobbin, Cornell's Court, Dunleary, Dalkey, Rathmichael, Merrion, showing conclusively the unchanged and unchanging features of Irish scenery. The name of this Church at the Scalp is now Killeger, but in ancient records it is given more fully as Kilathegar, that is Kill, the church, Ath, of the ford, Egair, of Agar, the Church of the ford of Agar, as one Celtic scholar has explained to me, or as I would myself conclude from a study of "Joyce," vol. ii., p. 323, the Church of the "Ford of the Berries," and then if you go up to the Scalp and stand at the Church you will see why it is called the Church of the Ford, while if you visit it in September or October next, you will have ample proof that blackberries are quite as plentiful there now as of old. You will see below you in the valley, a quarter of a mile or so distant, the river which flows from Glencullen and joins the Dargle river to form the river of Bray, through which was the ford whence this ancient Church takes its name. But I have called it an ancient parish church, and I am bound to show you that it held such a position, and was no mere chapelry or chapel of ease dependent on a more distinguished and important church. There are four documents which enable us to distinguish what were the ancient parish churches of this diocese of Dublin and Glendalough between the days of Henry II. and Henry VIII., that is between the invasion of Strongbow and the Reformation. Let me mention these documents in the order of time. First there are the Papal Bulls issued by Pope Alexander III. to St. Laurence O'Toole, Archbishop of Dublin, about 1179. These documents will be found printed in Ussher's *Sylloge Epistolarum Hibernicarum*, in *Chartas Privilegia et Immunitates*, published by the Record Office, and in the most perfect and correct shape in Dr. Reeves' Analysis of the Dioceses of Dublin and Glendalough—a rare tract of the learned writer published in 1870, which is to be found in the Library of Trinity College. It is a curious fact that there is not a copy of this important *brochure* in the National Library, or in Marsh's Library. These Papal Bulls are our earliest authority for lists of Dublin and Wicklow parishes, but they are not very satisfactory. You can easily understand that Italians must have been sorely puzzled with Irish names. They puzzle Englishmen at the present time. How much more must they have puzzled the scribes of the Papal Chancery 700 years ago, as they strove to discern and transcribe the uncouth names furnished to them by the Dublin ecclesiastics of that day. Among the lists of parishes in these Bulls we can recognise many that we still know, but we cannot discover Killeger. There are three other lists of Dublin parishes, somewhat later in date. There is an ancient Episcopal register still in possession of the Archbishop called the *Credo Mihi*, a copy of which is in Trinity College Library. Its date is supposed to be about a hundred years later than St. Laurence O'Toole. It is assigned to 1270, and it mentions the parish Church of Kilathegar, telling us that it was formerly worth £13 6s. 8d., or 20 marks per annum, and that its incumbent was John de Mancford, son of Lord Laurence, but that it was just then worth little or nothing, and that the Archbishop was the patron.

There is next a list of the parishes of Dublin inserted in the taxation of Pope Nicholas IV. published four or five years ago by the officials of the English Record Office in the series of Documents concerning Ireland, the issue of which they have, however, now suspended. In that Taxation we find a list of all the parishes of Dublin which produced any revenue at all, duly enumerated for the purpose of paying taxes to the Pope and to the Crown. We may be sure, therefore, that none were allowed to escape, and in this taxation made about the year 1300, we have the name of Kilat hegair or Killeger.

The value of the parish is there set forth. It is rated about 1300 as worth ten pounds thirteen and fourpence a year, which must be multiplied at least by 20 in order to get at its present value. In fact Killeger must have been just then one of the good livings of the diocese, for when we compare its annual value with that of the leading abbeys and parishes in the city as given in this taxation we find that it holds a very respectable position indeed. Thus the Abbey of St. Thomas was only rated at £80 2s. 1d. per annum, the golden Prebend of Swords was rated at £60 per annum, the Archbishop of Dublin had not quite £500 a year, and the Dean of St. Patrick's only £66 13s. 4d., while the parish church of St. Mary's in the city of Dublin was only worth £5 6s. 8d. a year.¹ Killeger, value £10 13s. 4d. was evidently quite a prize. During the next two hundred years we have no list of parishes in Dublin, and do not find another till we come to the time of Archbishop Alan, who was a friend and disciple of Cardinal Wolsey. He was made Archbishop of Dublin in 1528, being sent over here from England as most of the Archbishops then were. He ruled here from 1528 to 1534, when he was murdered by Silken Thomas at Artane in the very beginning of his rebellion against Henry VIII. Archbishop Alan was a diligent student of antiquities. Mr. Mills utilised some of the Archbishop's studies and inquiries last year in the papers about Alan's Rental with which he enriched our Journal. That rental is a solitary roll which I found among the Dean's papers in St. Patrick's Cathedral. But this was a mere piece of agency work on the Archbishop's part, preserving a list of his tenants, though even when making out this list he could not keep his hands from writing antiquarian notes. Archbishop Alan would have made a splendid Fellow or President of the Royal Society of Antiquaries of Ireland. Alan annotated every record he came across. He annotated the *Credo Mihi* which Lord Plunket now has in his official custody; and in addition he composed the great Archiepiscopal Register called the *Liber Niger*, the original of which the Archbishop has, and he drew out a complete statement of the churches and parishes in this diocese with interesting historical notices attached called the *Repertorium Viride*, an ancient copy of which is also in his Grace's possession. But without troubling an Archbishop, you can more conveniently consult either of these last, the *Liber Niger Alani* or the *Repertorium Viride* by going up to Marsh's Library, where in my custody copies of both are duly preserved.

And now let me here interpose a complaint. About two years ago Irish M.P.'s of every type, Home Rulers or Tories or Liberal Unionists, united in pressing upon Mr. Jackson, the Financial Secretary of the

¹ Of course every reader will understand that this is not the modern St. Mary's, which is not quite two hundred years old.

Treasury, the publication of this great Register, the *Liber Niger Alani*, as well as the *Liber Niger* and *Liber Albus* of Christ Church, containing, as they do, hundreds of unpublished Acts of the Irish Parliament. It was the month of July or August, and the estimates had not been passed, and the Secretary of the Treasury was ready to promise anything. So a promise was made that they would be duly taken in hand and published. The estimates were allowed to pass, the promise of the Treasury was passed on to the Record Office, where it was so effectually boycotted that from that day to this not a solitary step has been taken to fulfil it or make known to the public the treasures of historical knowledge contained in these documents, while the most worthless works continue to pour forth at the public expense, provided they deal with England, or English abbeys and monasteries, and especially provided that they are edited by one of the official ring over in London. Scotland gets £1000 a-year to publish its own records: if they would only give to Ireland £500 a-year we should see what could be done here.¹

Let me just give you a specimen of the excuses which the London Record Office officials put forward when trying to boycott our ancient documents. Last year I was pressing on the Treasury authorities the publication of the *Liber Niger* of Archbishop Alan. I was met by them with all courtesy and consideration, and my letters were duly referred to the Record Office for an answer. But there came the hitch. A reply was returned by the Record Office that Alan's Register could not be published, because the manuscript of it was written later than the year 1500, though the documents copied by Alan go back to the year 1170. Now, will it be believed that one of the few works the London Record Office has printed dealing with Ireland, the *Chronicon Scotorum*, was printed from a manuscript made more than 100 years later than 1500, while again, to take a still more damaging case, the *Annals of Lough Cé* which the Record Office has published come down to the year 1636, so that the manuscript must have been made still later. Where there is a will to make an excuse a way will always be found to put that will into execution. I would suggest that some expression of opinion should go forth from this body which might quicken the tardy steps of the Treasury, and lead them to open out the mines of historical details which lie hidden in these ancient mediæval registers. Let us return, however, from our digression. Archbishop Alan goes through all the parishes in the dioceses of Dublin and Glendalough in the *Repertorium Viride* beginning with St. Audoen's. He treats them according to Deaneries, first of all dealing with the deanery of Christianity, as the city deanery was then called.²

¹ The fund by which the Rolls series is printed was originally instituted for the publication of the Records of England and Ireland. Will it be believed that owing to official management out of the total number of volumes printed—about 250 in number—only about a dozen belong to Ireland. A simple sum in proportion will at once show that 12 out of 250 is not Ireland's fair share. So far back as July 29th, 1887, the Treasury promised, in answer to a question asked in the House of Commons, that something would be done in this matter. Nothing has, however, been done.

² The city deaneries were called Christianity in several English dioceses, as at Lincoln and Leicester, see Dansey, *Horae Decanicae*, vol. ii., p. 431; at York, p. 349. The same custom prevailed in France, where the rural deans were called Deans of Christianity. See decree made at Synod of Besançon, A. D. 1571, Dansey, p. 225. The Cathedral Rural Deanery is sometimes still officially styled "Christianity," as I

It would seem as if the Dublin city people and clergy regarded the city as the region of Christianity, and the country as the region of Paganism.

Under the head of the deanery of Bray we learn of the existence of Killeger in the year 1530, together with its dependent chapel of Clumme, as the *Crede Mihi* calls it, or of Dunmine, as Archbishop Alan calls it. Alan tells us all he knew about its ancient history, and its then circumstances. It evidently existed since parishes and titles were introduced by the Normans in 1172. In 1220 Archbishop Henry de Londres made St. Patrick's into a Cathedral and appointed four chief dignitaries, a dean, precentor, chancellor, and treasurer, endowing each of them with parishes and tithes. The second Chancellor was Thomas de Cravill.¹ He was made rector of Killeger about 1225. But by September, 1231, he was tired of Killeger. It was quite too near the wild kernes of the Wicklow Mountains to please a respectable English dignitary, so he exchanged it for the prebendal parish of Finglas, which was in a much more civilised and quiet neighbourhood, and which the Chancellors of St. Patrick's retained till 20 years ago; so that now when a cyclist goes up to Killeger, and stands on the ruins of that ancient church, he can feel that he is standing in a building set apart six hundred and fifty years ago as the endowment of one of the highest positions in the diocese of Dublin.²

I am announced in our programme to write a paper on the history of the Church of Killeger. That is a very high-sounding and pretentious title. My response to this announcement would be that so far as I know the church of Killeger has no history beyond what I have now told. You can, indeed, get further details about the ruins in a Paper by Mr. Drew, printed in our *Journal* for 1869, and in the Ordnance Survey letters for Wicklow, now in the Royal Irish Academy, showing their state more than half a century ago.³

think at Exeter. The Anglo-Normans of course, introduced the system of rural deaneries into Ireland, and brought with them English designations which we still retain; though indeed since the Dublin deanery has been cut up, and the title translated out of Latin into English, the use of this term "*Decanatus Christianitatis*" has lapsed among the diocesan officials. Bishop Kennett's, "*Parochial Antiquities*," vol. ii., new ed., in the Glossary explains this term "*Christianitatis Curia*," as denoting "the Christian Ecclesiastical Court, as opposed to the Civil Court or *Curia domini regis*." These Courts of Christianity were not only held by the bishops in Synods, but they were also the rural chapters, where the rural dean or dean of Christianity presided, and the clergy were assessors and assistants." In the same volume, pp. 341-357, there is a long dissertation about deans of Christianity, whence it is evident that all rural deaneries were originally *curiae Christianitatis*.

¹ The De Cravill family flourished in Ireland at that time. John de Cravill was Constable of Athlone Castle, November 16th, 1245: See *Calendar of Documents (Ireland)* 1171 to 1251, No. 2792.

² See Mason's *St. Patrick's*, p. 37.

³ "Ordnance Survey Letters, Wicklow," pp. 3-6, give a long account of Killeger from the pen of Eugene O'Curry, dated December 13th, 1838. He describes Killeger thus:—"The ruins at present consist of two parallel walls running from west to east, and well built of the common surface granite of the County, and lime and sand mortar. These walls are 22 feet long, 7 feet high, 2 feet thick, and 13 feet asunder. There are no windows, but the northern wall has four small holes running through it, and the south side two similar holes." He thinks this the sacristy, though it was clearly the chancel. He then describes the nave which he says is 64 feet long. He then proceeds: "Twenty yards to the west of the last mentioned place are several large shapeless stones running in two parallel lines from west to east, that on the south to the extent of 36 feet, the other about half that distance and 13 feet asunder. The

You can find a notice of Killeger in the 14th century in Gilbert's *Municipal Documents*, where we find that a man took refuge there, who had stolen a horse in Rathmichael. That was the Archbishop's jurisdiction, and his seneschal hanged at once all rogues whom his men seized. So this man fled to Killeger Church, and took refuge there, and thus escaped the hangman. It was a well-frequented church in the fourteenth century. You can find notices of Killeger described in one place as a vill, in another place as a crag in Phelim O'Toole's Petitions to the Crown when attempting to regain his confiscated property of Powerscourt. These notices can be studied in the printed *Inquisitions of Leinster*.¹

But I know nothing more concerning the church of Killeger, the chancel of which, some twenty feet long, now alone remains, though the boundary walls of the body of the church, some forty feet long, can still be clearly traced. The whole neighbourhood abounds in the remains of Ecclesiastical antiquity. The next townland is still called the monastery, and is so called in O'Toole's petitions. It may have been the site of a country cell belonging to Mary's Abbey, which owned the valley of Glencullen. On the cross-road which connects the Scalp road with Old Connaught village, you will find the remains of Annabaskey Church in a field on the right, and then a little farther opposite Mr. Barrington's, if you descend a steep hill to the banks of the rippling stream which flows from the Scalp, you will find in a lovely retired situation a beautiful specimen of a real old Celtic church of the sixth or seventh century, dedicated to St. Kevin, with a holy well beside it, which is still resorted to. It is a genuine specimen of an ancient Celtic church, with a tiny lancet window in the east end, but without any chancel, contrasting strongly with Killeger Church, which is Anglo-Norman in its style of building. And then you will find half-a-mile farther an ancient church in the village of Old Connaught. I can only wonder where in these ancient times congregations were found for all

few vestiges of this building which remain are very rude, and bespeak remote antiquity." O'Curry then naively remarks: "This place is but little frequented of late years by the tenants of the graves, who prefer Churchtown burying-place in Powerscourt demesne." There were but two inscribed headstones at that date, one to John Keene, 1747, the other to James Humphrey, 1830. The whole place was once surrounded by an immense mound, vestiges of which then remained on the south, west, and north-west. Four yards from the south-west corner of the chancel he thought he had discovered the pedestal of a cross in a mortised piece of granite about 20 inches square; the mortise being 13 inches long, 6 inches broad, and 4 deep. About a quarter of a mile north-east of the Church, O'Curry placed the Church well on land of James Whelan. "A pattern was formerly held here, and there are several raths in the neighbourhood." He then notices the tradition about a monastery having formerly existed in the next townland. A few years before a font had been found when draining a glen where there was a well, till lately celebrated for curing headaches.

¹ In *Leinster Inquisitions*, Wicklow, James I. 1610, No. 7, the extent of the manor of Powerscourt is said to include Killeger and Le Manister. In those of Charles I. A. D. 1636, No. 17, there is a recital of Tirlagh O'Toole's petition to Henry VIII. for the restoration of Fercullen. In this petition he mentions Killeger and the Mainster. In the same *Inquisitions* under date September 18th, 1638, we find both the monastery and Killeger named as part of the manor of Powerscourt belonging to Edward Wingfield. In O'Donovan's edition of the "Four Masters," A. D. 1590, there is a long account of the O'Tooles of Powerscourt. Red Hugh O'Donnell in his celebrated flight from Dublin Castle took refuge near Killeger after crossing the Three Rock or Red mountain, whence he sent to Phelim O'Toole begging for protection.

these churches so close together, and how means were found to support the clergy.

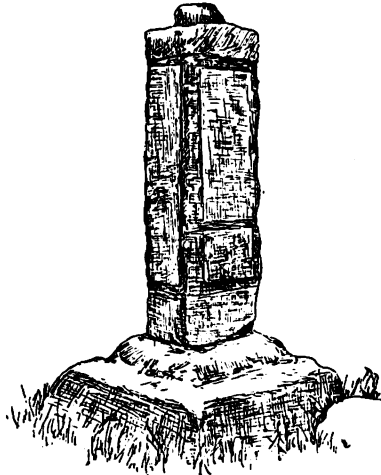
I fear this Paper will scarcely justify the high-sounding title under which it was announced, and which may have deceived some of you in coming here to day, but you will perhaps feel compensated for the deception if you follow my advice next Easter Monday, and make the acquaintance of the ancient ecclesiastical buildings to which I have now called your attention.¹

¹ The value of investigations into local parochial history and dedications, and the light they throw upon national history, is well understood by such great investigators as Messrs. Green and Freeman. See for an illustration in the case of Exeter, a Paper on "The Celt and Teuton in Exeter," by Mr. Thomas Kerslake, in the "Journal of the Royal Archæological Institute of Great Britain," vol. xxx. According to a letter by the same writer, in the *Academy* of September 14th, 1889, the Cathedral rural deanery of Exeter is still called "The Deanery of Christianitie."

THE UNFINISHED CROSSES OF KELLS.

By REV. JOHN HEALY, LL.D., HON. LOCAL SECRETARY FOR NORTH MEATH.

FEW visitors to Kells ever take much notice of a couple of our most interesting relics—the unfinished crosses. The place possesses so many things to occupy the attention of the archæologist—the round tower, the ancient sculptures, the oratory of St. Columkille—that these seemingly unpromising objects are too often passed by with scarcely as much as a passing glance. Yet, I need hardly say that to the student, as distinguished from the mere sightseer, an unfinished work has an interest of its own. The scientific archæologist, looking at our stone crosses, will ask at once where were they made? by whom? how? when? and, whence did the makers derive their inspiration? And in answer to all these questions the unfinished work will have much to say.



Unfinished Shaft of Cross, Kells.

There are two fragments of unfinished crosses at Kells. I have been told of a large stone which was formerly to be seen, and which from the descriptions I have received of it seems to have been intended for working up into the base of a cross. Many years ago, however, it fell into a newly-made grave, and remains buried ever since. If my conjecture concerning this be correct, we may have a third fragment; but, of course, not having seen the stone I cannot speak with any confidence. The portions at present to be seen are—first, a base and shaft, prepared for carving, but with none of the usual *bas reliefs* commenced. The base is 5 ft. by 5 ft. at the widest part, and 2 ft. high; the shaft is 2 ft. 4 in. by 18 in. and 7 ft. high. On the top is a tenon for the reception of the arms and upper part of the cross. Not much interest attaches to this relic, except in so far as it shows us the *modus operandi* employed by the

old Irish sculptors. The shape of the cross was first cut out, and on each face a flat relief was left, which was afterwards worked upon in cutting the figures and emblems with which the cross was ornamented.

The second fragment consists of the centre, arms, and lower part of the ring of a cross. It is 7 ft. in breadth, and must have been intended for a cross of the largest dimensions. One side is untouched; the other side has the central part finished; the figures on one arm have been commenced, and the other arm has the place for sculpture ready, but nothing done as yet. There is in the churchyard of Kells a very beautiful shaft which must have belonged to a cross of about the same proportions as that for which these arms were intended. O'Neill assumes that they belonged to the same cross, and gives in his well-known work a fancy picture in which both are combined. He remarks that the shaft has much more careful finish in the Adam and Eve panel than in the others, and hence assumes that it was the only one that was finished. I have reason to believe that this opinion was shared by the late Ven. Archdeacon Stopford, formerly rector of Kells, who took a great interest in these antiquities, and placed them in the position which they at present occupy. I have, however, given this subject my very careful attention, and of course have the objects themselves before my eyes every day. The



Unfinished Head of Cross, Kells.

conclusion at which I have arrived is that O'Neill is mistaken, and that these two parts belong to distinct and different crosses, one, of which the shaft remains, being considerably older than the other. The portion which O'Neill considers to be unfinished I believe to be simply weather-worn. The Adam and Eve panel is, as he says, quite sharp, but so also is the panel representing the Baptism, which occupies the corresponding space on the opposite side, and I attribute their preservation to the fact that this portion of the shaft was partially buried in the ground, so that while the upper part was exposed to the weather these two panels were preserved, with the carving almost as fresh as when first executed. When O'Neill wrote, the shaft had not been placed as at present, on the base to which it belongs, and I doubt if he ever saw the very remarkable *bas relief* of the Baptism to which I refer. What to my mind decides the question is the fact that this shaft has at its four corners a moulding which would be carried round the arms and head, as may be seen on the High Cross of Monasterboice, where exactly the same moulding is found. It would be impossible to do this with the other fragment we are now considering. The place where this moulding should be is cut away. I therefore conclude that the shaft is part of a finished cross, of which we may yet find the upper portion. It was complete and standing at the

time of the Down Survey, and is, I suppose, at present somewhere safe beneath the ground. On another occasion I may have something to say about this interesting monument. For the present we must confine our attention to the other fragment.

The first thing that strikes us is the remarkable Crucifixion figure—so different from that which we find in other crosses. We have here, if I mistake not, almost the only example in Ireland of the transition from the cross to the crucifix. In Ireland the ancient cross is a monument, an ecclesiastical ornament, an emblem, but not what we would call a crucifix. That is to say, when the death of our Blessed Lord is represented, the cross on which it is depicted is not regarded as the instrument of death. The treatment of this subject by the Irish artists is well exemplified by the different crosses in Kells. In that which stands at the foot of the round tower we have the Crucifixion represented, but it is on the shaft of the cross. The position which, according to our ideas, would be most suitable for the figure of the dying Saviour is occupied with the Resurrection—the Lord bearing the kingly sceptre and the Resurrection-cross. It is to be noticed that there are two angels, one at each side of the head, while beneath are the two soldiers, one with the spear and the other with the sponge. These last are characteristic of the Irish sculptures, where they take the place assigned in other countries to the Blessed Virgin and St. John the Divine. The figure is fully clothed, a point which marks great antiquity, and the feet are, as in so many Irish representations, bound with a cord.

The cross in the street of Kells presents us with another peculiarly Irish type. Here the figure of our Lord occupies the right position, but is out of all proportion in size to what it ought to be if the cross were itself regarded as the instrument of death. The hands hang partly down-

wards, and the body is not so completely clothed as in the former example. There are no angels at the head, but the two soldiers are in their places beneath, and two strange animals are placed one at each hand. It is not easy to say if the feet are tied, as this portion is much injured.

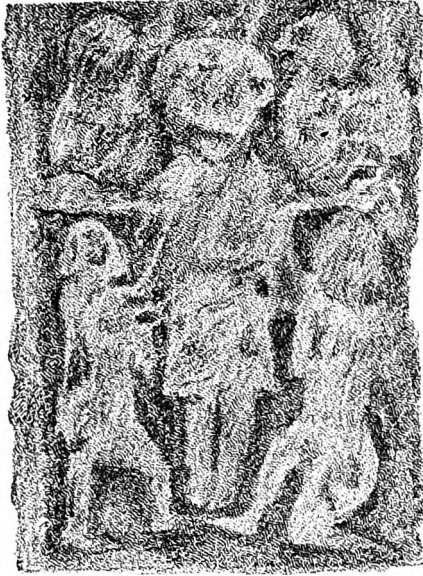
The unfinished fragment approaches much nearer to the Crucifix. The figure is larger, and the arms are extended at right angles. But even here it scarcely seems as if the Irish cross had been regarded as the instrument of death; for the figure is placed on a modified Latin cross, which occupies the central position, but allows for the sculptures of the angels at the head and the soldiers beneath, as well as two groups of figures, one on each arm.

By way of contrast, we may now look at another representation of the Crucifixion, to be seen in Kells churchyard. Here we feel at once that we are breathing quite a different atmosphere. Everything that is characteristically Irish is absent. We have the angels at the

head as before, but the Blessed Virgin and St. John are now at the



Crucifixion, Anglo-Norman Period, Kells.



CRUCIFIXION ON SHAFT OF ST. COLUMBA'S CROSS.



CRUCIFIXION CROSS IN STREET OF KELLS.

foot of the cross, and the two soldiers are absent. The figure of the Saviour is almost quite unclothed, and there is a rude attempt to represent agony and emaciation; the head is bowed, crowned with thorns, and encircled with the nimbus—all of which speaks of a later age, and of the introduction and triumph of foreign influence. It requires no great knowledge to see that we have here a poor imitation of what may have been a good model, while in the older Irish sculptures we have original work in which native fancy and native talent have had full play.

Some resemblances at once suggest themselves between the fragment we are now considering and the cross of Tuam; notably the size of the figure, the position it occupies, and the spread of the arms at right angles from the body. But the differences are still more striking and instructive. In Tuam the figure occupies the whole breadth of the cross: in Kells there is a sculptured group on each side. In Tuam the body is fastened directly to the Irish cross: in Kells it is placed on a Latin cross which is attached to the Irish cross. The Tuam cross has neither angels, soldiers, nor attendants of any kind: the Kells cross has the usual Irish accompaniments of angels at the head, and the two soldiers beneath. In Tuam the figure is unclothed, except for a cloth around the loins: in Kells there is a tunic reaching below the knees. In Tuam the head is bowed: in Kells it is erect. The Tuam figure has a long beard: the Kells figure is beardless. In Tuam the figure is crowned: in Kells only the hair is represented, in the conventional Irish way. All this would seem to show that the Kells fragment is more ancient than the cross of Tuam; and yet it seems hard to place it before the early years of the twelfth century, which is the accepted date of the Tuam cross; or rather the difficulty is to account for all these modern characteristics in the latter. Indeed, the form so high and slender, the ornamentation, more Runic than Irish; the vestments of the two ecclesiastics on the base; the crozier that one of them bears—all these raise many more questions than have up to the present been answered.

Judging from the style of sculpture, and noticing particularly the shortened tunic without sleeves, I would be inclined to place the date of the Kells fragment in the eleventh or twelfth century. The use of the Latin cross placed in relief on the Irish cross, and the near approach to the form of a crucifix tell us that it belongs to a time when the influence of Continental artists was beginning to be felt. At the same time, the retention of the conventional accessories long used by the Irish sculptors, and the absence of the nimbus show that this influence was not yet very strong. All this would point to the twelfth century and the years immediately prior to the Anglo-Norman invasion.

Now let us note that this fragment is in an unfinished state; that it was abandoned while the sculptor's work was still in progress; and let us ask what does this tell us. If it were alone, we might perhaps conclude that we have here merely a piece of spoiled work, that for some reason or other the artist became dissatisfied with the block, and therefore left it to carry out the same or a better design on another piece of stone. But we can scarcely hold to this conclusion when we see that there are two or perhaps three specimens in the same unfinished state. It is more like as if the artist was interrupted in his labours and was forcibly ejected from the sphere of his industry. We have therefore to ask the further question,

Is there any historical record of an event taking place in the twelfth century, or thereabouts, which would account for the abandonment of these crosses before the work of ornamenting them was completed? This century was unfortunately rich in disasters for Kells. In 1111 the town was burnt. In 1117 the people were slaughtered by Hugh O'Rorke and his followers. In 1135 and 1143, three times in 1144, and yet again in 1156, Kells was burnt. In 1163, Niall O'Loughlin committed various acts of violence in the church of Kells. In 1170 and 1176 it was laid waste and plundered by the English. This is not a bad record for a single century. And yet all this does not seem to me to be a sufficient reason to account for the stoppage of artistic work at Kells. People get accustomed even to burnings and slaughterings, and as a matter of fact the Irish artists have produced very creditable work under conditions just as difficult. The eleventh century in Kells was exceedingly like the twelfth as far as burnings and disturbances went. Yet in it was produced the wonderful caskets of the Cathac and the crozier of Maelfinnen. But an event happened in 1173 which was a more effectual quencher of Irish art than all the burnings. It was the founding of the Abbey of St. Mary, in Kells, by Hugh De Lacy. The Norman method of founding abbeys in Ireland was a peculiar one. They first of all dispossessed the old Irish community; and they took care that those whom they sent adrift would never have the opportunity of returning—for, although on the old site they erected fine churches and magnificent buildings, yet the churches were Norman, the architecture Norman, the communities Norman. Nothing belonging to the "mere Irish" was tolerated. Hugh De Lacy did much in the way of founding and endowing religious establishments; yet, when he died, the annalists tell us that he was the profaner and destroyer of many churches.

Here, then, we have some interesting coincidences. First, the existence of unfinished crosses leads us to suspect that there was at some time a breaking-up of the old Irish establishment, and a dispersal of the inmates, including the artists who were at work in the production of these monuments. Secondly, the style of carving and treatment of the subject, when compared with other Irish crosses, leads us to think that new influences were beginning to make themselves felt; and when compared with works of art in other countries it seems that these influences belong to the twelfth century, or thereabouts. Thirdly, the twelfth century, in the early years of which the Cistercian order was introduced into Ireland, supplies us with a sufficient explanation of this influence. And, fourthly, the latter part of the twelfth century gives us that very disruption of the monastery which the unfinished state of the work would lead us to expect. Hence, I think we may fairly conclude that the date of the fragment in question may be fixed at 1173; and, speaking generally, that this date may be taken as the time when the making of the great carved crosses of Ireland finally ceased. I cannot remember any of our ancient crosses which belong to a later period, except the head of the cross of Tuam, of which I have already spoken, and the cross of Roscrea. But both of these depart very considerably from the true type of Irish cross.

It has been the custom of some historians to assume that whatever products of civilization Ireland can boast, she owes them to her connexion with England. Froude tells us, when invidiously comparing the excellencies of the Normans with the degeneracy of the Irish, that our country

is unable to boast one single national work of art. The remains connected with the town of Kells are a remarkable commentary on such an assertion. In illumination she can show the remarkable Book of Kells, the pride alike of our University and our country. In metal working she has the cumdach of the famous Cathac and the beautifully wrought crozier at present in the British Museum. In stonework there are the sculptured crosses; and in architecture, as exemplified in St. Columkille's House, we have a style racy of the soil, undeveloped, it is true, but with possibilities that may yet be recognized. These all belong to the time concerning which we are told that Ireland has done nothing which posterity will not be anxious to forget. In the succeeding ages, when we were blessed with the beneficial rule of the Normans, all Irish art was destroyed. Unfortunately, nothing else came to take its place.

DESCRIPTION OF THE STONE-ROOFED BUILDING CALLED
 "ST. PATRICK'S CHAPEL," AT ARDRASS, IN THE COUNTY
 KILDARE.

By LORD WALTER FITZGERALD, M.R.I.A., FELLOW, HON. LOCAL
 SECRETARY FOR SOUTH KILDARE.

A COUPLE of miles from the town of Celbridge (formerly called Kildrought, *i.e.* "The Church of the Bridge," of which the first part of the present name, according to Joyce, is a corruption, and the latter portion a translation), in the Clane direction, are cross roads; in the angle formed by the road branching off to Straffan is a substantial dwelling-house occupied by a strong farmer named M'Cloughery, a tenant of Major Hugh Barton, of Straffan. In a field behind the haggard is a small building, "thatched" with stone (to use the expression of a resident near), and locally known as "St. Patrick's Chapel," under which name it also appears on the Ordnance Survey Maps. As the whereabouts and character of this ancient building are but little known, the following description of it may be found interesting.

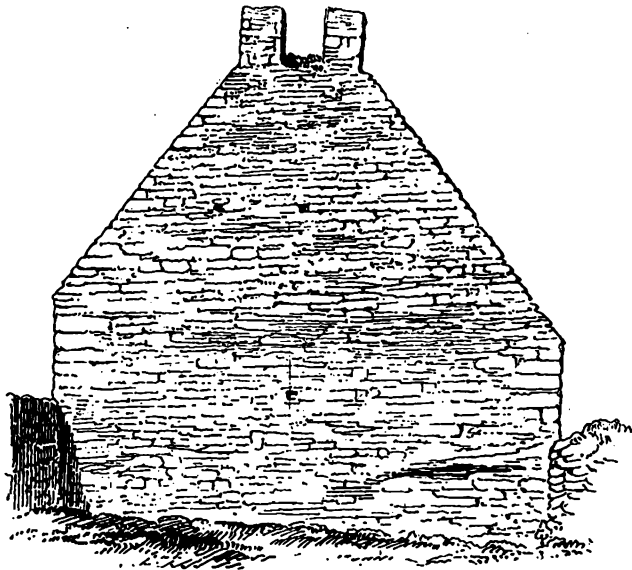
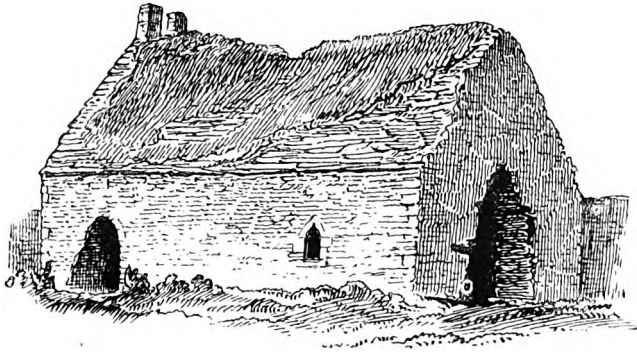
Previous to the year 1888 this building, from a little way off, might easily have been mistaken for a deserted and ruinous hovel; the roof was green with a heavy crop of grass and weeds, the walls at the coigns were in a dilapidated condition from the rubbings of cattle, and the interior was ankle deep in mire. However, in the above-mentioned year, on its ruinous state being brought to his notice, the owner (Major Barton) commenced its restoration, and to prevent any future damage wisely surrounded the building with a stout iron railing. The restoration was remarkably well carried out; windows that had been built up were re-opened, gaps were built up with the same class of stone as was used in the original building, the jambs and cut stone-work of the door and windows were collected and replaced, or if lost entirely others were carefully substituted.

St. Patrick's Chapel is built almost entirely of small flat stones of the green flag variety, the roof is of the same material, but the cut stone-work of the door and windows is of good limestone. Internally it is 23 ft. 6 in. long, and 11 ft. wide; its height externally, to the peak of the east gable, is between 17 ft. and 18 ft.; and the walls, which are 2 ft. 10 in. thick, are 8 ft. high.

In the West Wall, 4 ft. from the ground, is a peculiar little square-headed window, with both an external and internal splay; in the middle, at the narrowest part, it is only 5 in. wide, and splays out internally to 21 in.; on the outside the splay is 16 in. at the bottom, and 13 in. at the top; its height is 2 ft. 2 in. This was one of the windows reopened at the restoration: it has no cut-stone about it.

In the South Wall, at the east end, is a small window of cut stone and handsome shape; it measures 2 ft. 3 in. in height, and 10 in. in width; it is arched over on the inside, and widens out, being 3 ft. 4 in. high and 3 ft. 7 in. wide; its jambs are socketed as if to hold the window frames or bars.

At the west end of the same wall stands the doorway: it is a plain



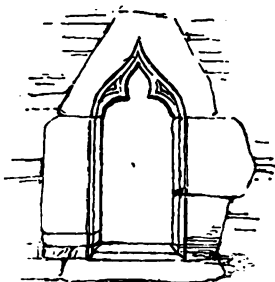
ST. PATRICK'S CHAPEL, ARDRASS, CO. KILDARE.

South-East View, and View of West Gable before restoration.

Drawn by W. F. Wakeman.

pointed-arched one, with jambs, and the two arch-stones of cut limestone. In height it is 5 ft., and in width 2 ft. 10 in.; like the little window just described it is arched over on the inside and widens out, where it is 3 ft. 9 in. wide and 5 ft. 7 in. high. Just inside the jambs of the door on either side is a hole running into the wall 6 in. square; on one side it penetrates 4 ft. 6 in., and on the opposite side only 4 in., the idea being that the long hole held a beam of wood, which, by being drawn out and inserted into the opposite hole it effectually barricaded the door, which of course opened inwards. There are also two niches near the ground, one on either side of the doorway, on the inside.

In the East Wall are two windows, one of which is in the gable; the latter is a plain square-headed one which was reopened at the restoration. A huge gap was broken through the wall from the top of the east window down to the level of the ground, large enough for cattle to go in by, and the whole of the cut-stone portion of the east window had fallen out, and, with the exception of the central portion of the window-head, consisting of one stone, all had been carried off or lost. Fortunately this one stone was sufficient to decide the shape of the former window, which proved to be exactly the same as the little south window, except that it had two lights. It has been carefully restored, and the old stone inserted in its original place, while the gap below has been built up. This window is arched on the inside and has a wide splay.



South Window.

In the North Wall there is no window or opening. Formerly this Chapel had an upper room, lit by the window in the east gable; across both east and west walls, 7 ft. from the ground, runs a ledge 7 in. in width, while a row of joist-holes are (or were) visible in the north and south walls; all combined to support the flooring. During the restoration the joist-holes were unfortunately filled up by the mason employed. The ceiling of this upper chamber was formed by the arch of the roof, which is steeply pitched, and there is yet adhering to it a coat of mortar, clearly marked with the impression of the wattle basket-work frames, used in the construction of the arch.

The roof, externally, is not unlike the sides of an upturned boat, and is composed of small flat stones laid, step-fashion, one on the top of the other; it has a slight eave, projecting some three inches beyond the side walls.

There are three large rough stones lying inside, and beneath the east window; they are said to be all that remains of the original altar.

To the right of where the altar stood, in the south wall, are a couple of square niches, placed nearly one above the other; the upper one measures 11 in. in height, 13 in. in width, and 11 in. in depth; this was probably what is called "the Credence," in which the bread and wine were placed before being consecrated. The lower niche measures 14 in. in height, 15 in. in width, and 13 in. in depth; the bottom of it consists of a stone hollowed out like a saucer, with a hole in the centre; this niche is called "the Piscina," and in it was emptied the water with

which the chalice had been rinsed out, or that in which the priest had washed his hands.

To the left of the altar is a niche in the north wall, measuring 29 in. in height by 21 in. in width; its depth used to be greater than it is at present; this is termed "the Locker," and in it were kept the vestments and altar vessels.

At the top of the west gable are two little pillars of masonry, 2 ft. 5 in. high; this is all that is left of the belfry; between these pillars the bell used to swing; close to them is a small hole, 3 in. square, which goes clean through the roof; this seems to be intended for a bell-rope which was pulled from the inside.

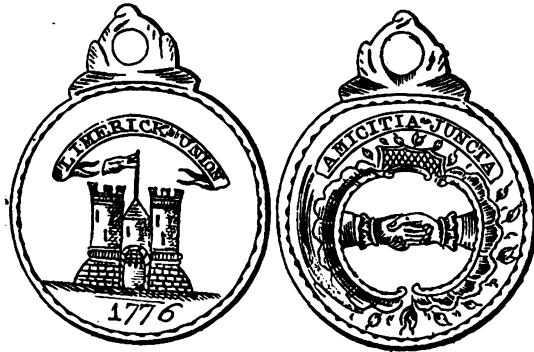
The only tradition that I could pick up in connexion with this building is, that it was built in a single night by St. Patrick, and next day an evil-disposed person commenced to demolish it; he began by making a hole in the middle of the roof, but after tearing some of it up, he accidentally fell through it and smashed his shoulder-blade, which saved the remainder. This hole, which was in the apex of the roof, was built up at the restoration. I have been unable to find any mention or history of "St. Patrick's Chapel," and should be glad to get any information on the subject.

There are no signs of any graves around, though human bones were dug up when fixing up the iron railing which now surrounds the Chapel. A few perches away in a northerly direction, between the Clane and Straffan roads, lies a long, low hill, which gives its name to the surrounding townland; it is called Ardrass, *i.e.* "the height of the brambles or briars." It runs north and south, and rises abruptly on the north side to about 100 feet, sloping away gradually in the opposite direction. In one place on the top of this ridge is a hollow, which goes by the name of "St. Patrick's Bed;" while at the foot of Ardrass hill, by the side of the Clane road is "St. Patrick's Well." This "blessed well" is circular, built round with masonry, and partially covered by a large flag stone. Some ancient ivy-clad thorn trees overshadow it, and to judge by the numerous pieces of rags tied to the bushes and briars around, it is still held in high veneration in the district.

ON SOME MEDALS OF THE LOYAL IRISH VOLUNTEERS.

By ROBERT DAY, F.S.A., M.B.I.A., FELLOW, VICE-PRESIDENT.

It is not often that one who asks a query (vol. i. 5th ser., p. 168) is enabled himself to answer it. I am, by the kindness of my old friend and fellow Member, Mr. George Hewson, of Adare, placed in this happy position, as he has with his wonted modesty, instead of communicating the reply to you, given me the reference to p. 477, vol. ii., of FitzGerald and M'Gregor's *History of Limerick*, which not only tells us who the *Loyal Limerick Union* were, but fully describes the medal that they wore. The history records that "soon after the breaking out of the American war the city was frequently left destitute of a sufficient garrison. Mr. Smyth¹ formed an association composed of the principal citizens which he called the 'Limerick Union.' It consisted of a troop of horse and a company of foot, dressed in blue faced with buff, and wearing a medal inscribed 'AMICITIA JUNCTA.' They were found extremely serviceable to



the magistrates on various occasions, and when the army marched out of Limerick in February, 1776, the Union performed the duty of the main-guard." Mr. Hewson further informs me that "The Limerick Union" two years later, in 1778, developed into "The Loyal Limerick Volunteers," and changed their uniform to scarlet faced with white. They increased so much in number that in 1782 twenty-six corps of volunteers belonging to the city and county of Limerick were reviewed by the Earl of Charlemont. I have in my query already described this rare medal which is here engraved. I annex a list of the medals in my collection

¹ Thomas Smyth, for the second time Mayor of Limerick, 1776, was maternal ancestor of Lord Gort.

that were worn as decorations by the "Loyal Irish Volunteers," and will be glad to know of any others that may be in the cabinets of the Fellows and Members of the Society.

The bronze-gilt medal of *The Callan Volunteers* described by me at the Meeting of the Society held in Kilkenny, May, 1890.

The silver-gilt engraved medal of *The Fermoy Cavalry*. It is two inches in diameter, and has on the obverse, upon two wreaths, the words Fermoy Cavalry, in the centre the harp royally crowned. Reverse, upon the field of the medal, the date "1798," with the legend "Pro Rege Lege Grege."

The oval medallion of the *Cork Boyne*. I cannot describe this medal better than by copying its description from "Medallic Illustrations of British History," vol. i., p. 719. No. 141:—

"Battle of the Boyne Memorial." Bust of William III. to the right. Laureate, in armour and mantle; legend, "Gulielmus Tertius." On truncation, IB,¹ the artist's initials.

Reverse—Within a wreath of laurel the inscription, "Manet Post Funera Virtus" (Virtue remains after death); legend, *Cork, Boyne*. Extremely rare.

And then the medal is described more minutely as composed of "two thin embossed plates united with a loop for suspension, and of very rude workmanship. This also is a Protestant memorial commemorative of the Battle of the Boyne, perhaps worn by the members of an Orange Lodge in Cork."

The supposition of the learned editors of this standard authority upon British medals is not altogether correct, as "The Cork Boyne" were an infantry regiment, enrolled 1776. Force—4 companies, 1 gren., 2 bat., 1 light. Uniform—Blue faced blue, yellow buttons, gold epaulets and lace. Officers in 1782—Colonel John Bagwell, Lieut.-Colonel Hugh Lawton, Major John Bass. Captains—Arthur Connel, Thomas Chatterton, James Chatterton, and Daniel M'Carthy. Lieutenants—Kearns, Robert Travers, James Chatterton, jun. Chaplain—Henry Sandiford. Surgeon—Michael Busteed.²

Silver medal of the *Royal Tyrone Regiment* for soldierly merit. Upon the reverse a harp crowned, and the legend "God save the King." This was also used as a militia medal.

Silver medal of the *Friendly Association Bantry Garrison*, 1798. This has already been described in the *Journal*.

There was a silver medal used by the "Royal Cork Volunteers" which is so described by J. W. Fleming, surgeon-major 4th Dragoon Guards. In his "Catalogue of Medals, Clasps and Crosses," privately printed 1871, namely *Cork's True Blues*, Nov. 4, 1755, Dr. Fleming says: "They formed one of the regiments of 'United Independent Volunteers' raised immediately after the declaration of war against the French in 1744. The medal commemorates the first parade on the Mall under Colonel the Hon. Henry Cavendish. The Corporation archives make no mention of the corps after 1806. One of these was in the Sainthill, another in the Lindsay collection; this in the Fleming collection was engraved

¹ Probably James Brush, *vide Journal*, vol. viii., New Series, p. 318.

² "History of Cork" (Gibson), vol. ii., p. 223. (London, 1861.)

upon the edge "John Reilly." And I knew of another also named in the family of a friend. Yet I find in the catalogue of the medals of Scotland, by Cochran-Patrick, Edinburgh, 1884, that it is there figured and described—Fig. 2, plate 16, as a medal of the Duke of Cumberland, by Pingo! If so, the old "Corke True Blues" must have gone far a-field for their decoration. It is of course possible, but I think improbable, that a Scottish medal should have been chosen for and adopted by an Irish regiment.

Silver medal, 2 inches in diameter of *The Royal Cork Volunteers*. Engraved in 8 lines upon the obverse: "This prize medal was obtained by



Wm. T. Collins of the 6th Company R. C. V.; Oct. 14, 1811." Reverse, between two muskets in saltire, upon a mound, a target. The whole enclosed within a branch of oak and of bay. The bayonets are hidden by a scroll with the legend "Presented by Serj' Austen."

The recipient of this medal was my father's maternal uncle. I have much pleasure in presenting the engravings of this medal, and of that worn by the "Loyal Limerick Union" to the Society.

THE NORMANS IN THOMOND.—PART III., 1313-1318.

(Continued from page 387, No. 5, Vol. I., Fifth Series.)

By THOMAS JOHNSON WESTROPP, M.A.

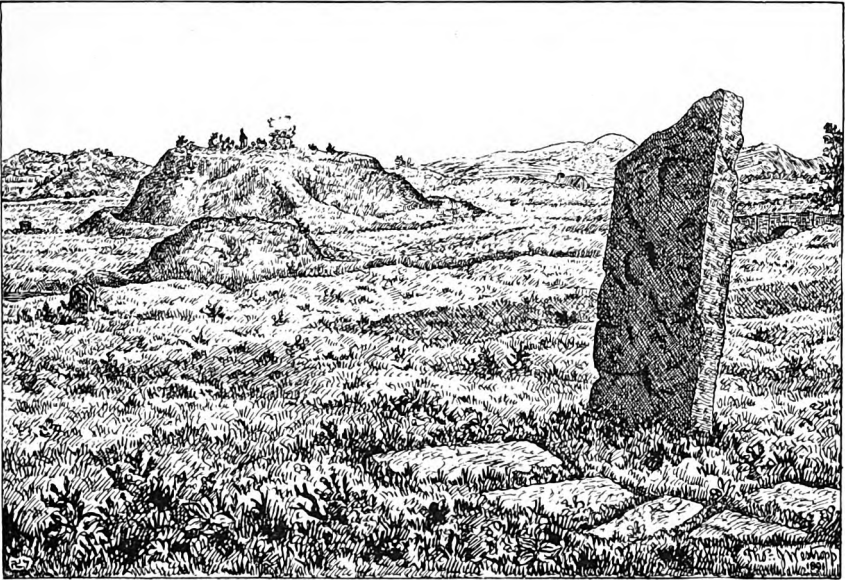
AFTER Dermot's death, Mortough rallied his forces and allies (Teige O'Kelly, Amlaff O'Madagan, De Burgho, and Butler), and met Donchad and Brian, the sons of Donall, son of Brian Roe (with the Hybloid, O'Gradys, O'Deas, and Mahon O'Brien) camped on a steep hill at Dysertodea. The King made a stirring, but deceptive speech, assuring his army that numbers would desert to him. Then a herald recited the King's pedigree and claims, while Mortough stood by in his white fur cassock, trimmed with red and striped blue and gold mail :—

"Mortough is the Trojan Hector of Munster . . .
What is due to the grandson of Teige to Mortough of the dark brows.
Erin—comprised in the land of Thomond."

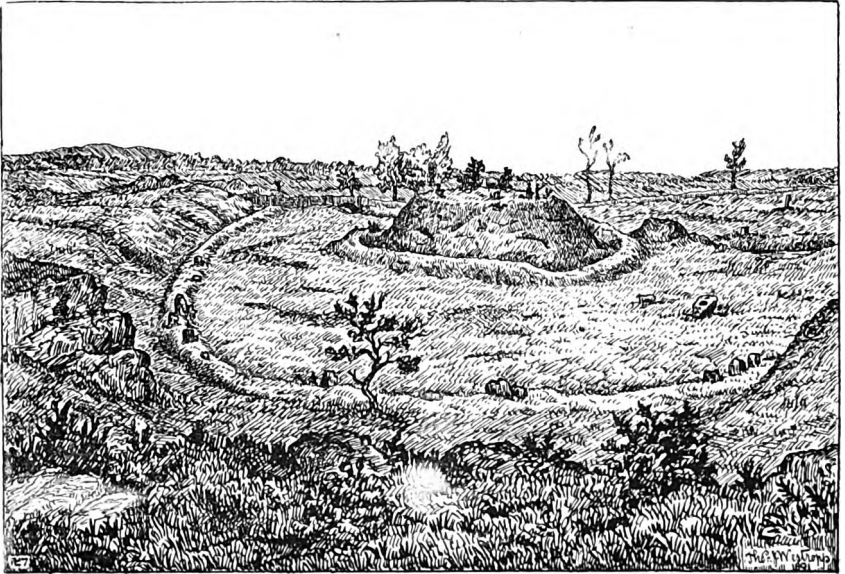
Mortough, with his great red shield, led the Clan Torlough across the bogs and up the steep hill in two divisions, namely, the O'Kellys and Madagans in one, and his clansmen and the English in the other; then the Clan Brian raised their wolf-dog ensigns.¹ Mahon and Murchad Mainchean led them; they, at first, repelled the Clan Torlough, but the latter gained the top of the ridge, where their foes were too crowded together to use their weapons effectively. Murchad fell fighting the O'Kellys, and the Clan Brien fled, covered by the night. Mahon (whom his men had kept out of the battle) rode "swift as a march hare" to Inchiquin (it was a stone building on an island now joined to the mainland by marshy fields), and thence to Bunratty, obtaining hostages from the M'Namaras (the two sons of Lochlain, the eldest son of Maccon, and Mahon, son of Covêha).

The Clan Cuilen remained neutral till King Mortough, after reducing Corcovaskin, arrived amongst them, and then, with an effusive burst of affection, joined him against the Hybloid, who pursued and nearly cut off the King, who was in the rear, so the Clan Cuilen pretended to fall on each other, and the Hybloid, being deceived, joined the pursuers and were completely routed; then, aided by the De Burghos and Comyns, the King plundered Coonagh, Uaithné,² and the eastern bank of the Shannon. Richard de Clare rose to the occasion; he mustered all the cavalry he could collect, fomented a quarrel among the King's supporters, and hanged his hostages, except O'Brien and Mahon, the son of Covêha, who were saved by Lady de Clare and the priests, and ransomed; then he drove the Clan Torlough out of Thomond; some flying to Maonmaigh and Uaithné, and falling in with a plundering party of the M'Namaras (led by Aodh and Rory, sons of Lochlain, the son of Sioda), captured and beheaded them all. A squadron, under Dermot, Mortough's brother, and Maccon crossed the Shannon into Ormond, among the O'Hogans, and thence to Uaithné, but as they returned home invaded the Hybloid

¹ "Cath.," p. 280.² *Ibid.*, p. 302.



MAGH ADHAR, NEAR QUIN, CO. CLARE, FROM THE WEST.
Place of inauguration of the Kings of Thomond.



MAGH ADHAR FROM NORTH-EAST.

territory. They took a vast spoil of cattle, although many got loose in the thickets, and were drowned in the streams; at last a huge army of the Hybloid hemmed them in on the river-bank, and nearly all the boats had been destroyed. "I like not this fence of princes," said Maccen, looking towards the foe; but he encouraged his troops, and they swore to fight till heaven and hell changed places and the solid earth was overturned. The Hybloid pressed them back with sling stones and javelins, and they were thrown into dreadful confusion by the maddened herds of cattle they had plundered. The men compelled Dermot and Maccen to escape in two of their remaining canoes, the latter wounded, and with his horse swimming beside him; they reached the royal army who, in impotent anger, watched the strife from the further bank, and fled away to Uaithné.

The deserted troops fought with savage despair; those too weak to fight cut off the heads of the slain Hybloid and threw them into the Shannon, in revenge for Loughlin Macnamara; six of their commanders fell in quick succession, and they were slain almost to a man, or driven into the river. After this decisive "breach of the river-bank" the estates met at Moy Adhar,¹ and inaugurated Donchad King in opposition to Mortough.²

1314. Mortough's soldiers wintered among the Butlers, but quarrelled with them at Troopford (Ath na Cuire), and were with difficulty collected and led into Connaught; wearied of their raids King Donchad gave Clonroad and Hy Caisin to his rival. De Clare went to England to look after his estates,³ and, in his absence, the Kings skirmished with little result, save that the Clan Cuilen burned Dangan Ui Ghrada, the O'Gradys' chief castle, and, coming on a forest camp of that tribe, made a horrible massacre of the women and children; slew the cattle, and drove the Cinel Donghailé to seek refuge with King Donchad in Rockforest; they

¹ Magh Adhar—Thanks to the kindness of Rev. J. B. Greer, of Tulla, I have, since writing this Paper, been able to inspect and sketch this most interesting site, which ought surely to be vested as a national monument. It closely resembles Cairn Fraeich in Roscommon, where the O'Conors were inaugurated. See *R.H.A.A.I. Journal*, 1870 (vol. i., series 4, pp. 249, 250). In November, 1839, it retained the name of "Moy Ar Park," and large meetings were held there; it is now, May, 1891, considered a chief's grave. As will be seen from the illustrations, it consists of a large flat topped mound, 20 feet high, surrounded by a low fosse across which, to the west, leads an inclined way 8 paces long; to the north-side of the platform is a grave-like hollow lying east and west, while near the centre is a rough and weather-worn stone nearly level with the ground. To the west side is a smaller cairn of earth and stones (with a sloping way to the south) on the bank of the Hell River; these mounds stand in a small artificially levelled plain, fenced in by a low semicircular enclosure, marked at intervals by boundary stones; and north of the great mound of Inauguration is a huge block of pink conglomerate with pebbles of brilliant scarlet porphyry; it is between 3 and 4 feet high, with an oval basin ground into it, and another hollow beside it. Across the stream, about 141 feet to the west is a large pillar 6' 3" x 8" to 10" thick, tapering from 3' 0" at foot to 2' 6" at top, and its axis lying N.-E. and S.-W. Nearer the stream is a shattered and weathered stone, apparently the base of a second and older pillar. The hills and crags behind the levelled plain form a natural amphitheatre, practically the same height as the mound. Magh Ar. is about 4 miles S.-W. of Tulla, which is the only striking feature visible from it. (See also *supra*, p. 285. The pillar is only named in one translation, and is not in the R.I.A. text).

² "Cath.," p. 322.

³ Next year we find that the king has recently granted him estates in Somerset ("Abbrev. Charter," vol. i., p. 208). He was also granted the castles and lands held in capite by Gilbert, Earl of Gloucester ("Exchequer Rolls," Dublin, 9 Edw. II., No. 495, Feb. 20, 1315).

then returned to Mortough, bearing numbers of human heads aloft before their army. De Clare, however, returned and rallied the Clan Brian, and Mortough, though he burned Bunratty and the O'Gradys' houses in Kilnasoola, was deserted by O'Seanchain of Hy Ronghaile, on the eve of a battle, and so was only able to hold his own along Forbhair¹ and the ford of Scariff (Sgairbh).²

1315. De Clare prepared to invade Leinster³ (where the hill tribes were troublesome), and being evidently anxious to leave no foes behind, formed an entrenched camp on a hill in Hy Ronghaile,⁴ on the one easy passage between Scariff and Tulla. Tradition speaks of an attack on him in which he drove many of the Irish into the marshes near Loughallinooon lake, but he evidently had to retire, as his ally Donchad was defeated at Scariff by Mortough in person. Now, the previous winter the Clan Cuilen, worn out by famine and intense cold in Eachty, had submitted to Donchad, and Maccon hospitably entertained him, gave him hostages, and got De Clare to ratify the truce, and grant the Clan Cuilen a charter of Hy Caisin. O'Seanchain dreaded lest Donchad should turn against him by the influence of Maccon, and aroused the king's suspicions to such a degree that Maccon, finding it out, bade him a courteous but formal farewell. O'Seanchain went to De Clare under protection of Richard de Burgho, and failing to bring hostages remained at Bunratty. De Clare then exchanged Maccon, son of Donall M'Namara, for Brian, son of Mahon O'Brien; the former hostage, attributed his release to the O'Deas, who had asked aid from the Clan Cuilen: these, in a state of wild gratitude, joined King Mortough (who was, strange to say, supported by De Clare), and marched through Kilnasoola to assist them. Here Mahon O'Brien deserted to the O'Gradys, and told King Donchad of the intended revolt of Kinel Fermaic, so Donchad fell on the O'Deas (who were, of course, unprepared), defeated them and took all their cattle. Hearing this, Mortough's army, who had been idling in Tradree, crossed the Fergus without their leaders, and routed the Clan Brian, taking much armour, and bringing heaps of heads to Mortough at Drom Dearth, truly called "the red ridge," from these gory trophies. Donchad fled to the hills of Lorris in Corcovaskin, and his enemies ravaged that place to Knockan-

¹ Forbhair, evidently (from its proximity to Scariff) is not the place of that name (on pp. 289, 290, *ante*), where Turlough sought refuge, and which lies along the Furroor river west of Ennis.

² "Cath.," p. 350.

³ He received 100 marks from the Exchequer for assisting Edmond le Botiller against the Irish of Leinster ("Roll," 1315, No. 543).

⁴ De Clare "remained stationed in the centre of the country (Hy Ronghaile) to confer knighthood on the English," "Cath.," p. 362. In this district a little north of Ballinahinch House is a hill (a splendid strategic position, with apparently triple entrenchments, and a long bank across the neck of land between the lakes) named "Kilconnell," where graves covered with rude slabs were found. In 1839 it retained the name "Cladh na Gall," and the tradition that an English army camped here, and was defeated by an Irish army from Tomgraney (O'Donovan's and O'Curry's "Letters"). This corresponds well with the defeat of De Clare's ally near Scariff, and no such event is recorded in later times. Another tradition states that the English repelled the Irish, driving numbers to destruction in the marshes and lake. This was told by Captain C. G. O'Callaghan of Ballinahinch, and Mr. Whelan, of Kilconnell, who heard it from the older inhabitants many years ago. The summit commands a view from the "plain of Fertain" to the woods above Tomgraney, and along all the hills of the Hyblid and Eachty.

Locha, east of Kilrush; then he fled to his old foe, Teige O'Kelly, and was well received, his brother Brian O'Brien retired to Corcomroe, and thence raided along the border to Slieve Eachty, where the enemy came in sight "as far off as one could see from the hill." So his army scattered and fled over the ford of Killaloe, while he and his friends escaped with difficulty, and got sanctuary at Holy Island (Inniscaltra).¹

1316. King Donchad (having been weakened by his support of Felim O'Connor, whose defeat he shared at Athenry, Aug. 10th) went northward to get aid from the Scotch,² "then invading Ireland, under Edbhaird (Bruce), "brother of the King of Alban." They had landed at Carrickfergus, May, 1315. Richard de Burgho, the mighty Earl of Ulster, opposed them, and under his standard fought Sir Richard de Clare. Barbour, in his famous poem on Bruce,³ exaggerated De Clare's position greatly. "Thar was first Seir Richard of Clar, that in all Ireland lufftenand was off the King of England," but De Clare was defeated at Dundalk, and fell back on Dublin. King Robert Bruce joined his brother in the spring of 1316, and ravaging all before them, they

"South till Limrik held their way, that is the southmost town per fay
That in Ireland may funden be—thair laye they dayes twa or thre."

The nobility of Leath Mogha, who had mustered to repel the Scotch, put King Mortough over the Celtic contingent, for he had gone to Connaught to meet Richard de Burgho, when the latter fled from the Scotch at Coleraine,⁴ and the English said that justice fought on their side for the true King of Erin led them.⁵ On Holy Thursday (March 30, 1317), Edmond Butler, the justiciary, De Clare, the Cantetons, and others, with a great army (Grace says 30,000), lay near Loddyn⁶ in the neighbourhood of Limerick, opposite the Scotch, who had taken Castleconnell. Aodh M'Namara was wounded in a slight skirmish, and the Scotch marched to Saingéal (Singland) before the walls of Limerick. They soon retreated to the north, where their power and Edward Bruce's life ended next year at Dundalk, but they had dragged to destruction the Norman power in Ireland—it had got its deathblow—and it withered and died.

¹ "Cath.," p. 386. In 1316 Edmond le Botiller gets £25 for his expense in driving Breen O'Breen out of Momonia ("Patent Rolls," 10 Edw. II.).

² Leland names O'Brien of Thomond among Bruce's supporters. Donough and many of his chiefs had assisted Felim O'Connor at Athenry, Aug. 10, 1316, where William de Burgho and Bermingham were victors ("Ann. Clonmacnoise," T.C.D. It would seem from the same authority that Donough had previously defeated and expelled Mortough, see p. 210, *ibid.*

³ Written in 1375. See Book xiv., lines 138, and Book xvi., 264. It differs in many points from the actual history, whereas the "Cathreim" is confirmed even in details by the Annals and Rolls.

⁴ "Ann. Clonmacnoise," 1316, p. 210.

⁵ "Cath.," p. 388.

⁶ O'Donovan identifies it with Rath Laithin (Ralahine), but "Lodyn," or "Ledin" appears to have been near Castleconnell. In 1291 the "Plea Rolls" (19 E. I 57) mention the manors of Lethin, Clare, and Bunrahe. Still I question the identity, none the less that O'Donovan wrongly states that the muster of the English, March 30, is Dermot's muster of Aug. 15. Clyn says at Easter there was a great muster of the nobility against the Scotch in Castle Conyher. "Sir Richard de Clare kept a strong force at Dernaht" (? Bunraht). This is confirmed by the Plea Rolls Cal. (vol. v., p. 27), which state that Sir Richard ordered his bailiffs "to seize eighty cows at Any for the support of his army near Lodyn, resisting the Scotch felons." Edmond le Boteller at Lodyn, pardons Peter Hugelot and others ("Pat. Rolls," 11 E. II.).

Butler was still at Loddyn on April 10th, and about this time Lord Mortimer came to Ireland and summoned a Parliament at Kilmainham for the following May. Donchad meanwhile invaded Kinel Donghailé, found that Bruce had gone, and while retiring to Corcomroe, made a raid to Quin, and was driven out by Felimy, "the hospitable" (Feidhlimidh an oinigh), son of Donnell O'Connor.¹ Richard de Clare patched up another peace, and went to attend the Parliament. Fearing his misrepresentations, Mortough also went thither under protection of Butler,² for the king was an accomplished statesman, and spoke the languages of England.

He left his brother Dermot in command, who, on the Feast of the Assumption (Aug. 15, 1317) assembled the chiefs at Ralahine (Rath Laithin), and after mass stood up (showing to advantage his golden locks, and towering height),³ and, his blue eyes sparkling with excitement, addressed each chief by name, asking their support against Clan Brian; they joyfully promised it, and a few days later nine thousand swordsmen⁴ mustered at Ruan. Maccon said: "I am a true prophet; you will have a fierce battle, and slay their princes Donchad and Mortough Garbh, and I will recover my favourite corslet which O'Brien holds." They slept the first night at the weirs of Mac Amburion (which give their name to Corofin), then up the road of Bohernamierigh, "The Prince's road" (which then deserved its name), past the bluff wooded hills and lake and Mahon's Castle, at Inchiquin, over the white crags of Mullaghgall, and the wooded Crughwell, and up into Dubh Glean on the old track of Conon na Siudainé, giving some of the spoil to Ahern (Eachthegern), Dermot's foster-brother, and they reached "the arable land of the Abbey" of Corcomroe, driving their cattle into its enclosure, whose ivied fragments and great double gate are still standing in the lonely valley; "they rested that night in the polished cells of the grand purple marbled abbey, and the smooth, grave-flagged sanctuary." When a scout told Donchad that Clan Torlough held the abbey he cried "this battle will ruin the Gael, and be like granting written charters to the English," and he sent and gathered the Clan Brian, Clan Teige, Clan Mahon, O'Flahertys and O'Deas at Kill Leitre and Maol Odhrain.⁵ "The birds of prey," sang his bard, "will thank us; they want human flesh."⁶ They marched down to Lough Rask, a little tarn between the mountains and the sea at Ballyvaughan, and there stopped in wonder: for on its bank sat a hag, hideous and

¹ Felimy was chief, 1310, and died 1365. He and his father are mentioned by the Annalists. He was eighth in descent from Conchobhair, Lord of Corcomroe, slain 1002. The Clan appear in history from Flaithbheartagh, son of Dubhriop, Lord of Corcomroe, 871. They granted nearly all their lands to the O'Briens by a deed, January 2, 1582 (Hardiman). See also their pedigree, MSS. R.I.A., 14, C. i., p. 12.

² "Caithreim" (see also Grace 1317). "Morph O'Brine se dedit Regi ad castrum Dublin," and "Patent Rolls." Pardon to Moriort O'Breen at instigation of Edmond Butler. As Grace uses O'Brine and O'Brene for the Thomond family, 1278, 1306, 1318, and O'Brinios for O'Byrne; I have no doubt that King Mortough is intended.

³ He is well described in the war songs of 1317. His army included the Clan Turlogh, Clan Cuilen, O'Brien of Aherloe, M'Mahon, some O'Deas, O'Hehir, O'Griffy, M'Enchroe, Molony, M'Inerney, M'Gorman, M'Grath, Lynch, Imhuir, Felimy O'Connor (who alone of his tribe supported Dermot), and the chief of Formoyle, near Glenomra.

⁴ "Cath.," p. 422.

⁵ Probably Letter Conan (Leitrich Conan), Formoyle (For Maol), two adjoining hamlets in the hills of western Burren.

⁶ "Cath.," p. 438.

deformed,¹ with a heap of human heads, limbs and helmets, washing them diligently, the whole lake being defiled with hair, blood and brains. The king asked the crone who she was: "I am Bronach (the mournful one) of Burren, of the race of the Danaans, and all your heads are in this slaughter heap." "Heed her not," said Donchad, "she is a friendly spirit² to Clan Torlough." Dermot's forces were resting in the White Abbey when Thomas M'Urhaile O'Griffy saw the host approaching, and gave notice; the prince put on his purple-flowered "cothon," edged with fur, over his mail; his skein handle was adorned with pearls, and his sword with gilt figures;³ his body-guard was marshalled by Cuêva M'Gorman, a veteran who had fought for Torlough, and marched out of the abbey precinct in good order. Maccon was in high spirits, having put on his corselet wrong side before, which was counted lucky. He swore he would wear no armour till he won it from the foe. The Clan Brian appeared in sight with royston crows, ravens and hawks fluttering above them, an ominous sign. The forces met on the plain of Drom Lurgan;⁴ they discharged a shower of arrows, darts, and stones at each other; the hills re-echoed with their shouts, clouds covered the sun, and the sea roared behind them; soon their green, white, and purple tunics were red with gore, and the armies were mixed in the wildness of the fight. The Clan Teige made a circuit and fell on the enemy. Brian, the King's brother, was wounded on the head. Felimy and the Kinel Fermaic first broke the enemy's ranks, and the Hybloid were almost cut to pieces. Seeing the battle turning against him, King Donchad attacked Felimy, and wounded him with his spear, but he received so severe a blow on the loin from O'Connor's axe, that it crushed in his side without breaking his chain armour, and staggering back he was slain with darts by Dermot's guards.⁵ When Brian saw his brother killed, and his cousin and uncle, Mortogh Garbh and Brian Bearra mortally wounded, he fled with his army to the hills. The Clan Torlough did not attempt a long pursuit; though victors, they had lost more men than the foe, so they held the battlefield where the wounded still feebly fought, or bit and gnawed each other's heads and faces⁶ like Dante's "Ugolino."

The wounded were brought to the Abbey; "they are no longer foes but brothers," said the victors. The M'Mahons identified the slain

¹ Macgrath lavishes nearly ninety epithets on her, reaching his greatest redundancy in this episode, which gives the most "scientific" account of a banshee extant.

² "Badbh." Mr. W. M. Hennessy gave a most valuable article on the three ancient Irish war goddesses Badbh, Macha, and Ana, or Morrigan (*Proceedings*, R.I.A., 1866-69, p. 422.) Badbh is a Tuatha de Danaan, feeds on men's heads, and is called "Bronach," like this "Banshee of the Burren," who is still known among the peasantry as "The Hag of Black Head." Badbh embodies herself as a royston crow (these birds immediately appear in the "Cathreim"). The ancestral banshee of the O'Briens was Aibhill, commemorated in Craganeevul on Craglea, near Killaloe. Brian Boru says ("Wars G. G."): "Aibhell of Craglea came to me last night and told me I should be killed to day."

³ "Cath.," p. 450.

⁴ As Lough Lurgan is Galway Bay ("Ogygia," vol. ii., c. 3. 15), this is probably the low ridge west of the Abbey; the traditional site, Mortyclogh, seems too far to the north of the road from Lough Rask, and the battle, evidently, was in sight of the Abbey—however, vast quantities of bones have been found near Mortyclogh.

⁵ "Annals of the Four Masters." Donough O'Brien, King of Munster, was slain. Perhaps Grace's vague note, 1317, "Two Kings of Connaught fought, and 1000 Irish were slain," refers to this.

⁶ "Cath.," p. 493.

princes, who were buried in separate graves, and the common soldiers of both armies in great trenches, each clan together. Rory M'Grath¹ (ancestor of him who wrote the "Cathreim") conducted the burials and ordered carved slabs to be placed on the chiefs. The whole of the Abbey-yard and aisles were dug up for burial and soaked with blood.² "This is the third bloody slaughter of the Dalgais since the Gael came from blue Spain to Erin," namely, "Clontarf, against the black Danes, Norwegians, and chilly Finlanders;" the attack of the men of Ossory on Donchad, son of Brian Boru, and this battle of the Abbey. Then the bards composed songs, of which these are fragments. Of these, as of the previously quoted songs, I only give selections:—

"Triumphant, oh! Clan Tail, is your march to the white hills of Burren!
Bravely ye brake the battle where fell a King and his heir.
As long as bards exist your warfare will be sung.

Be ye blessed, oh! Clan Tail, for you won in every fight.

More fell of Clan Cuilen than fell of the foemen;
No man of your armies fell but a King's son fell in return.
In war, the Clan Cuilen were bravest and best;
In fight, the most wounded and triumphant.

Our hosts fell, not unavenged, in the desolation of Burren;
Fortunate yet sorrowful our march, yet bravely we contended;
We paid our foes in blood, and bereft them of their leaders.

They had Donchadh, son of Domnall O'Brien of Dunsiki, their King;
Yet more of their Princes we gave to death.
Now they lament Brian Bearra, but his death gives peace to our clansmen;
Mortogh Garbh, the merry, lives not to slay us; he was not our loyal friend.
Grievous the battle near the Abbey, in the highlands of white Burren."

Among the wounded of Clan Torlough were Felim O'Connor, who recovered to slay the last of the De Clares; and O'Hehir, who died thanking God for giving him his desire on his enemies; Aodh, son of Donchad M'Namara, "the true heir of Clan Cuilen," was also mortally wounded by O'Seanchain, but slew the latter, and after lingering for a fortnight, died at Clonroad; with him fell 21 of the Clan Cuilen, and 230 were wounded. Maccon himself composed and sang his cousin's dirge:—

"Ah me! that I have lost Aodh, the branching spray of my heart!
My understanding and my sensible soul!
Our great fowling hawk; our shepherd; the keeper of our people;
The towering tree; the green shaded arbour; the darling of heroes!
Grievous is our loneliness for Aodh of the golden armour."³

Then came a rumour that the foe had rallied, so the wounded of Clan Torlough, stopping their wounds with moss, joined the efficient force; it proved to be O'Dea, with insolent demands which the victors indignantly refused. Mahon O'Brien (who had not been in the battle), menaced their

¹ Another of this family, Owen M'Craith, living 1300, wrote a poem on this civil war, and one on the desolate house of Conor O'Brian.

² "Cath.," p. 526.

³ *Ibid.*, p. 500. Note the curiously Homeric epithets.

march, but he saw their brave array and retired, sending flattering messages, so Dermot returned in safety to Clonrood.

Mortough had been well received in Parliament; he had helped the English; his rival had aided the Scotch. De Clare (whom many suspected of dealings with Bruce, though the King gave him money and cancelled his debt of £1000 to the Exchequer),¹ spent the winter in Cork;² he returned to Thomond in the spring of 1318, and called on Mortough to restore certain lands to Mahon O'Brien, who held Inchiquin and the district westward to the ocean under a charter of De Clare. Mortough had long coveted Inchiquin (his father's palace), and, having been publicly insulted by Mahon "before the Irish and English," seized on some of his lands, which he not only refused to restore, but drove Mahon out of Thomond; for he dared not trust himself in Bunratty lest De Clare would deal with him as his father, Sir Thomas, dealt with King Brian. Maccon got a safe conduct from Lady De Clare and her son, and, refusing all offers for himself, tried to make terms for Mortough, but De Clare said "war is the only hope now." The chief Barons attempted to make peace between the foes at Limerick, but failed, so they escorted the Irish out of Thomond Gate. The clans retreated by moonlight through the Cratloe woods and the hazel thickets of Ballymulcassel, past Cullane lake, with its flocks of wild fowl, "to the high, mass-celebrating, virtuous, sweet bell-ringing, tribes of Tulla-nan-abspol," and, camping round its church,³ sent out a troop and plundered the outskirts of Bunratty, to which Richard De Clare had returned with favourable moonlight and high tide down the river.

De Clare remained on the defensive till they left with their plunder for Eachty, and then sent to Sir William De Burgho asking him to convoy the O'Gradys and Clan Mahon to Kilnasoola. De Burgho only marched to Ardrahin, and there delayed till it was too late. Sir Richard, without waiting for reinforcements, set out on his last expedition, camping for the night in Finghin's church at Quin, where so many of his father's soldiers had perished in the fire. Next day he crossed the Fergus at Nutfield, and seeing a woman washing rich but blood-stained robes, sent one of his Irish soldiers to question her. "I am Bronach," she replied, "and I often abide in the fairy hills of this land, but my residence is among the dwellers of Hell, whither I invite you."⁴ As at Lough Rask, the doomed man scoffed, and, fording the river, camped in the district of "Ruan of the Entrenchments."

The watchmen of Conor O'Dea saw the English host, and that chief sent in hot haste for Loughlin O'Hehir and Felim O'Connor, despatching Thomas O'Griffy to offer a great bribe to De Clare, but the latter refused it, saying he had no peace for his foes. Now, in the marshy meadows between the craggy district and the lake below Dysert O'Dea, were a causeway and ford; near this O'Dea planted an ambuscade of picked men in a grove.

¹ "Scotch Exchequer Roll."

² Macgrath is confirmed by the "Plea Rolls" of Michaelmas, 1317, and spring, 1318, for Cork.

³ It appears in the Taxation of 1302-6, Macon M'Namara granted Kiltanon to it in 1397. A fragment of its north wall, with the chamfered edge of a recess, remains north of the ruined eighteenth century church of Tulla.

⁴ "Cath.," p. 599.

At early dawn of that beautiful spring morning (Thursday, May 10th, 1318)¹ De Clare sent battalions through Cinel Cuallacta, down the Fergus, to Magowna and past Dysert to "the prospect-pleasing Rath," to take the O'Deas in the rear, while with the flower of his troops he advanced on Dysert, whose round tower rose boldly over the trees and crags little more than a mile westward. He soon saw a number of Irish driving cattle across the stream and attacked them, killing many. This, however, was only a snare of O'Dea's to draw him off the direct route into the broken and marshy ground, so the survivors having crossed the ford turned and defended the causeway so well that he himself with his bravest knights rode to the front. The O'Deas slowly retreated fighting till De Clare and the van were near the wood, and then the ambuscade, taking them on the flank, seized the ford. Cut off from the main army, De Clare,² Sir Thomas de Lesse, Sir Henry Capel, Sir James and Sir John Canteton, Adam Apilgard, and eighty others³ were overpowered and slain.

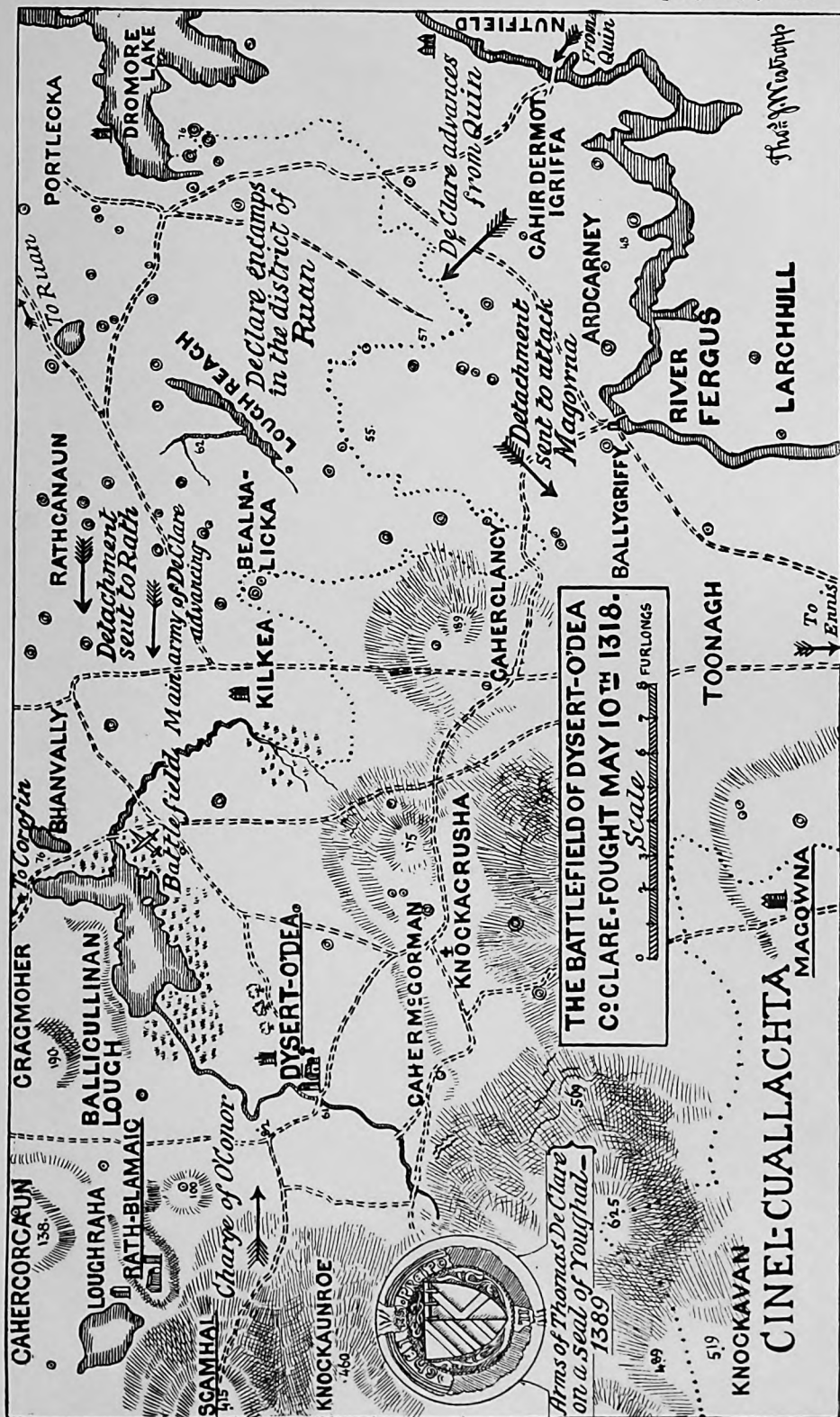
Too late to save their leaders the main body of the English forced their way with difficulty across the stream and beset the survivors of the O'Deas in the wood; just then O'Connor and his troops appeared on the hill of Scamhal⁴ (where a steep road still leads above Rath to Dysert with an extensive view over the battle-field). They charged down the slope and over the cultivated land and craggy fields and fell on the English; these stood their ground bravely, slaying numbers of their foes, who, having joined the O'Deas, and finding themselves attacked, closed in their ranks "like a strong fortress." It was a death-struggle on both sides, for, hemmed in by the stream and marshes neither dared to retreat from the other. De Clare's son Thomas fought Felim hand to hand, receiving three wounds. Despite his despairing courage, worthy of such a race of warriors, the brave lad was slain.

¹ "5 Idus Maii (11th) die Jovis in mane," Clyn. "6 Idus Maii (10th)" "An. Inisf.," T.C.D. "Die Gordiani et Epimachi," (May 10th), Pembridge. When I last visited the battlefield, April 28th, 1891, the marshes were in many parts quite impassable, despite the dryness of the spring. The Hills of Burren and Slieve Bernagh are clearly visible from it; also Inchiquin Hill, towards which De Clare was marching.

² At the time of the Ordnance Survey, 1839 (vol. i., "Letters on Clare," p. 149), this legend prevailed at Dysert: Conor Ivors (probably Conor Imhuir, who fought for Dermot at Corcomroe), laid an ambuscade and put hurdles on two cross bearers over the stream, so that one beam could be easily removed; this he pushed out (having hidden under the bridge), as De Clare passed; the latter fell into the stream, and Conor struck off his head, while the O'Deas killed all the English. The great battle with Claraghmore is still remembered, and the court near Kilnaboy is called "De Clare's House."

³ Sir Thomas de Lees was probably a relative of Sir Maurice (Thomas de Clare's retainer, 1287). In 1319 the King orders William de Hampton to hold Garthbyboys in Limerick, held by Thomas Lees from Richard de Clare, both deceased ("Abbrev. Chart." vol. i., p. 247). Another Thomas, son of Hugh de Lees, was Governor of Limerick Castle, August, 1325 (Patent). Clyn, alone of the Annalists, gives the correct name (not De Naas). Sir Henry Capel claimed lands at Ballydragnan, county Limerick, 1290 ("Plea Rolls"). He witnessed a charter of Thomas de Clare to St. Mary's Limerick ("Liber Niger" MSS. T.C.D. k. 4. 16, pp. 18-93). Sir John Canteton, son of William, was in a lawsuit, 1302 ("Exchequer Rolls"), and again, 1312, with Richard de Clare (*Ibid.*, vol. vii., p. 40). He got protection on going to Scotland, 1302, with De Burgho ("Pat. Rolls," 81, E. 1). Sir James was appointed Sheriff of county Limerick, January, 1318 ("Pat. Rolls," 11, E. 2). The Apilgards served against the Scotch (Rymer's "Foedera"), and often appear in "Exchequer Rolls" as holding lands in Cork.

⁴ Now Scoolnaraha, the very name in the "Annals of the Four Masters," 1562, "Sciunhal over Rath Blathmaic."



Mortough had already heard of De Clare's raid, and started after him from Eachty,¹ past Spencil Hill (Knock Urchail)² and over the Fergus—burned houses and wasted lands showed him the Norman's march—he hurried on, the men throwing off their tunics to be less impeded; then appeared groups of fugitives, who scattered as he approached; then the vague rumour of a great slaughter; at last he came in sight of the battle raging in the greatest confusion—all order being at an end.

Felmy, fancying the King's army were English, made one strong effort and swept aside the relics of De Clare's force to find himself face to face with his friends. They gave three great shouts, and, reinforced by O'Hehir (who arrived just as the King came in sight), united against the English; these—not knowing they were defeated, even then a characteristic of their armies—rallied and fell where they stood, save a few whom Mortough pursued to Bunratty, but as he came in sight the castle and town burst into a sheet of flame, for Lady Johan de Clare³ hearing of the death of her husband and son, had in an agony of terror placed her treasures and all the English in barges and fled over the Shannon, leaving only charred ruins to the victors. The body of Richard de Clare was found among the slain and hewn into small pieces by some of his enemies (probably the Clan Cuilen, whose chief Maolechlain had been thus treated by De Clare's allies); but the mangled fragments and the body of young Thomas de Clare were brought to Limerick and laid in the Franciscans' Church, thus in one morning the whole Norman power in Thomond was annihilated for ever.⁴

Brian, the last prince of Clan Brian, escaped from Dysert to Ormond, and having defeated Mortough in 1329, was left in possession: he was ancestor of the O'Briens Arra. The English, who hated De Clare for his haughtiness and cruelty, left Mortough in peace, and he reigned in Clonroad two and thirty years, and died 1343, being succeeded by his brave and loyal brother Dermot.⁵ The English Government assigned Bunratty to

¹ "Cath.," p. 611.

² See "Annals of the Four Masters," 837, 1559.

³ "Cath.," p. 619.

⁴ I collect some of the oldest notices of this great battle: "Annals of Lough Cè," "Richard a Clara mortuus est;" "Annals of Innisfallen, T.C.D.," "6 Id Maii occiditur D: Ric de Clare cum iv. militibz et multis aliis per Mauritem Ibrien in Totomonia;" "Clyn," "6 Id Maii occiditur D: Ric de Clare per suos Hibernicos de Totomonia cum iv. militibz D Thoma de Lees D Henrico de Capella D Jacobo et Johanne de Canteton et aliis multis die Jovis in mane;" "Pembroke MSS., E. 4, 6, T.C.D.," "Et Dns Ricus de Clare occisus erat et iv. milites D Hen de Capella D Tho de Naas D Jac de Cauntun et D John de Canns et Adam Apilgard cum aliis 80 hoibz p obrene et Mac Carth in fe S Gordiani et Epimachi et dicebatur ip die Ricus in minutis peciis p odio scindebatur sed reliquie eius sepultæ in limerico int fres minores;" Grace follows this, while the "Annals of the Four Masters" omit all account of the battle. Note that M'Grath gives no songs relating to Dysert, as no man of note fell on the Irish side, which favours the genuineness of his other quotations. The earliest mention of Richard de Clare's death will be found in the "Exchequer Rolls," July 16th, 1318; also his "inquisitio post mortem."—Vol. x., p. 112, order dated 16th October, 1319.

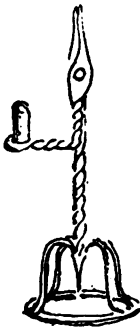
⁵ Heroes of Cathreim:—"Annales Nenaght, T.C.D., MSS., F. 1. 16," "Moriertah O'Brien f Theodori princeps Momonie obiit nonis Junii sepult c. fribus minoribz de Cluonramada 1343;" "Dermitus O'Brien quond princeps Totomonie obiit prope Ardrathin in Connacia vigilia convers S. Pauli et sepult iacet in hoc cænobio 1364." "Annals of the Four Masters" say that Murtoogh was succeeded by Dermot, 1343, and the latter was deposed by his nephew, Mahon Maonmaigh, 1360. Brian rallied, and defeated the English, 1322, and Mortough, the Clan Cuilen, and Torlough, King of Connaught, 1329. He was assassinated, 1351. Mahon was dispossessed and slain, 1319. Felmy died in high repute, 1365.

Matilda, wife of Robert de Wells, and Margaret, wife of Bartholomew de Badlesmere, for they were sisters of Richard de Clare,¹ and appointed Robert Sutton to hold the castle as a safeguard to the traders of Limerick till 1332, eleven years before Mortough died, when it was taken by him and the Macnamaras,² so the old chief lived to see his power absolute in Thomond from the gates of Limerick to the Cliffs of Moher.³

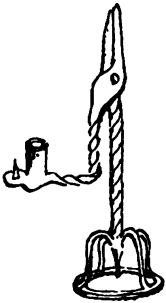
¹ The "Abbrev. Chart., vol. i., p. 266 :—" The King gives Matilda de Wells £88 17s. 9d., Bonrat and "Courghy" (Coinghy-Quin) Castles and Corkemoyd, subject to dower of Isabella, widow of Gilbert de Clare and Johanna, widow of Richard, *Ibid.*, vol. ii., p. 6. Justiciary divides the lands of Thomas, son of Richard de Clare, between Matilda, wife of Rob. de Wells, and Margaret, wife of Bart. de Badlesmere, and (p. 13), is to hold the Castle of Bonreth and land of Tochemond for the King, 1327. Finally, 1344 ("Patent Rolls, England"), Margaret de Badlesmere, aunt of Thomas, son of Ric. de Clare, and Robert, son of Matilda de Clifford, as next heirs hold the seneschalship of the Essex forests at one penny per annum.

² "Clyn," "Castrum de Bonret (quod multorum judicio inexpugnabile videbatur) per O'Breine et M'Nemare destruitur."

³ The leading sites of the war can be thus visited :—Cratloe, Ballycullen, Bunratty, Ralahine, Quin, Clare Abbey, Ennis, Rath, Dysert, and Inchiquin, are easily reached from the railways; Corcomroe, Glenamanagh and Siudaine (as well as Dysert), by car from Lisdoonvarna; Scariff, Kilgorey, Kilconnell, Moynoe, and Tomgraney, by car from Killaloe; and Inniscarra by boat from Scariff. There are fine views across the battle grounds of Tradree, Clare Abbey, Quin, and Dysert, from the train between Limerick and Corofin.



Nº III.



Nº VII.



Nº II.



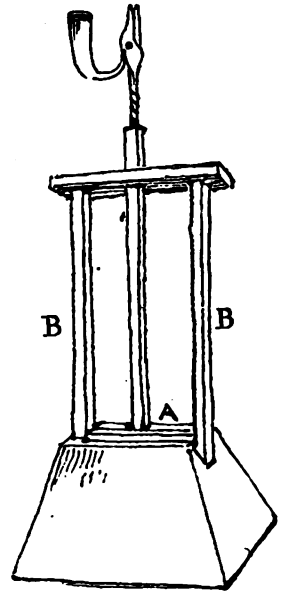
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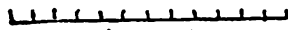
Nº IV.



Nº VI.



Nº VIII.



Scale of Inches

IRISH RUSH-LIGHT CANDLESTICKS.

IRISH RUSH-LIGHT CANDLESTICKS.

By COLONEL PHILIP D. VIGORS, FELLOW, HON. LOCAL SECRETARY
FOR CO. CARLOW.

THESE may well be called "the light of other days," for like querns, wooden ploughs, Sedan chairs, parish poor-boxes, with long handles like bed warmers, and other things of the past, they are now seldom to be found in use—indeed, their very remains are not easy to find.

Strange to say our Museum does not possess a single specimen (except the one I presented to the Society lately), and I believe there is not one in either the Museum of the Royal Irish Academy or in our National Museum. I have given drawings of several of these old relics (see figs. 1 to 8).

When rushlight candlesticks first came *into use* in Ireland, I am not able to say, but that it was considerably more than a century ago there is little or no doubt.¹ That they have now ceased to be generally used is also pretty certain, from the difficulty one finds in getting them, and from the rusty, broken, and otherwise neglected state in which they are now found.

Paraffin oil and lamps have been their death-stroke. In houses where rushes were as regularly burned as the family daily ate and drank, now not a sign of them is to be found. Several, I have been fortunate enough to find, were evidently thrown out as useless, and it was from amongst rubbish, or from the ground in the yard, or some out-house, that they were brought to me.

When in the West of Ireland, last summer, I searched diligently for some of these relics of the past, but though "turf" and rushes were as abundant as the patchwork of the peasant's clothes, yet but one single rushlight candlestick was I able to see, and that was of a type most common in Leinster.

Speaking, therefore, nearly altogether of those I have seen, or got from this (Carlow) and the neighbouring counties, the following remarks apply.

They are sometimes all of iron; others are iron, except the base, which is wood (as fig. 4); others again are mostly wood (as figs. 5 and 6), having the socket, and part to hold the burning rush, of iron.

Again, they vary in length considerably, one description being intended to stand on the floor; the other, and by far the most numerous sort, are those intended to stand on a table. The former are represented by figs. 5 and 6, the latter by all the other figs.

Ornamentation has been attempted, and generally consists in twisting the iron of the shank, and sometimes that of the head of the socket, as in figs. 3, 4, and 7. Others are quite plain; $\frac{1}{4}$ to $\frac{1}{2}$ -inch square iron is what is most generally used in their manufacture.

Then, regarding the systems adopted for holding the rushes and candles, by reference to the annexed drawings it will be observed that there is considerable variety in these. The most general is simply a

¹ The lights are described by Milton as "a small blinking taper, made by stripping a rush and dipping it in tallow."

counterpoised pincers, which is self-acting, the weight of the socket-arm being sufficient to close the pincers, and so hold the rush (figs. 3 and 7). Others are held in the pincers by means of a spring, as in figs. 2 and 8. These are rare.

Fig. 1 is deserving of notice on account of the very curious way in which the socket-arm is bent, and the points of the pincers are horizontal, not vertical. I have seen but one of these.

Fig. 3 is remarkable for its handsome base. It is a style frequently adopted, and which I call the "Iron Crown." Fig. 7 is a good specimen of it.

Fig. 7 appears to have been constructed with a view to "strict economy." The small spike shown to the right of the socket is intended for holding the last inch of dip when the candle has burned down to the socket. It is the only specimen of the sort that I have met with.

Fig. 6 is also rare and curious. It belonged to the County Roscommon, and is now in possession of my friend H. J. C. Toler-Aylward, Esq., of Shankill Castle, County Kilkenny. It is a "long candlestick," and intended to stand on the floor. The height of the light is regulated by the sliding bar A, which moves up and down within the two uprights B B, and is kept in its place by a fillet and groove at each side. Its height is about 2 feet, and base 8 inches square.

Fig. 8 is certainly the most curious and elaborate specimen I have yet seen. It is really "ambitious" in its design, being capable of burning two rushes and a dip candle¹ at the same time! Then, in construction, it deserves especial notice. Observe the shape of the spring-handle, and the twisted legs. Beneath the upper platform one of the original twisted legs has evidently been lost, and has been replaced by a plain square one. The way the left rush-arm is burnt away shows the length of time in which this "household god" has been in use, and if not worshipped, it might well be called a "candelabrum" of the period.

Its height is 10 inches, and the base is $4\frac{1}{2}$ inches in diameter. I have not seen any other specimen like it.

I have another specimen, which must have been in use recently, as its original base has been supplanted by an ornamental one of cast metal, marked underneath "Paraffin Light Co.!" Its height is $14\frac{1}{2}$ inches, and the base is 6 inches in diameter.

The preparation of the rushes only remains to be noticed. The longest, thickest, and best rushes are gathered and peeled, except a narrow strip of the peel, which is left on to strengthen the rush, as the inside "pith" is very brittle. The ends being cut off, the rushes are dipped in a vessel containing melted fat (often goose grease). This vessel is sometimes a "grisset," which is a long boat-shaped iron vessel, on three legs, which from its length is very suitable. The rushes being thus grease-soaked are spread out to dry, and when dry are fit for use. As they each burn down to the pincers they have to be pushed up, till burned out, when a fresh rush is placed in the pincer head.

The length of time that a rush will burn is about twenty-three minutes for one twelve inches in length, and of average thickness.

¹ More properly "dipt," but pronounced dip.

THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

By REV. PATRICK POWER, FELLOW.

To the general antiquarian a brief description of the numerous small ruined churches and other ancient ecclesiastical monuments scattered up and down the county of Waterford cannot fail to be interesting. Such a description, too, may be useful to the future historian of the diocese. A few years more will probably see many of those interesting remains destroyed, as many have been, within the memory of the present writer. The county of Waterford is in many respects to the antiquarian one of the most interesting counties in Ireland. In pre-Christian stone monuments its western extremity is rich, while its eastern corner is interesting as the first landing-place of the Normans. Few places are more honourably mentioned in the Irish annals than Lismore, and few ecclesiastical establishments have a more venerable antiquity than the foundation of St. Declan, at Ardmore. Waterford, having been till lately to a great extent an Irish-speaking county and a comparatively prosperous one, has preserved a great store of traditional and historico-legendary folk-lore. A century ago Waterford county was as famous for classic Gaelic as Clare. Timothy O'Sullivan (caòg gaolac), Donnchad Ruadh Mac Namara, Owen Roe O'Sullivan, and other Gaelic poets, shared the lavish hospitality of its farmers, living and dying within its borders, and leaving their songs—an appreciated legacy—to the children of their generous patrons.

The barony of Gaultier, stretching from the Suir across to the sea, forms the eastern extremity of the county. As its name (Gaultier, *i. e.* land of the foreigners) indicates, this barony became early a stronghold of the Normans, as it had been previously a stronghold of the Ostmen. Ryland ("History of Waterford"), says that Gaultier contains nine parishes—anciently, however, it contained more than nine. We have even now the remains of nine ancient churches; the walls and crumbling tower of a tenth were levelled by an improving (?) farmer twenty years since; and tradition is emphatic in defining the site of two others, and somewhat halting and uncertain as to the existence and site of a thirteenth.

KILMACOMB.—The oldest ecclesiastical foundation in Gaultier barony is perhaps Kilmacomb (cill moçoma), on the old road over Foylune Hill, leading from Waterford to Dunmore. A church existed here as early as the middle of the seventh century. Rev. J. F. Shearman ("Loca Patriciana," p. 312), attributes its foundation to Mochumb, an Ossorian monk, the contemporary and friend of St. Canice, St. Pulcherius, and St. Fachtna of Ossory, and the patron of the churches of Grange Macomb, near Ballyraggett, Kilmochoomb in the south-east of Ossory, and Kilcomb, in the barony of Ida, county Kilkenny. Dr. O'Donovan (Ordnance Survey MSS.) takes Mochoma to be a corruption of Mochonna, there being no saint in the Irish calendars bearing the former name. Whoever the original founder and patron of Kilmacomb was, all memory of him is now lost—even local tradition or legend has nothing to say of him. The

church, on the arrival of the English, was re-dedicated; Dr. O'Donovan states that the new patron was St. John the Baptist: the "pattern," however, is kept on September 21st, the feast of St. Matthew, and local tradition points to the Evangelist as patron. No traces of the original church now remain, except a rude stone font, circular in form, which was discovered a few years since in removing an earthen fence beside the church. The present ruined building dates from about the middle of the fourteenth century. Its style, rude and uninteresting, does not speak much for the civilization of the eastern Decies at the time of its erection. It had an east window of cut stone, but neither the window itself nor the gable which contained it now remains. The corner-stones were taken away for building purposes, and the result was the toppling down of the whole: it is scarcely necessary to add that the usual punishment overtook the desecrator. The ruin stands east and west; in length 46 ft., and in breadth 18 ft. 6 in., the height of the west gable being about 16 ft. No doorway or window remains, except a small belfry-shaped window in the west gable, which seems to have lighted a loft, the existence of which is indicated by a rude ledge instead of corbels on the inside. Attached to the church was a cemetery; its site is still pointed out by a series of irregular mounds. No interment has taken place here for the past half-century at least, nor can a single tombstone be found. A holy well, anciently venerated, was also attached to the church, and its site is even yet marked by a tiny rivulet which issues from the earth a little to the west of the ruin. On the summit of the hill, on the opposite side of the road, is a fine cromlech, with stone circle, cist, and covering stones almost entirely complete, and *in situ*. From the hill-top on which the cromlech stands a magnificent view is obtained of Waterford Harbour, large portions of the counties of Waterford, Wexford, and Kilkenny, with glimpses, on a fine day, of Wicklow, Carlow, and Tipperary. Looking out to sea, the tourist has on his left the estuary of the Suir, and, beyond the isthmus of Hook, Bannow Bay with the Saltee Islands in the distance, while on his right he sees stretching away to the foot of the blue range of the Comeragh Mountains the fertile district of Power's Country, with the Bay of Tramore and the interesting sandhills of the Rabbit Burrow in the foreground. The view inland is bounded by the Comeraghs, Slievenamon, Tory Hill, Brandon Hill, Mount Leinster, and the Forth Mountains, behind which lies the town of Wexford. The stone circle, about 30 ft. in diameter, is composed of 21 stones, and the cist of 15, a few being slightly out of position. The chamber was covered by five or six great slabs, of which one remains perfectly *in situ*, another partially. The chamber itself has been dug into, presumably by treasure-seekers. An enormous block lying displaced at the west end seems to have terminated the covering in that direction. A careful search in the neighbourhood of the monument brought to light no Ogham or other inscriptions. On the hill are traces of two or three, perhaps four, raths.

KILLEA.—The English equivalent of the name of this church is—cell, or church of St Aidan. To which of the Aidans it was originally dedicated there is now no means of determining. Like Kilmacomb, it was re-dedicated by the English colonists, and hence the ancient patron is forgotten. The "pattern" is at present kept on the 14th September, the feast of the Exaltation of the Cross. No traces remain of the original

building. The present ruined church evidently dates from the thirteenth or fourteenth centuries. It consists of nave, 42 ft. in length, and choir, in length 14 ft. 6 in. There is, moreover, a tower at the north-east angle. The breadth of the nave is about 20 ft.; the choir is a foot or two narrower. The ruin exhibits no feature of special interest; the walls, where not entirely levelled, are only a few feet in height, without doorway or window, if we except a small quadrangular ope, 18 in. by 3, in the south wall of the choir. A portion, 30 ft. in height, of the tower, remains, but it is neither very ancient nor interesting. The tower had three floors, the first resting on a stone arch, which still remains, and the others upon wooden beams. Three windows, and four small square opes (8 in.) lighted the three compartments. The ground both within and outside the church has been raised several feet by interments, some of those on the inside dating back nearly two hundred years.

RATHMOYLAN.—The name *Raṯ Máoláin* is not of ecclesiastical origin. *Maoláin*, now anglicised *Maylan*, was a common name in ancient times, but is at present unknown in Waterford either in its Irish or English form. *Maylan's Rath* was the name of the ridge or plateau on which the ruin rather picturesquely stands. The plateau exhibits many traces of ancient occupation; it must, in fact, have been a place of some importance in early times, as witness five rectangular mounds, with well-defined outlines on the level space before the church. The church itself has quite a modern look, with no peculiarity of interest. Like all the other ruined churches in the barony, it stands east and west; unlike the others, it has no interments within its walls. The latter stand perfect and unincumbered, 54 ft. by 25 ft., and 14 ft. high. The great east window, 7 ft. broad by 7 ft. 6 in. high to the rise of its arch, is imperfect, owing to the falling in of the arch. This window must have been rude Gothic, in keeping with the remaining windows and the doorway. The doorway is on the north side. The walls are of grit, with lime and sand mortar; they are remarkably slight, being only 1 ft. 6 in. thick, and thus they subtract from any appearance of antiquity the ruin might otherwise possess. Attached to the church is a small graveyard, at present unenclosed; a few tombstones remain, but on none is there an inscription full 100 years old.

KILMACLEAGUE.—Several saints bearing the name *MacLiag*, are mentioned in the Irish calendars. The Martyrology of Donegal gives *MacLiag* of Kilmore, on the 9th of August, *MacLiag* of Derry, on April 7th, and on February 8th, *St. MacLiag* of the race of *Colla Uais*, Bishop of Leitrim. To which of these *MacLiags* the ancient church of *Kilmacleague* was dedicated it is now impossible to decide. The church was in later times under the invocation of *St. Michael the Archangel*, as is evinced by the "pattern" on the Sunday immediately following *St. Michael's day*. The ruin has an appearance of great antiquity, but the walls, owing to the exposed situation, are rapidly crumbling. Situated on the extreme point of a fertile headland running into that portion of *Tramore Bay* known as the *Back Strand*, the ruin has a picturesque appearance. A landslip is likely some day to bury in the waves the walls which have braved the storms of ages. The church consisted of nave and choir, though no portion of the chancel arch now stands. An

extremely curious feature of the ruin is the north wall supported by a sloping pier, or rest, evidently contemporaneous with the wall itself, and, at the distance of a few feet from the ground, merging into the wall and forming portion of it. On account of this sloping rest, or crutch, the wall, only 2 ft. 6 in. in thickness at the top, is fully 4 ft. thick at the base. It would appear that when the builders had reached the height of three or four feet from the ground, they found the wall out of plumb, inclining outwards; whereupon to steady it they built the sloping pier against it, and thence upwards they incorporated the pier with the wall. The stones at the junction of the nave and choir do not overlap, a fact which suggests that the latter is a later erection. The nave, too, is slightly wider than the choir, and, instead of forming an angle at the point of juncture, the choir wall curves inwardly in a curious manner. About 24 ft. would be the breadth of the choir at the point of union, narrowing to 23 ft. at its eastern extremity. A great stone font, or laver, of rude workmanship lies on the ground outside the ruined building. It is about 3 ft. long by 2 ft. deep and 2 ft. broad, with a nearly circular cup-shaped depression in the centre. The diameter of the depression, which is artificial, is 14 in., and the depth 4 in. Lying in the grass is portion of another vessel of stone, probably a holy-water stoup. This latter was of small size, of limestone, neatly wrought. Little more than half of this curious vessel remains. The navvies employed in constructing the Back Strand embankment some years since, must, I fear, be held in part responsible for the present dismantled state of this interesting church. Perhaps the engineers found the corner-stones useful for facing the breakwater! Anyhow the corner-stones have all, or almost all, disappeared. A single doorway and a window remain, the former in the north wall of the nave, and the latter in the south wall of the choir. Both door and window are round-headed, the arch in both cases being of hammered stones. A rudely-cut corbel on the inside, a little to the right of the door, projects 6 in. from the wall at the height of 8 or 9 ft. from the ground. Several well-defined mounds with traces of a great number of earthen buildings and enclosures are visible immediately to the north of the ruin, and speak trumpet-loud for the ancient importance of this shrine of the now forgotten St. MacLiag. An ancient roadway can still be traced along the headland by the church till it loses itself over the low clay cliff a few yards to the south-east of the ruin.

KILCARAGH.—This church, of which not a vestige now remains, stood on the summit of the low ridge of rock which overlooks Killure bog. It was one of the two churches in this barony popularly designated *ceampuil*. *Catapaç* is evidently a corruption of the Irish form of Carthage—the church being sacred to the great founder of Lismore. Old persons who remember the ruin before its entire demolition, thirty years since, by the farmer on whose land it stood, describe it as of imposing dimensions. No graveyard seems to have been attached, perhaps for the reason that it would have been impossible to dig graves through the solid rock. It may be added that the neighbouring hill, Knockanarum (*Cnoc an Áip*, *i. e.* Hill of Slaughter), is traditionally remembered as the scene of a great battle, of which neither tradition nor history can furnish the details.

KILLURE.—Cill Iúbarp, "the church of the yew tree," has its west gable and side walls in tolerable preservation. It stands in a fertile meadow beside a bog, and close to an ancient foundation of the Knights Templars. What remains of the ruin is so veiled by ivy that it is difficult to determine the form or sides of the three windows of the south wall. The windows are each 5 ft. 6 in. from the level of the ground on the outside. A doorway was also in the south wall corresponding with what seems to have been another doorway on the opposite side. The north wall, now disfigured, seems also to have had two windows. In the west gable is a narrow lancet-window, 10 ft. in height, and over this a belfry for two bells. The belfry consists of two pointed arches of brownish cut sandstone. The eastern window, in which probably were ornamental windows, is destroyed to its very foundations. The total length of the church was 50 ft., and the breadth 22 ft.; the side walls were no less than 3 ft. 4 in. thick by 14 in. high, and were composed of very large stones cemented with good lime and sand mortar.

BALLINAKILL.—The church, Dr. O'Donovan (Ordnance Survey MSS., Waterford, vol. iv.) states, was situated sixty yards to the south of Ballinakill House. No portion of the walls existed at the beginning of the present century. The cemetery, however, continues to be used by four or five families who have rights of burial there. It is certainly curious to find the parish of Ballinakill—partly within the liberties of Waterford—described a hundred years ago as one of the most generally Irish-speaking parishes in the Barony of Gaultier. In Ballinakill parish is the "Little Island" in the Suir, below Waterford, identical, according to Dr. Kelly ("Calendar of Irish Saints," p. 94), with Inisdomhle of the Martyrologists. St. Bairrfhinn, or Fionnbhair, son of Aedh, Prince of Dublin, and of the same race as St. Bridget, founded and governed a monastery in this island. St. Bairrfhinn was a pupil of the Bangor school, and a disciple of the great St. Comgal.

KILL ST. LAURENCE.—This church, sacred to St. Laurence the Martyr, was in length only 31 ft. 4 in., and in breadth 15 ft. 4 in. The eastern gable and a small portion of the western are all that remain of the ancient edifice. The eastern gable has a rectangular-topped window, 6 ft. 8 in. by 4 ft. 7 in., of chiselled sandstone on the outside, and internally of hammered greenstone. A flat or obtuse arch of thin flagstones caps the opening. In the dilapidated west gable is a doorway, also flat-arched, and of hammered stone on the inside, but surmounted by a semi-circular arch of brown sandstone on the outside. The walls of the church were over 3 ft. thick, but the height of the side walls cannot now be ascertained. The church had attached a large graveyard, which during times of plague or epidemic was much used by the citizens of Waterford. Some few years since the cemetery was closed up, and at the suggestion of the local sanitary authority surrounded by a high wall. At present, except by using a long ladder, it is impossible to examine the ruin.

CROOK.—The derivation of the name Crook puzzled even Dr. O'Donovan. The great Celtic scholar is most positive in asserting that it is not from *cruac*, a rocky hill, although the locality itself suggests

the derivation. The church of Crook, consisting of nave and choir, was the largest in the barony, its length being 75 ft., and its breadth 21 ft. Where entire, the walls stand nearly 8 ft. in height, though the earth has been raised considerably about them, and they are about 2 ft. in thickness. The east gable, which is entire, has three graceful lancet-windows, splaying widely, with pointed arches; the centre window measures 9 ft. in height on the inside, and the two side-opes about 7 ft. 6 in. each. One low Gothic window, 4 ft. high on the inside, remains in the south wall. In the same wall, at the distance of 4 ft. from the eastern gable, is what appears to have been a *piscina*, about 1 ft. 9 in. in breadth. Apparently the doorway was in the south wall; beside it an extremely curious holy-water stoup, formed of a single block of conglomerate penetrates, the wall projecting slightly both on the interior and exterior. The cavity, running the whole length of the block of stone, through the wall, is 2½ in. in depth. It should be added that beside the doorway are some faint indications of what appears to have been a porch, intended, no doubt, to shelter the interior from the cold blasts to which, because of its bleak situation, the sacred place was exposed. Scarcely a trace of the north wall exists, but there are some indications of a small tower at the north-east corner. The masonry is of grit with good lime and sand mortar. The place must have been in ruins for nigh two hundred years. A tomb in the interior bears the date of 1710. A tombstone to the south of the church on the outside bears the inscription—

HERE LIETH THE BODY OF THE RD.

TH^s. HOGAN, WHO DEPTD. THIS LIFE

FEBY. 14TH, 1781, AG. 86;

WAS P.P. OF PASSAGE, &c.

58 YR^s.

R. I. P.

R. TIM HEARN FIERI FECIT.

Close by the cemetery-wall is a holy well, sacred to St. John the Baptist, in whose honour before the Rebellion a great "pattern" was held here on June 24th. The occupation by yeomanry of the neighbouring barracks of New Geneva made popular gatherings unsafe after 1798, and thus the "pattern" died out. The well is walled in and arched over, the arch having a face of cut limestone. A monastery of the Knights Templars was founded at Crook in the thirteenth century by the Powers, Barons of Curraghmore. On the suppression of the Templars in the following year the house with its property reverted to the Knights of St. John of Jerusalem. Later on, in the year 1565, we find the abbey, with its dependencies and possessions, granted by lease (27th of Elizabeth) to Anthony Power, for a term of sixty years, at the annual rent of £12 11s. 10d., Irish money. Only an angular portion of a tower now remains of this military religious house. It is about 20 ft. in height, and is ornamented with two or three military-looking opes, which splay inwardly. The field in which stands the ruined tower is marked by numerous mounds indicating buried masses of masonry.

BALLYGUNNER TEMPLE.—The name Ballygunner (*baile meḡ ḡ-conaḡ*) is not of ecclesiastical origin; it is taken from the townland upon which the church stands, *scil.*—Mac Conary's town. The ruin is of no great antiquity, as the style of masonry sufficiently proves, and the timber lintels still remaining. The church was only 36 ft. in length externally, and 20 ft. 3 in. in breadth; the walls are still perfect, and buried probably to half their original height in the ground, elevated by interments; they are at present 9 ft. high, plastered on the inside, and rough-cast on the outside. In the south wall are two windows, and in the north wall another, all with semicircular arches externally and wooden lintels on the interior. The east gable had a window, now built up, in the same style; its height was about 10 ft. 6 in. and its breadth 3 ft. 9 in., as against 6 ft. 4 in., the height of the other windows. The door was in the west gable; some renovator has supplied it with a modern brick arch; originally it agreed in style with the windows. On the summit of the west gable, over the door, is a small belfry, 5 ft. in height, and surmounting the corresponding gable is a small rude iron cross of peculiar shape. Dr. O'Donovan states that this church was in use till recently. A tomb in the interior, occupying the centre of the church, and bearing date, 1754, disproves this theory. Most probably the present ruined church occupies the place of a much more ancient building. Within the extensive and neglected graveyard are a number of large stones, which seem to have been part of an ancient erection. The crowded state of the space immediately adjoining the church, and the comparatively unoccupied state of the remainder leads to the belief that the graveyard was originally of much smaller dimensions. Further colour is given to this belief by what appears to be portion of an ancient boundary-wall running inside the present modern fence. A weather-beaten tombstone purporting to have been erected by "Patrick Gaffney, of the city of Waterford, Carpenter," marks the grave of "The Rev. William Brown, P.P., of St. John's and the United Parishes, who departed this life, March 10th, 1788, aged 71 years." A flat slab lying outside the south wall reminds the reader that beneath "lies the body of the Rev. Thomas Power, who departed this life 6th of Feb., 1818, aged 71 years."

KILL ST. NICHOLAS.—A mound covered with furze and rank vegetation, and a small piece of masonry a couple of yards in length by two feet in height, is all that remains of this church. Buried beneath grass and nettles is a rude holy-water stoup or font, with a single cavity 3 in. deep and 10 in. in diameter, and perfectly circular. The vessel is in length about 2 ft. 3 in., and 1 ft. 6 in. broad. The church was 39 ft. long and 17 ft. wide. To the north-west of the church was a holy well, still existing, but minus its reputation for sanctity.

FAITHLEGG.—The name Faithlegg, in the original *Faithleinn*, is written *fjöyling* and *föylinge* in the Regal Visitation books, and *Fatlock* in other ancient records. The derivation of the name is a mystery. About three centuries is the age of the present ruined church; it consists of nave and choir, with perfect chancel arch of wrought red sandstone. The west doorway, also of red sandstone, exhibits elaborate workmanship. A dense veil of ivy covers the walls, which seem to be perfect and to have been recently and carefully renovated. In the north wall is another door,

but it does not appear to be original; it has no carved arch. The south wall has two Gothic windows, now built up; the north wall has another. The three windows, each about 5 ft. in height, are semicircular-headed on the inside. In the east gable of the choir is a lancet stone carved window, $2\frac{1}{2}$ ft. in height, and over the west doorway is a similar ope. The west gable was surmounted by a belfry with two Gothic openings. The ruin is about 65 ft. in length and 21 ft. in breadth, and is occupied interiorly by the tombs of the Bolton family. An interesting, though rudely-carved, font of stone, with a pedestal $2\frac{1}{2}$ ft. high, is preserved within the church, while against its north wall, on the outside, rests a great block of stone, 3 ft. by 2 ft., and 1 ft. deep, containing a regularly formed cavity about 1 ft. in diameter and $2\frac{1}{2}$ in. deep in the centre. For the tragic history of the ruined castle a few perches to the south of Faithlegg church, see Rev. Denis Murphy's "Cromwell in Ireland," new edition, p. 227.

KILCOP.—This church, of which not a vestige now remains, was under the invocation of St. Coppia, virgin, whose feast the martyrology of Donegal places at January 18th. The church was situated near the entrance gate of Kilcop House. Dr. O'Donovan could find no tradition of the existence of this church, but the tradition exists nevertheless.

DESCRIPTION OF A SMALL BRONZE FIGURE OF A BIRD
FOUND IN RECENT EXCAVATIONS IN DUBLIN, WITH
OBSERVATIONS.

By W. FRAZER, F.R.C.S.I., MEMBER OF COUNCIL.

ABOUT a year since I obtained a small bronze figure of a bird, covered with dark-green patina, which was discovered during the progress of some deep excavations in the neighbourhood of Christ Church Cathedral in this city. Its size and appearance will be best understood from the accompanying illustration: as to what special species it should be referred it would be difficult for a naturalist to decide.



I would conjecture it was intended to represent a raven. It measures somewhat more than one inch and a-half in length, and three-quarters of an inch in height. The eyes are represented by simple circles, an elevated annulus surrounding a depressed central part; on either side of the body are placed three similar markings, and one upon the centre of the elongated tail; a perforated ring of metal projects downwards at the junction of the body and tail, and at this part the figure is strengthened by two prominent rings of metal. This appears to have served for fastening the head of a pin, for underneath the breast is a catch, or loop, of metal, such as would receive the moveable pin-point, and secure it as a brooch, the bird's figure constituting its ornamental portion. Dr. Soderberg, of Lund, advocates this opinion, and mentions some brooches similarly made, which he has observed in the more southern districts of Europe. They are not discovered in Sweden, nor have any similar objects been recorded in the archæological museums of Scotland, or here. Dr. Soderburg further informs me he would ascribe this class of brooch to late Roman work. The construction differs so much from all known Danish pins, that I am inclined to concur in his view.

Figures of birds in bronze, though unknown as ornaments of brooches in Ireland, have been already described in the earlier parts of our *Journal* in connexion with an instrument of problematic use, which has been conjectured to represent a magical implement, a musical machine of unique character, and even a common weighing apparatus. I will merely refer those desirous of contrasting the birds belonging to this object with that now figured to a Paper, by Mr. Carruthers, published in our *Journal* for 1854-55, vol. iii., page 64. It was discovered in the year 1829, in the Bog of Dunnevarney, situated in a townland of the same name, within two miles of Ballymoney, county Antrim, and was presented to the then Bishop of Down and Connor. Another implement resembling it, minus the birds, was found in the year 1851, in a bog in the townland of Lurgy, three miles from Dungannon, county Tyrone, which is stated to have passed into the cabinet of Mr. F. W. Barton of Dungannon.

Miscellanea.

REPORT OF G. J. HEWSON, *Local Hon. Secretary for Co. Limerick.*

Rathkeale Abbey.—Some years ago I reported the fall of a large part of the tower, and then wrote a Paper descriptive of the Abbey, illustrated by an etching of it as it was before the fall of the tower, which has been beautifully engraved in the *Journal*; the small remains of the tower, the south-east angle to the full height, was then in a most dangerous condition. I endeavoured to get something done to secure it, but it was in such a bad state, having been built on some very old mason work, belonging to the conventual buildings of the original 13th century Abbey, the mortar of which was quite disintegrated by the percolation of rain-water, that it was impossible to do anything to it, it being dangerous for workmen to touch it. There were several small falls, and at last the tenant of the lands, fearing for the lives of his cattle, rigged a "battering ram," and knocked the entire thing down in a very short time, the ease with which it was thrown down showing that it would have been impossible to have effectually secured it, and dangerous to have attempted to do so. Nothing of this Abbey now remains but part of the church, the 15th century east window of which is perfect, and the lower internal rubble vault of the original tower at the south side of the church, which still stands, stripped of all its external masonry.

Finds of Bronze Weapons.—Last year some drainage works being in progress in this neighbourhood, in deepening a stream between the townlands of Tuagh, the property of Lord Dunraven, and Ryntulla, belonging to the Rev. J. T. Waller, of Castletown Manor, a small bronze arrowhead was found, which is in the possession of Mr. A. Beere, of Fernlea, Adare, who was superintending the works, and to whom I am indebted for the loan of it to make the following description. This bronze arrowhead measures $5\frac{1}{2}$ inches in length (a little seems to have been broken off the tang end *after it was found*), $1\frac{1}{2}$ inch at widest part, which is about $3\frac{1}{2}$ inches from the point, and is hardly one tenth of an inch thick at the thickest part, which is along the centre from about $1\frac{1}{2}$ inch from the point to the widest part; the tang is flat, and all the same thickness, which is about a sixteenth of an inch, and it weighs only a few grains more than $\frac{3}{4}$ of an ounce. Both sides are very nearly alike; but one seems to be very slightly more convex in the blade than the other. It is very hard and elastic; it is easy to spring it slightly with the fingers. I sent a description and sketch of it at the time it was found to my son, James J. Hewson, of Fort Macleod, in the north-west of Canada, and he informed me that in quite recent times the Indians generally used arrowheads very like it, made of iron hoops cut to shape, and ground sharp on a stone at point and sides, and that a good many of them exist amongst them still, used chiefly by boys, the Indians being now well provided with fire-arms, the only differences which he could see in shape between the modern Indian weapon and the ancient bronze one being, that the former, at edges of blade, was curved slightly out, whilst the latter was curved slightly in; that the thinning of the edges did not extend as far towards the centre, nor was the point so thin, and the whole thing looked clumsier

and heavier. The Indians mounted those arrowheads by putting the tang into a split in the shaft, and tying it very firmly and neatly with a deer's sinew, or piece of gut. I suppose that the bronze arrowhead was originally mounted in the same way; it would, I should say, be a much better and more effective weapon than if made of hoop iron or anything short of good steel; it must be very good stuff to have stood use, as it is hardly as thick as the large blade of a fair-sized pocket-knife, and both narrower and thinner at the point than such blades usually are. The shape is exceedingly good for penetration, combined with strength, the small quantity of metal used (less than there is in three bronze penny pieces) being distributed to the best advantage.

Finds of Elkheads, &c.—In the course of the drainage works before mentioned, in making a cut through Cappagh bog, which nearly surrounds the fine old castle of Cappagh, close to the railway between Adare and Ballingrane, a fine head and one horn of the Irish elk was found; it was close to the edge of an old trench, in making which, at some former time, the other horn was unfortunately broken off. It was obtained from the finders by the Rev. L. H. O'Brien, of Adare, a member of our Society, and is now in the possession of Miss Charlotte O'Brien.

Irish Tradesmen's Tokens.—In looking over some coins belonging to Mr. Edward Maunsell, of Newborough, Adare, M. R. S. A. I., amongst several other copper 17th century tradesmen's tokens, I met three, which I do not remember to have seen before. No. 1 obv. at each side of intertwined flowers, B G. leg. "of Limerick"; rev. in centre 1668; leg. "near Key Fane." No. 2 obv. a dove, with olive branch; leg. "John Lorte"; rev. 1; leg. "Westmeathe, 1660." No. 3 obv. a shield of arms, on a chevron, three trefoils, between three tigers' faces; leg. "Andrew Lloyd in"; rev. LL over AR; leg. "Dublin Marchant 58." They are all in fair preservation.—G. J. HEWSON.

REPORT OF REV. J. F. M. FRENCH, *Fellow, Hon. Local Secretary for Co. Wicklow.*

Antiquarian Find in the County Wicklow.—In levelling a rath not far from Hollyfort a farmer came on a rath chamber containing (as well as I could gather from the description) bronze spears and the sockets into which the ends of the spear shafts were inserted. One of the sockets was utilized by the farmer who found it as a candlestick by nailing it to a box or settle-bed. I unfortunately did not hear of the find until some considerable time had elapsed, but when I heard of it I at once sent up a man to see about the objects that were found. I am sorry to say that I was not in time to secure any of them, as they had, previous to my messenger's arrival, passed into the possession of a returned colonist, who was paying a visit to a friend and relative in the County Wicklow, and were carried off by him to his home in South Africa.

Although these objects are lost to antiquarian research in this country, one cannot help speculating as to the interesting papers they may provide some Antiquarian Society with in the future, when in the course of events, they are lost and again discovered, and exhibited as real specimens of Irish Bronze found in South Africa. What interesting speculations

they may give rise to both as to the history of bronze and the Kaffir tribes.

In the County Wexford.—A bronze socketed celt, found near Ennis-corthy, of the usual type. A group of stone objects, comprising a stone hammer, a shield-shaped amulet, and one of those little objects called a fairy mill-stone, also an inscription found on the headland called Bag and Bun, partly in Greek characters, which is engaging the attention of antiquarians. My attention has also been called to a number of passages cut in the solid rock, under the fortified headland called Bag and Bun. These passages lead to wells sunk in the rock, and seem worthy of further investigation.

In the County Carlow.—A very fine flint celt, eight and a-half inches long, bearing a high polish, and of Scandinavian type.

In the County Kildare.—A good specimen of the stone celt, 7 inches long, polished, bearing an indentation apparently for the hafting, has been found in a railway cutting, and has reached me from that county.

In the King's County.—A gold bronze pin has been found, also a tombstone, with an Irish inscription and cross, which I had restored to the churchyard from which it must have been originally taken.

In Westmeath.—A coin struck at an early period in the reign of Henry VIII., impressed with Henry VII.'s head.

The smaller objects mentioned in the above list have passed into my collection.—J. F. M. FRENCH, *Hon. Local Secretary for County Wicklow.*

REPORT OF J. H. MOORE, *Hon. Local Secretary for Co. Meath.*

Tomb of Sir Thomas Cusack.—There is a tombstone in the churchyard of Trevet to Sir Thomas Cusack, Lord Chancellor, alluded to by Cogan. There is a slab, part of an altar tomb with the figures of a knight and lady and their sons and daughters in relief, and a slab with an incised inscription in Roman capitals, which is in places nearly obliterated. It reads as follows:—

“Sub hoc lapideo quod a meo filio Jo(a)n(ne)
fabricatum, politum exculptumq
fuit monumento A° 1571 . . ejus fideli aña
. vis hocce Thomas quem tegit saxum petis
Umbram alio quære . . . IVINVM aquila prodet ca . . .
Me virtus genuit, fovit pietas, honor auxit
Extulit ars . . . fama propaget anus
Jura tuli prorex me dii me clara beavit (?)
Stemmata Darcidum stirpe Matilda sata
Jura tuli judex me lex me jura bearunt
Jura rudes animos cudere docta . . .
Abiit sed hinc nunc quid supra quæris . . . et
Audi loquentis vocem quin audi sonos
Gesta libris gloria famæ
Hæret huic corpus et ipse polo
Ipse polo mea facie derivatur imago
Quam . ignis sacro sacra Matilda toro.
Cui sedeat animo cognoscere plura meorum
Quid muro inspiciat fixa tabella refert
Hoc lusit epitumbium ipsius moæ ex filio et hærede prognatus.

JACOBUS CUSACUS.”

At Nevinstown, near Navan, is the shaft of a cross, formerly beside a road, which has been disused, so that the cross now stands in a field as a rubbing post for cattle. The inscription is in relief.

. Cusa . .
 Armig
 eri et
 Margar
 etæ de
 xter ux
 oris eiu
 s ac he
 red eo
 rū qui
 hancor
 ucē fece
 rūt año
 dñi 1588
 quorū
 anima
 bus pro
 picietur
 Deus

[On the opposite side the lower half of a shield, the upper part broken off, and the initials M C . M D.]

[The remaining sides are ornamented with carved leaf patterns.]

Giant's Grave.—There is a “giant's grave” in the townland of Carnaville (capn na bile), in the parish of Moybolgue. The adjoining townland is called Fertagh, and not far off is another townland called Carnacally (capn na caillige).

There is one grave lying north and south, with the covering stone on it, and two adjoining, lying east and west, side by side, and a small low circular carn, a little to the east. The ground all round is strewn with the stones of the carn which covered the graves.—JOSEPH H. MOORE.

Hitherto unnoticed Crannogs in Lough Bridgid, Co. Clare.—There are no stories connected with these crannogs. The country people knew nothing about their existence. Till the Six-mile-bridge drainage took place, the piles and joists could not have been seen, as they were several feet under water, and even now it is only in summer, and on a clear day, they can be perceived. There are certainly three of these artificial islands, only one of which is large enough to have been inhabited by more than one family, and on that one I have found bones, probably remains of a kitchen midden; the smallest of the three is not large enough for even a hut. Could the two small ones have been built for shrines? When I was a child there was a legend (people now have forgotten all these stories) that on the smallest island, now (save in a very dry year) only marked by rushes, there was a well dedicated to St. Bridgid, that when she came to this part of the country there was a great drought, that she touched the well, promised the people that they should never again suffer from want of water (which they certainly have not), and that the lake was formed (its proper name was St. Bridgid's). Great changes must have occurred in the lake. It is the watershed of the Clare streams which run into the Lower Shannon. The lake *must* formerly have been much shallower, as since the drainage great roots appear which were under water. The trees appear to have been blown down, edges jagged, certainly not cut, or destroyed by fire.—C. G. O'CALLAGHAN.

Cromlech near Portadown.—I lately examined, sketched, and took measurements of a leacht or bed below Portadown. It is in a poor state. Some means ought to be taken to protect or preserve interesting remains of this kind.

The length east to west of the entire, enclosed by stones, is about 43 feet, surrounded by a ditch and hedge, with some tall trees forming an oval enclosure. The stones are not very large, largest about 4½ feet long and 2 feet wide. No covering stone or cromlech. No one in the neighbourhood knows anything about it; and, as far as I could learn, nothing has been found near. About a mile further on a beautifully polished stone celt had been found two years ago. This is now in my possession. The monument is situated in the townland of Castleraw and Ballintaggart. About fifty yards further on are the remains of what seems to be another "Giant's Grave," as usual running east and west. It is, however, almost obliterated.—C. WINSTON DUGAN.

The Antiquaries at the Mansion House.—The Lord Mayor of Dublin has to be complimented on entertaining a most distinguished and representative company in the Round Room of the Mansion House at luncheon yesterday in honour of the Royal Society of Antiquaries of Ireland. The guests numbered amongst them many who do not often appear at our civic festivities. Lord James Butler, who, as President of the learned Society, sat at the right hand of the Lord Mayor, delivered a very appropriate speech in response to the welcoming toast proposed from the chair with great felicity. And, rising again, Lord James Butler, in giving the health of the Lord Mayor, took occasion to allude to the interesting event which has recently occurred in the Mansion House, and to wish our Chief Magistrate, the Lady Mayoress, and their family prosperity, happiness and length of days—a hearty wish, in which we feel sure all the fellow-citizens of Lord Mayor Meade will cordially join.—*Freeman's Journal*, 12th March, 1891.

The Lord Mayor yesterday entertained in a sumptuous manner the members of the Royal Society of Antiquaries, and a large company of his fellow-citizens filling every seat of every table in the Round Room of the Mansion House. The invitations of his lordship were issued to his friends irrespective of party or creed, and the assembly was representative in a wider sense than in recent years had been usual in the hospitalities of the Chief Magistrate. The afternoon was of an extremely enjoyable character, and a debt of gratitude is due to the host for so excellent a conception and so abundant a welcome. Lord James Butler, who was himself most cordially received as President of the Society, by the whole assembly, proposed the health of the Lord Mayor, which was drunk with the heartiest applause. The speeches of the Lord Mayor and Lord James Butler will, no doubt, awaken a higher general interest in the important and useful institution, whose members are increasing in numbers, and whose publication of transactions is appreciated abroad as well as in our own country. To every guest yesterday was handed for preservation, and in remembrance of the feast, a printed tract showing the ancient records of the Dublin Corporation, with the reproduction of fac-similes of which the name of our distinguished countryman and antiquarian scholar, Mr. John Gilbert, is so eminently identified.—*Irish Times*, 12th March, 1891.

The luncheon in the Mansion House yesterday was the occasion of bringing together not merely a very large company, numbering over 600, in connexion with the visit of the Royal Society of Antiquaries to Dublin, but also served to introduce to the Mansion House a number of Dublin gentlemen whose faces are rarely seen in that building. Lord James Butler, as president of the Society, sat at the Lord Mayor's right hand. The occasion was entirely non-political; the invitations were sent out accordingly, and we may perhaps best describe the entirely social character of the gathering by remarking that a very large number of Conservative gentlemen attended. Lord James Butler proposed the health of the Lord Mayor with much warmth. The luncheon was in every respect an enjoyable one.—*Evening Telegraph*, 12th March, 1891.

The Lord Mayor of Dublin has (says the *Mail*) been warmly congratulated on the great success of his banquet to the Royal Society of Antiquaries last week. Not for many years has such a representative company been seen in the Mansion House, the old glories of which were resurrected for the time being. The Lord Mayor sent out invitations to men of every creed and politics, many of whom after a long period of time were once again able to realize the fact that the Mansion House belongs to the citizens and not to any party. The Lord Mayor has done well, and the event will rank as an important one of his year of office.

The Grave of St. Patrick.—A tourist who has been visiting Downpatrick, writes to the *Times* on the subject of the condition of the grave of St. Patrick. He says:—"What I saw was this—a hole, such as animals or poultry might scrape, with a few loose stones apparently thrown in where the earth had been taken out; and laid across the opening was a stone slab—evidently of great age, and with traces of carving upon it—broken into three fragments. There was nothing else. This was the grave of St. Patrick! Only a few feet distant, in the modern cemetery, was the resting-place of those who have died in recent times, neatly kept, with headstones and flowers, testifying to the respect which Irishmen and women feel for their relatives or ancestors who have passed away. But the one grave in which all Irish people are or ought to be interested was in the condition I have endeavoured to describe. Of course an explanation was forthcoming. Such veneration, I was told, was attached to the grave by some that they could not be prevented from taking, or, in other words, stealing, the soil bit by bit. I pointed out that the soil must belong to somebody, be it rector, churchwardens, or guardians of the poor, and that in Downpatrick especially the right of property, not to speak of common decency, might, one would think, have been enforced. It seems, however, that this is regarded perhaps as an impossible, but certainly as an unpopular course; and no one has taken, or seems likely to take, any trouble about it." Mr. William Gray, Vice-President for Ulster, intends to bring the neglected condition of this grave before the Society at its meeting in August.

County Antrim.—Some archæological discoveries are reported from Ballycastle, on the farm of Mr. Thomas White, Cairnsamson, known as the Trench, where some workmen discovered an urn and a number of Danish coins of Cedric's reign. Many of the coins were in an excellent state of preservation, but, unfortunately, the workmen in their hurry showed but little respect for the urn, not knowing its value. Several others have

since been dug up filled with bones, and have been carefully preserved. Some years ago, when levelling a part of the Trench, Mr. White came upon a grave covered over with long stones, which may have been the last resting place of one of the old Danish chiefs. Local tradition says that the Trench was, for many years, the headquarters of the Danes in the north of Antrim. If so, these discoveries are but the first fruits of many treasures of archæological value in the locality.

The Rath of Borrismore—I have lately put men to work at the Rath of Borrismore, within a mile of Johnstown, Co. Kilkenny, which was traditionally said to have caves or underground passages, the covering flag of the roof of one being barely visible. I have found and fully cleared out three splendid chambers: first chamber is 10 ft. 6 in. \times 6 ft. wide, and 6 ft. 2 in. high; second chamber is 11 ft. long, and varies in width from 5 ft. 1 in. to 5 ft. 10 in., height of roof 6 ft. 2 in. to 3 ft. The doors are about 2 ft. 6 in. high, and 16 in. wide. The one from first room to second room is of inclined jambs; the others mostly the one width above and below. The third chamber is 11 ft. 4 in. \times 7 ft., and has a door on its north side, but there does not appear to be any chamber or passage to which it gave entrance. They must have intended to construct others at a future time. The chambers follow each other in a direct line, and the opening was in the centre of the rath. They are built of limestone and gritstone, but no indication of mortar of any kind being used. Within a hundred yards of the rath are two quarries, one of limestone, and the other of a whitish gritstone, such as is used in the building of these chambers. I will publish a full account and dimensions of them shortly. They were all firmly packed with sand and stones as if to effectively close them from being haunts of robbers. About eighty years ago, Kilkenny men when digging for gold, broke in the roof of the third chamber. Its floor is 14 feet below the surface, and I have made a rude staircase for visitors to ascend and descend who would not care to travel on hands and feet through the doorways.—W. HEALY, P.P., *Hon. Provincial Secretary for Leinster*.

New Irish Archæological Society.—It has been decided to form a County Kildare Archæological Society, the first meeting of which will be held at Naas in September next. The Duke of Leinster is President, the Honorary Secretaries being the Earl of Mayo, and Arthur Vicars, Esq., F.S.A., Clyde-road, Dublin, of whom inquiries may be made.

Rush-Light Candles.—The "Grisset" used in the preparation of rush-light candles was a small boat-shaped iron vessel with three legs. The specimen which I have is 10 inches long, and $4\frac{3}{4}$ inches wide. It has a handle $7\frac{1}{2}$ inches long, and the bowl of the vessel is $2\frac{1}{2}$ inches deep.—J. F. M. FRENCH.

"Magdalene Tower," Drogheda.—It may interest the Society to bring under notice the fact that the Drogheda Corporation in their new sewage scheme, prepared by their engineer, purpose turning the above-mentioned venerable pile into a ventilating shaft—all the principal drains having connexion therewith; and furnaces, to create draught, will be constructed underneath. Some, no doubt, will call this desecration, but so far it has passed without comment, though reported in the local Press.—THOMAS ROBINSON.

Archæological Congress in London.—The Third Congress of Archæological Societies in union with the Society of Antiquaries will commence on Thursday, July 23rd, at 2 p.m., the President of the Society of Antiquaries in the Chair. Amongst other points suggested for discussion, some of which arise out of the proceedings of last year are the following:—1. Extension of the Ancient Monuments Act. 2. Parish Registers and Records. 3. Subscriptions towards expenses of the Congress. 4. Continuation of the Archæological Survey of England. 5. Classified Index of Archæological Papers. 6. Memorial for grant towards constructing models of Ancient Monuments. Papers will also be read—(1) "On the Forgery of Antiquities," by John Evans, Esq., F.S.A.; and (2) "On Field Names," by the Rev. Dr. Cox, F.S.A.

On Friday, July 24th, at 11 a.m., by the kindness of A. W. Franks, Esq., C.B., V.P.S.A., the members of the Congress will be admitted to a private view of the galleries of British and Mediæval Antiquities at the British Museum, where the various collections, &c., will be described.

The following are the Societies in union with "The Society of Antiquaries of London":—Royal Archæological Institute of Great Britain and Ireland (Hellier Gosselin, Esq., Oxford Mansions, Oxford-street, W.). British Archæological Association (W. de Gray Birch, Esq., F.S.A., British Museum, W.C.; and E. P. Loftus Brook, Esq., F.S.A., 36, Great Russell-street, W.C.). The Royal Society of Antiquaries of Ireland (Robert Cochrane, Esq., Rathgar, Dublin). Honourable Society of Cymmrodorion (Dr. Isambard Owen, M.A., 5, Hertford-street, W.; and Alfred Nutt, Esq., 270, Strand, W.C.). Huguenot Society of London (Reginald S. Faber, Esq., M.A., 10, Oppidans-road, Primrose-hill, N.W.). Society for Preserving Memorials of the Dead (W. Vincent, Esq., Belle Vue Rise, Hillesdon-road, Norwich); and twenty-four of the County Societies in England.

Milk Folk-lore in Limerick and Clare.—In connexion with the curious cattle-spell recently given in our *Journal*, I have collected the following superstitions, regarding milk and butter, which still prevail in parts of the above counties, indicating the districts, but, for obvious reasons, omitting the names:—Two families living near Clonlara (at the opposite side of the Shannon to Castleconnell) had a quarrel about three years since regarding a supposed "pishogue." It seems that for many years the cows belonging to one man had given but little milk, and that little proved so unwholesome to calves and pigs that several died. Believing that some spell was upon the milk, the aggrieved owner consulted an old man, not residing in that parish, who recommended him to watch the well which he and his neighbour used, and let no one come near it on May-night (*i.e.* the night of April 30th) till midnight. The owner of the bewitched cows laid in wait, with his son, and saw a woman and young man of the suspected family come quietly to the well; springing out they prevented the wizard's approach, and a bitter torrent of abuse ensued—reinforced by all the women, children, and dogs of both houses—guns and forks were produced, and in the heat of the moment a neighbour who was watching (and who told my brother, Hugh Massy Westropp, my informant), expected bloodshed; however, midnight passed, and both the high-contending parties returned home. The

"plaintiff's" cattle have since given good milk and every satisfaction, owing, as he firmly believes, to his close watch over the well every subsequent May-night.

The next two instances are of older date, and occurred within my memory near Curragh Chase, county Limerick. The wife of a herdsman on Mr. George Fosbery's land at Clorane, was remarkable for getting three or four times as much milk and butter from her cows as her neighbours did; this led to suspicions that she took their milk, to prevent which they burned wisps of hay and straw among the cattle on "May-night," but without success. A certain gamekeeper, Thady Callaghan (now dead), lay in ambush that night, and at earliest dawn he saw the "suspect" in the fields gathering dew, and the curious greasy substance (called "butter" by the peasantry) which lies on the pasture lands at that time of year, into her outspread apron. He ran up to her and kicked her, upsetting her and the contents of her apron; she ran away screaming, and from that day the neighbours' cows and her own gave equal amounts of milk.

The same gamekeeper had a wonderful story of another "man he knew," a gamekeeper of the De Veres, whose four cows lost their milk, so he watched one May-night, and at dawn saw a black hare come into the field gathering dew and "butter," and rubbing them on its head and body till they shone; he watched it till it turned and saw him, when he fired a charge of small shot at it; it fled, and he pursued it to the house of a reputed witch. He knocked, and getting no reply, opened the door, and there lay the woman on her bed "with all her back peppered with shot." Not long after this she left the country, and the cows recovered. An identical story is told of the witch, Madge Hilton, of Woodplumpton, Lancashire.

Near Kilmallock a farmer, suspecting that his butter was taken, consulted a priest, who told him to go to the wizard's wheat-field, and if he found a sheaf lying at the "headland" to look in it for a stick and take it out and burn it; he searched and found a small hazel-rod, curiously notched, which he destroyed, and the cow recovered.

Near Curragh Chase a relative of mine took shelter in a farmer's house from a shower while out shooting; his servant lit his pipe at the fire, and when the rain stopped prepared to leave, at which a scene of confusion ensued; the mother called to her son, who seized a fork and prevented their going, telling the man to empty his pipe on the fire, for if anyone takes fire out of a house while the churning is going on he gets all the benefit of the butter. The man objected losing his tobacco, when luckily the girl cried out that the butter had come, and the family begged their pardon, and let them go.

I am told that in the Golden Vale, and in the hills of the Tipperary border, some of the farmers used to keep the dried hand of a corpse to stir the milk before churning, hoping, by this horrible charm, to increase the yield of butter.

Near Tulla, county Clare, the spell for a "slow churning" consisted in bringing a little of the milk to a well, saying the Lord's Prayer, making the sign of the Cross above it, and pouring it into a hole made with the left heel, and going away at once without looking back—apart from the Christian acts an apparent offering to the fairies of the well.—
J. JOHNSON WESTROPP, M.A.

Notices of Books.

QUARTERLY LIST OF NEW BOOKS AND NEW EDITIONS OF WORKS RELATING TO IRELAND AND ARCHÆOLOGY.

[NOTE.—Those marked (*) are by present or former Members of the Society.]

- * *Essay on the Antiquity and Constitution of Parliaments in Ireland.* By H. J. Monck-Mason. Edited, with Life of the author, by Very Rev. Canon O'Hanlon. (Dublin: J. Duffy.)
- A Three Months' Tour in Ireland.* By M. de Bovet. Translated by Mrs. A. Walter. (London: Chapman & Hall.)
- * *Here and There through Ireland.* By Miss Banim. (Dublin: *Freeman's Journal.*)
- Life of John Boyle O'Reilly.* (London: T. Fisher Unwin.)
- Dublin Guide.* By J. Dignam. (Dublin: C. Eason.)
- * *Historical Manuscripts Commission, 12th Report, Appendix.* Part X. Charlemont Manuscripts (Parliamentary Paper).
- * *Calendar of Records of Dublin.* By J. T. Gilbert. Vol. II. (Dublin: Dollard.)
- The Irish Parliament Houses.* Being a historical description of the building now occupied as the Bank of Ireland, College-green, Dublin. By H. G. Whitton. (Dublin: Thom.)
- Notes on the Smaller Cathedral Churches of Ireland.* Part II. (*The Reliquary* for July.) In illustration of this Paper there are engravings of Ferns Cathedral, from the south-west; Kildare Cathedral, from the south-east (before the restoration); Kildare Cathedral (restored), from the north-west; Leighlin Cathedral, from the south-east and from the north-west; Leighlin Cathedral (1792), from the north-east.
- * *The Testimony of Tradition.* By David Mac Ritchie. Author of "Ancient and Modern Britons." (London: Kegan Paul, Trench, Trübner & Co.)

This volume will afford to the student of folk-lore an ample field for reflective study, as it is most valuable and instructive. Mr. Mac Ritchie has graphically explained what has to many appeared a difficulty. He has seemingly unravelled the commonly received idea, or mystery, that the fairies or wee-folk were not the "fallen angels," but human beings. He considers that these pigmies were actually inhabitants of northern Europe, who sought our shores for the purpose of fishing, in their skin-covered canoes or kayaks. A drawing of one is given in which the occupant might be taken as a merman, as his canoe and himself would, to

persons unacquainted with his anatomy, be taken for granted to be all one. Mr. Mac Ritchie considers that the Pichts or Pechts, whom the vulgar consider as a race of pigmies, and style as the "unco wee bodies, but terribly strang," may have lingered on in lonely glens and suitable places for concealment, and inhabited what are called Pechts' houses, or fairy hillocks. There are two varieties of earth-house, each known popularly as a Pecht's house; both are remembered as the dwelling-place of fairies. For the chambered mound or brugh is equally a "fairy knowe;" in Gaelic a "sheean" (*seithean*), or abode of fairies. "Tradition," Mr. Mac Ritchie says, "has truly stated, during many generations, that such apparently natural hillocks were inhabited by little people," and gave rise to the "realistic theory of the fairy tales." The knowledge and care the writer has taken in the work is varied and extensive. One cannot lay down the volume without feeling that our readers will have a rare entertainment in its perusal.—S. ARTHUR BRENAN.

* *Triumphalia Chronologica Monasterii S. Crucis in Hibernia; with the Appendix: De Cisterciensium Hibernorum Viris Illustribus.* Edited, with a Translation, Notes, and Illustrations, by the Rev. Denis Murphy, S.J., M.R.I.A., Member of the Council of the Royal Society of Antiquaries (Ireland); Author of "Cromwell in Ireland." (Sealy, Bryers, & Walker, Middle Abbey-street, Dublin.) Price net, 10s.; free by post, 10s. 6d.

This is the History of the well-known Cistercian Abbey of Holy Cross, county Tipperary, written by Malachy Hartry, a monk of the monastery, in 1640. It contains an account of the foundation of the Abbey, of the Relic of the True Cross, from which the monastery has its name, and of the miracles wrought by it; of the Abbots and several Religious of that and other Cistercian houses up to that date, &c.

The Appendix contains biographies of forty-four Irish Cistercians.

The Editor's Introduction (60 pp.) gives an account of the rise of the Cistercian Order and of its coming into Ireland, a notice of each of the forty-one houses, a detailed history of the Abbey, and a description of its architecture, the traditions about the Relic of the True Cross, and an account of the manuscript and of its author.

The full-page Illustrations will be found a valuable addition to the work. They are:—The East end of Holy Cross Church—The Charter of Donald Mor O'Brien—The Monument on Holy Cross Bridge—The Relic of the True Cross—The Case in which the Relic is kept—The Coloured Title-page—The Interior of Holy Cross Church—and the Relic carried in procession.

A more extended notice of this valuable work is held over for next issue of *Journal*.

PROCEEDINGS AND PAPERS.

The THIRD GENERAL MEETING of the Society for the year 1891 was held in the Tholsel, Kilkenny (by permission of the Mayor), on Monday, 18th May, 1891, at 2 o'clock, p.m. ;

The RIGHT REV. W. PAKENHAM WALSH, D.D., Bishop of Ossory, Ferns, and Leighlin, M.R.I.A., Vice-President, in the Chair.

Seventy-six Fellows and Members signed the Attendance-book.

The Minutes of last Meeting were read by Robert Cochrane, *Hon. General Secretary*, and confirmed.

The following Fellows, Members, and Honorary Fellows were elected :—

FELLOWS.

Very Rev. Edward Maguire, D.D., Dean of Down, Bangor, Co. Down : proposed by Rev. Canon Grainger, D.D., *Vice-President*.

Sir Henry Cochrane, J.P., D.L., Nassau-place, Dublin : proposed by John L. Robinson, A.R.H.A., *Hon. Provincial Secretary for Leinster*.

Rev. John Baptist Crozier, D.D., Canon, The Vicarage, Holywood, Co. Down : proposed by Rev. H. W. Lett, *Hon. Provincial Secretary for Ulster*.

MEMBERS.

M. H. Molohan, L.R.C.P., L.R.C.S.I., Tromero, Miltown-Malbay : proposed by John Hill, C.E., M.R.I.A., *Fellow*.

John B. Cassin Bray, 72, Eccles-street, Dublin : proposed by J. C. O'Meagher, *Fellow*.

Miss Butler, 18, Rutland-square, Dublin ; Miss Hassard, Cove Cottage, Waterford ; Sir Charles A. Cameron, M.D., 51, Pembroke-road, Dublin : proposed by Robert Cochrane, *Fellow*, *Hon. General Secretary*.

Edward Harrington, M.P., 46, Nelson-street, Tralee ; William Henry M'Cowen, 7, Nelson-street, Tralee ; John Revington, 5, Denny-street, Tralee ; Walter G. Doolin, M.A., C.E., Architect, 20, Ely-place, Dublin : proposed by P. J. Lynch, *Fellow, Hon. Provincial Secretary for Munster.*

Rev. Edward O'Leary, P.P., Balyna, Moyvalley ; J. Sheridan, Telegraph Engineer, General Post Office, Dublin ; Conolly Norman, F.R.C.P.I., Resident Medical Superintendent, Richmond Asylum, Dublin : proposed by Edward Glover, *Fellow, Hon. Local Secretary for Kildare.*

Rev. Richard A. Burnett, M.A., Rectory, Graignamanagh : proposed by Rev. J. F. M. French, *Fellow, Hon. Local Secretary for Co. Wicklow.*

Miss Reynell, 8, Henrietta-street, Dublin : proposed by G. D. Burtchaell, M.A., *Fellow.*

Thomas Robinson, Drogheda ; Robert M'Nulty, Raphoe : proposed by S. F. Milligan, *Hon. Provincial Secretary for Ulster.*

John Graydon Osborne, Bank of Ireland, Westport : proposed by W. E. Kelly, *Fellow, Hon. Local Secretary for Mayo.*

Edward M. Gleeson, J.P., M.R.C.S., Benown, Athlone : proposed by W. P. Kelly, *Fellow.*

William P. O'Neill, 52, Great Charles-street, Dublin : proposed by Rev. W. Healy, P.P., *Hon. Provincial Secretary for Leinster.*

Sir Robert Herron, J.P., Larkfield, Kimmage, Co. Dublin ; Alderman Robert Sexton, J.P., 51, Dawson-street, Dublin ; Ambrose Plunkett, B.A., Solicitor, 29, Lower Leeson-street, Dublin ; Peter C. Ryan, Seafeld Lodge, Monkstown, Co. Dublin : proposed by John L. Robinson, A.R.H.A., *Hon. Provincial Secretary for Leinster.*

Rev. Richard Arthurs Kernan, B.D., The Rectory, Hillsborough : proposed by H. W. Lett, *Hon. Provincial Secretary for Ulster.*

Rev. H. Cameron Lyster, B.D., 92, Leinster-road, Rathmines : proposed by T. W. Lewis, M.D.

William M'Gee, J.P., 18, Nassau-street, Dublin ; Rev. Hugh Jackson Lawlor, B.D., Christ Church, Kingstown ; Rev. Charles Irvine Graham, B.D., The Rectory, Celbridge : proposed by Rev. Professor Stokes, D.D.

George Duncan, 1, Cope-street, Dublin : proposed by W. Frazer, F.R.C.S.I.

Very Rev. Henry Brougham, D.D., Dean of Lismore ; Richard Mangan, 8, Patrick-street, Cork ; William Casey, Mitchelstown : proposed by Rev. Canon Moore, *Hon. Local Secretary for North Cork.*

Thomas Dillon Lawson, Bank of Ireland, Longford : proposed by J. O. Moynan, B.A., B.E.

John E. H. Colclough, J.P., Melrose, Blackrock : proposed by J. Mills, M.R.I.A.

Rev. William J. Wilson, B.A., Corkbeg Rectory, Whitegate, Co. Cork : proposed by Very Rev. H. T. Fleming, D.D., Dean of Cloyne.

Rev. Duncan J. Brownlow, M.A., Ardbraccan Rectory, Navan : proposed by Rev. J. B. Keene, M.A.

Rev. W. A. Dickson, Clondevaddock Rectory, Tamney, Letterkenny : proposed by Frederick Wilson, C.E.

Rev. Hamilton Magee, D.D., 6, Eglinton Park, Kingstown ; Robert A. Mullan, B.A., 9, Trevor-hill, Newry : proposed by Rev. D. Mullan.

Rev. F. C. Hayes, B.A., The Rectory, Raheny : proposed by Rev. H. Kingsmill Moore, M.A.

Godwin B. M. Swift, J.P., Swift's Heath, Kilkenny : proposed by Rev. M. C. Vincent, M.A.

Abraham T. Chatterton, 10, Clyde-road, Dublin : proposed by H. A. Cosgrave, M.A.

Rev. Percy Scott Whelan, M.A., 40, Belvedere-place, Dublin : proposed by E. R. M'C. Dix, *Hon. Local Secretary for North Dublin*.

Rev. Francis Hopkins, M.A., St. Patrick's, Trim ; Francis James Kelly, J.P., Weston, Duleek : proposed by Rev. Edward Goff.

Nicholas Furlong, L.R.C.P.I., L.R.C.S.I., M.R.I.A., Lymington, Ennis-corthy : proposed by George C. Roberts, J.P.

Thomas A. Kelly, St. Grellan's, Monkstown : proposed by Rev. W. W. Campbell, M.A.

Rev. J. H. P. Gosselin, B.A., Killegar Cottage, Killeshandra : proposed by W. E. C. Phelps.

John Kennedy, Mountsandel-road, Coleraine : proposed by W. Hamilton Caldwell, M.D.

George H. Elliott, Free Public Library, Belfast : proposed by W. H. Phillips.

P. Shannon, Inspector of National Schools, Nedeon Villa, Coleraine : proposed by Rev. R. Cunningham, B.A.

Mrs. Brodigan, Piltown House, Drogheda : proposed by John J. Meldon.

Rev. William Somerville Somerville-Large, M.A., Carnalway Rectory, Kilcullen, Co. Kildare : proposed by Rev. T. S. Lindsay, M.A.

Thomas Meehan, 13, Upper Exchange-street, Dublin : proposed by Alexander T. Smith, M.D.

Rev. William Colgan, M.A., Inverin Rectory, Spiddal, Co. Galway : proposed by A. P. Morgan, B.A.

On the recommendation of the Council the following were elected as Honorary Fellows of the Society, in consideration of their distinguished services in the advancement of Archæological Science :—

1. Professor John Rhys, M.A., Jesus College, Oxford, President of the Cambrian Archæological Association.

2. Robert Munro, M.A., M.D., Secretary of the Society of Antiquaries of Scotland, 48, Manor-place, Edinburgh.

3. Professor Sven Söderberg, Ph.D., Director of the Museum of Antiquities, University of Lund, Sweden.

4. Professor Luigi Pigorini, Director of the Museo Kircheriano, Rome.

5. Right Hon. Sir John Lubbock, Bart., D.C.L., LL.D., F.R.S., M.P., High Elms, Farnborough, Kent.

6. Dr. William J. Hoffman (*Member*, 1890), Professor of Ethnology, Smithsonian Institute, Washington, U.S.A.

7. M. D'Arbois de Jubainville, Editor of *Revue Celtique*, 84, Boulevard, Montparnasse, Paris.

8. John T. Gilbert, F.S.A., M.R.I.A., R.H.A., Villa Nova, Blackrock, Co. Dublin.

9. Margaret Stokes, M.R.I.A., Carrigbreac, Howth, Co. Dublin.

The following Papers were read and referred to the Council with a view to publication :—

“Primitive Churches in Co. Dublin prior to the Anglo-Norman Invasion,” by W. F. Wakeman, *Hon. Fellow*.

“Notes on some Antiquities in the City of Kilkenny” (to be visited after the Meeting), by P. M. Egan, *Fellow*.

The Meeting was adjourned at 8 o'clock, p.m., and the Members proceeded, under the guidance of Mr. Egan, to view the antiquities of the city, including the following places of interest:—St. Canice's Cathedral, the Dominican and Franciscan Monasteries, St. Mary's Church, and St. John's Priory. The Museum of the Society was also visited.

The Members dined together at the Club House Hotel in the evening at 7 o'clock—the Bishop of Ossory in the Chair, and Rev. Professor Stokes, D.D., in the Vice-Chair.

The following Paper was read, and referred to the Council for publication :—

“Notes on Kells,” by Rev. W. Healy, P.P., *Hon. Provincial Secretary for Leinster*.

The Rev. Dr. Stokes exhibited an interesting MS. containing a Descriptive Tour to Lough Derg in the last century, and read extracts therefrom. The MS. was referred to Council for publication.

Votes of thanks were unanimously passed to the Mayor of Kilkenny for his kindness in granting the use of the Tholsel to meet in; to Mr. Egan for his valuable assistance in acting as guide to the Members in visiting the antiquities of the city; and to Mr. D. H. Creighton, Hon. Curator of the Museum, for his successful exertions in providing for the convenience and comfort of the visitors to the Meeting and Excursions.

TUESDAY, 19th May, 1891.

EXCURSION TO KELLS, KILREE, CALLAN, BALLYBUR CASTLE.

The Members started in waggonettes from Kilkenny at 9 o'clock, a.m.

Kells was first visited, or as it is more commonly written in ancient documents, *Kenlys in Ossory*, to distinguish it from Kenlys in Meath. It is derived from the Irish words *ceann* and *lios*, i.e. the *head* or *chief* fort. It is supposed by O'Donovan that it was at one time the principal seat of *Rígh Roighne*, as the Kings of Ossory were commonly styled. It was anciently a walled town of great importance, and the present Barony of Kells is so called after it. It is believed that the ancient church of Kells was dedicated to St. Kieran, or Ciaran, patron of Ossory, as in a charter of Henry IV. the king grants *inter alia* to the monastery of Kells the “Church of St. Ciaran of Kells” (“St. Ciaran of Ossory,” p. 209, Hogan). After the invasion Geoffrey Fitz Robert got possession of the barony of Kells, which he converted into a great stronghold

of the Pale, and founded therein a priory, which he dedicated to the B. V. Mary, in A.D. 1193, for Augustinian canons, whom he introduced from Bodmin, in Cornwall. Friar Clynn mentions the burning of the town, in 1327, by Lord William Birmingham and the Geraldines, who combined against the le Poers and de Burghos. Edward Bruce is said to have occupied Kells in 1316, on his march towards Limerick.

KILREE.

Kilree was next visited, and here was seen a fine round tower, together with the holy well and church (in ruins) of St. Bridget. *Kilree* means the *Church of the King*, and derives its name from the following circumstance:—Niall Caille, Monarch of Ireland A.D. 851, invaded Ossory in order to place one of the O'Foelain tribe on the throne of Leinster. He came with a great retinue of horse, according to Keating, to the river Callain. As he intended crossing this river, it is fair to suppose that he made his way to its most used ford, which was found a little below Kells, and terminated an old highway which led to Kilree. The river happened to be swollen with heavy rains at the time, and the guide who tried the depth of the ford was carried away by the current and washed off his horse. The king hastened to enter the river in order to save him, but the bank giving way under his horse's feet, both were rolled headlong and lost. Hence his surname of *Caille*, from being thus drowned in the Callann river. It is traditionally believed he was buried at the Church of St. Bride, where an uninscribed stone marks his grave, and the place was called ever since *Kilree* instead of *Kilbride*. The river itself has also received from the above catastrophe the denomination of *Abhan Righ*, i.e. the King's River.

CALLAN.

This town is about 8 miles S. W. from Kilkenny. It is built on the King's river, already mentioned. It was formerly a Parliamentary borough, and returned two representatives to parliament. On a patent roll of the 13th Edward III. (1340-1) is a grant of murage for the town for Elizabeth de Burgo. In 1380 a writ of King Richard II., directed to the Mayor of Waterford, recites that the Sovereigns and Commonalties of the towns of Callan and Kilkenny had shown that these towns were part of the Lordship of the Earl of Gloucester. The Corporation was styled "the Sovereign, Burgesses, and Freemen of Callan." At the Union, when the borough was disfranchised, George Lord Callan got £15,000 in compensation for the abolition of its electoral rights. In O'Heerin's topographical poem (Trans. Kilkenny Archaeological Society, vol. i., 1849-51), Callan and its neighbourhood are thus eulogized:—

"O'Gloiairn, the fruitful branch has got
A cantred of sweet country,
The smooth land along the beauteous Callann,
A land without a particle of blemish."

Glory was a name not unknown in Kilkenny, and is still preserved in the "Glory River," which runs by Chapelizod and "Goodwin's Garden," where it unites with the Callan River.

In 1407 the Lord Deputy, Sir Stephen Scroop, with the Earls of Ormonde and Desmonde, and Thomas le Botiler, Prior of Kilmainham, joined by the Burgesses of Kilkenny, under their Sovereign, John Croker, "rode with all speed" from the city into the town of Callan, to attack Teighe O'Carroll, lord of Ely, and the Burkeens, his adherents, 800 of whom they slew with their leader. The site of the battle is supposed to have been Carabine Bridge, two miles west of Callan. Croker's Cross, one of the ancient ornaments of Kilkenny, is said to have been erected in commemoration of this victory, which was gained on the feast of the exaltation of the Holy Cross. Cromwell attacked the town from the south side of the fair green in 1650. The garrison of Butler's Castle made terms to be allowed to march away, the defenders leaving their arms behind. Skerry's Castle in West-street braved the besiegers till its men were scalded to death.

THE AUGUSTINIAN FRIARY.—Archdall says that a friary for Augustinian Eremites, according to some writers, was founded here by Hugh de Mapilton, who was Bishop of Ossory from 1251 to 1258, "but the real founder," he adds, was James, father to Peter, Earl of Ormonde, who was buried here in 1487. Torrelli, in his "History of the Order of the Hermits of St. Augustine," written in the 17th century, admits a monastery founded at Callan in the 13th century, but denies the existence of two distinct foundations, which would be implied if James Butler, father of Peter, 8th Earl of Ormonde, had founded this Augustinian friary in 1461. He contends that the foundation ordered by Pope Pius II. in this last year was not in reality such, but only a *reparation* of the convent which had already existed. Some surmise that the present Protestant church of Callan, which bears the appearance of great antiquity, may have been an Augustinian monastery of canons regular of St. Augustine, and the real foundation by Hugh, Bishop of Ossory, which would account for the mention of two distinct monasteries, one by Bishop Hugh, and the other by James Butler. Whether as a reparation or an original foundation, it seems the Butlers richly endowed a convent of the hermits of St. Augustine at Callan, before the close of the 15th century, "noted for its learned community, its library rich in manuscripts, holding a duplicate of all the rare works in the library of the celebrated abbey of Jerpoint; also for the richness of its church utensils, &c., but above all for its care of the poor." The church was destroyed by Cromwell, but parts of the choir and tower with walls of the nave still exist. The numerous tombs of Butlers, Comerfords, Roths, &c., well repay an inspection.

BALLYBUR CASTLE.—Ballybur Castle, half-way between Callan and the city of Kilkenny, belonged to the Comerford family. It is conjectured that it was at this castle the Papal Nuncio, Rinuccini, stopped a night on his way from Limerick to Kilkenny, in the November of 1645, "to give time for the preparations that were being made for his reception" by the Confederates in the city of Kilkenny.

A good luncheon was served in the Town Hall at Callan at 2 o'clock, p.m.; the return journey to Kilkenny, *via* Ballybur, was completed at 6 p.m.—and this terminated the Excursion.

EXCURSION TO NORTH DUBLIN,

WEDNESDAY, 1st July, 1891.

LUSK, SWORDS, AND MALAHIDE, BY REV. PROFESSOR STOKES, D.D.,
M.R.I.A., MEMBER OF COUNCIL.

THE district which we shall this day explore is called Fingal, that is "the territory of the strangers"—Fine-gall, because it was a special settlement of the ancient Danish invaders of this country. It was, indeed, not only a special favourite with the Danes, but also with their successors the Anglo-Normans, who settled here in much greater numbers than in South Dublin, with the result that the remains of antiquity, civil and ecclesiastical alike, are much more numerous in the north than in the south of the county, rendering Fingal far the most interesting district of the county Dublin, from an antiquarian point of view.¹ The district of Fingal extends from the river Tolka, which flows into the sea at Clontarf, rising originally above Dunboyne, in the county Meath, to Gormanstown, and the Delvin river, which separates Meath from Dublin, flowing into the sea above Balbriggan. It formerly contained fifty-five churches and chapels, the greater portion of which can still be traced. The best modern guide-book for the district is the Rev. Dr. Walsh's "Fingal, and its Churches" (M'Gee, Nassau-street, Dublin, 1888). From page 292 to 248 we shall find an accurate description of the places we shall this day visit.

LUSK.

Origin and History.—Lusk is one of the most ancient ecclesiastical settlements in Ireland. It dates from the very earliest Celtic times, as is proved by the perfect Round Tower which still stands there. Round Towers always mark ancient Celtic ecclesiastical foundations. There are only five known to have existed in the county Dublin (two of which we shall this day see), viz. at Lusk, Swords, Clondalkin, St. Michael le Pole in Ship-street, and at Rathmichael, near Shankill station, showing us the five principal centres of religion

¹ Fynes Moryson, in his "Description of Ireland," written A.D. 1600, thus describes Fingal, after speaking of Dublin:—"Towards the north lies Fingal, a little territory, as it were the garner of the kingdom, which is environed by the sea and great rivers, and their situation hath defended it from the incursions of rebels in former civil wars."

in the district of the modern county Dublin, prior to the year 1000, A.D. The Round Tower in Ship-street was removed in the latter half of the last century, while only the basement of one, seven feet high, survives at Rathmichael. The Abbey of Lusk was founded by St. Macculinn, who died in 496, that is he was a contemporary of St. Patrick. He was buried in a cave or vault which in Irish is called Lusca, hence the name of Lusk, from St. Macculinn's grave. A holy well, called St. Macculinn's well, still exists in a garden in the town of Lusk, near which is a stone on which he used to kneel, with two indentations supposed to be the mark of his knees. The Church of Lusk was called after St. Macculinn till the Anglo-Normans changed the dedication to that of the B. V. M. The first really historic glimpse we get of Lusk is in an account of Petranus, Bishop or Abbot of Lusk, who died in 616. The whole story will be found in Ussher's "Antiquities," Works, ed. Elrington, vol. vi., pp. 45, 46, 584. Petranus was of a noble family in Brittany, whither the English Celts had emigrated in large numbers to escape from the Saxons. After the birth of a son named Paternus he left Brittany and sailed for Ireland, where he became Abbot of Lusk. His son, who followed his father's example, became a monk in Wales, and paid his father a visit at Lusk. The Welsh foundation, Llan-padern is said to embody his name still—Llan = church, and Padern = Paternus. Paternus is said to have been the founder of many churches in Cardiganshire. This was about the time that St. Columba was teaching at Iona, and St. Columbanus at Bobbio, in Italy, that is about A.D. 600. Between the date of St. Petranus and the Norman Conquest of 1172, that is five centuries and a-half, there are numerous notices in the ancient Irish Annals of Lusk, of its abbots, bishops, scribes—all of them officials belonging to ancient Celtic monasteries, where the abbot was the chief executive official, though the bishop was the highest in ecclesiastical order. Lusk met with the usual fate of Celtic foundations in those times. It was often plundered and burned down, sometimes by the Danes, sometimes by the Celts of the neighbouring kingdom of Meath. We have one still existing relic dating from this period, and that is the Round Tower, which must have been built between 616 and 1172. We next meet Lusk in a bull of Pope Alexander III., assigning certain churches to St. Laurence O'Toole, Archbishop of Dublin, dated 1179. This bull is printed in Ussher's works, vol. iv., p. 551; in *Chartæ Privilegia et Immunitates*, published by the Irish Record Office; and in Bishop Reeves' *Analysis of the Diocese of Dublin and Glendalough*. It assigns to the archbishop all the churches, towns, and estates of the churches of Lusk and Swords; and down to the year 1870 the result of this bull was to be seen in the fact that among the chief proprietors of the lands of the parishes of Lusk and Swords was the Archbishop of Dublin. About A.D. 1180 there came a great change for Lusk. Previously it had been a Celtic monastery; now it became an Anglo-Norman foundation. All the ancient Celtic monks were turned out, and the parish was used by Archbishop John Comyn when establishing his new collegiate church of St. Patrick's. He assigned the endowments of the church to the Precentor and the Treasurer of St. Patrick's, who enjoyed down to 1870 the alternate patronage of the vicarage of Lusk, and took

a large share of its endowments. So far as to the ecclesiastical history of Lusk; now as to the actual buildings :—

(1) **The Round Tower.**—The most ancient thing at Lusk is the Round Tower. Now, we must mark this point. The ancient Round Tower is surrounded by three other Round Towers, but the ancient Celtic one is easily distinguished from the others because it fitly raises its head to a loftier height than its more modern competitors. When the Normans took possession of the ancient Celtic abbey they added a solid square steeple, with a crypt or vaulted chapel underneath, placing at the three other corners Round Towers in imitation of the ancient one which stands at the fourth corner. The ancient Celtic church was also abolished, and in its stead a solid stone church of two aisles, after the English model, substituted.

(2) **The Abbey Church.**—This church survived within living memory, the roof being blown off so late as the great storm of January, 1839. A description of it as it was 108 years ago is quoted by Dr. Walsh on p. 241 of his book, from which we take the following notices. This ancient church, built about the thirteenth century, was 156 feet long and 39 feet wide to the east of the massive square tower. Mr. Austin Cooper, from whose description Dr. Walsh quotes, tells us that “the interior consists of two long aisles, divided by a series of seven pointed arches, four of which were then built up.” The church seems, in position and architecture, to have resembled the church of St. Audoen when it was in its full glory, with the aisles roofed, which are now in ruins. In Mr. Cooper’s time, the aisle at Lusk that was blocked up was used as a lumber room. In it were various ancient tombs, and a hideous stone figure reputed to be a stone idol, formerly worshipped by the Pagan Danes of this district. Acting upon this belief, a previous vicar of the parish had caused it secretly to be buried lest it should lead the people of the district back to their ancient Paganism. Mr. Cooper thus describes it: “It represented the human features fancifully hideous, the face being about seven inches broad, and the head, without neck or body, attached to a pair of kneeling thighs and legs.” It can be easily seen by those acquainted with the subject that it was simply a Shela-na-gig, a charm against the Evil Eye, found in connexion with ancient edifices, a specimen of which the Society inspected last year at St. Peter’s Port in Athlone. There is a fine view of the Square Steeple, Round Tower, and part of the ancient church, in Grose’s “Antiquities,” vol. i., p. 12; another by Petrie, in Cromwell’s “Excursion Through Ireland,” vol. ii., p. 60. A new church was built, and opened in 1847, instead of the old Anglo-Norman edifice, which was finally pulled down: with this bad result, that while the numerous ancient monuments had been preserved under cover in the old church, they were left exposed to the destructive power of the elements according to the new arrangements. During the building of the new church the coffin-plate was found of the Most Rev. Dr. Patrick Russell, Roman Catholic Archbishop of Dublin in the time of James II. It bore the following inscription, “Here underlieth ye body of Patrick Russell, Rom. Cathlick Ld. Arch. Bp. of Dublin and Primate of Ireland, Son

to James Russell of Rush, who died in ye 68rd year of his age, on ye 14th of July, 1692, and in ye 9th year of his consecration."

(3) **Dermont Monument.**—In 1758, a tombstone was found in the old church, which now stands in the baptistery of the Roman Catholic church. The inscription on it runs thus, "(H)ic Jacet Walterus Dermont, et uxor ejus Monica quorum aiabus. propicietur (D)eus Amen. Anno Dni mccccv." This inscription is interesting because it is inscribed on the oldest of all the Lusk tombs, and because it relates to one of the last representatives of the Celtic family of Mac Gillacholmac or Mac Gilmochoilmoc, which once possessed, prior to 1170, all the territory in the valley of the Dodder, over which they were chiefs. A branch of the family settled in Fingal and adopted the name of Mac Diarmaid; hence the corrupt forms of Dermont, or Fitz Dermont, or Mac Dermot. (See Cardinal Moran's edition of "Archdall," vol. ii., p. 184.)

(4) **Barnewall Tomb.**—The great glory of Lusk is, however, the Barnewall monument, which is thus described in Dalton's "History of the County Dublin." He is describing the old church, and he says:—"In the section now appropriated to divine worship, immediately before the Communion table, is the costly and noble monument of Sir Christopher Barnewall, of Turvey, and his lady, who survived him and married Sir Lucas Dillon, of Moymet, in the county Meath. This monument is composed of different materials, the principal figures being sculptured in gray Italian marble, while the lower part of the tomb is entirely of Kilkenny marble. Sir Christopher is represented in a rich suit of armour, his head bare, and his hands joined over his breast in a devotional posture; his feet rest on the body of a grayhound. His lady appears lying beside him, dressed in a round cap and high muffler; her gown thickly plaited round the waist, puffed on the shoulders and richly embroidered; her petticoat is designed as of sumptuous cloth of gold, and from her girdle hangs a chain of superior workmanship, to which is appendant an ornament, two inches square. At her feet, which can scarcely be distinguished, is placed a lap-dog. Her hands are crossed on her bosom, and her head reposes on an embroidered pillow. The sides are sculptured with the arms of Dillon and Barnewall." This monument is adorned with the following inscription, which is thus described in Lodge's "Peerage," vol. iii., p. 48, edition of 1754:—

"Upon the pillow is carved:—

" 'Soli Laudes Deo
Si Deus nobiscum quis contra nos.'

"On the east end of the tomb:—

" 'This monument is made for the Right Worshipfull Sr. Christopher Barnewall of Turvey, Knight, by the Right Worshipfull Sr. Luckas Dillon of Moymet, Knight, and Dame Marion Sharl, his wife, who married herr three years after the deathe of the said Sr. Christopher, herr first and loving hoosbande who had issue four sonnes and fifteen daethers by herr.

" 'Wish well to Dillon, 1589.'

"On the north side are the names of the children, and at the west end 'Christopher Barnewall, Marion Sharl.'"

The names of the children are Patrick, Laurence, James, John, Catherine, Margaret, Genet, Alison, Elizabeth, Anne, Mable, Ismay, Eleanor, Maude, Mary, and Mary, Alison, Marion, and Anne, which last four died as infants. Sir Christopher Barnewall died of an ague, August 1st, 1575.

Holinshed, in his description of Ireland, chap. vi., telling of the origin and history of the Barnewall family, passes a great eulogium on this Sir Christopher, calling him "The lanthorn and light as well of his house as of that part of Ireland where he dwelt." One of his sons-in-law (probably Richard Stanihurst, the celebrated historian, and uncle to Archbishop Ussher) composed a Latin poem on his death, which can be seen in full in Holinshed or in Lodge's "Peerage." From the rapturous language of Holinshed and Stanihurst, Sir Christopher Barnewall must have been one of the foremost men of his day. His father was Master of the Rolls under Queen Elizabeth, and he was himself a leader of the House of Commons. His name often appears in the "Calendar of State Papers," 1509-73. In 1564 he sent a petition asking either for himself or his uncle James to be made Master of the Rolls. His father was Master of the Rolls, and his uncle John, Lord Trimleston, was Lord Chancellor under Henry VIII. The last four lines of the Latin poem will show in what esteem he was held:—

Mortuus es? Nobis hoc crimina nostra dederunt.

Mortuus es? Virtus hoc tibi sacra dedit.

Vivus es in Coelo? Dedit hoc tibi gratia Christi.

Vivus ut in mundo sis, tibi fama dedit.

Lady Barnewall, *alias* Sharl, *alias* Dillon, died January 8th, 1607. She belonged to a Meath family, which seems to have changed the name Sharle or Sherle into Shirley.

This Sir Christopher Barnewall was High Sheriff of county Dublin in 1561, and died at Turvey, near Swords, which he built in 1565. He obtained the property belonging to Grace Dieu Nunnery, comprising all the promontory of Portrane, the tongue of land which intervenes between Malahide and Lusk.

(5) **The Bermingham Monument.**—This tomb, as it existed in the dark aisle of the old abbey church, Dalton describes as "a tomb of black marble, bearing the effigies of a knight in armour, the visor unclosed, and his sword across the left thigh, the hands joined over the breast in the attitude of prayer, and the feet resting upon a dog."—"History of County Dublin," p. 416. The inscription, as lately copied by our fellow-member, Mr. Westropp, runs thus:—"For James Bermingham, Esq., and his wife Elinor Fitzwilliams, 1527. Vae tibi peccator." He describes the monument as showing a knight in full armour with a huge cross-handled sword, feet on a dog; beside it a hawk with a bird in its talons. Lodge, in the original edition of his "Peerage," published 1754, vol. iii., p. 6, note, gives the inscription somewhat differently.

On the north ledge "For James Birmyngham of Ballogh, Esq." On the south ledge "And his wife Elinor Fitz Williams, 1637," and on the west ledge "WÆ IHI Mercator." It will interest some of our Society to determine by actual inspection whether either is right. I think on historical grounds that Lodge's date, 1637, is more correct. The Berminghams were found at Baldungan long prior to the reign of Elizabeth. About 1560 a branch of the Fitzwilliams of Merrion got hold of the property of the dissolved monastery of Holmpatrick in Skerries, which extended into the parish of Lusk on its north-east side. A Bermingham married a Fitzwilliam, and settled at Ballough, which is still retained as the name of a village and townland in Lusk parish, about two miles north-east of the church on the Skerries road.

(6) *The Echlin and other Tombs.*—Dalton mentions also that in the north aisle of the old church was preserved a monument of Kilkenny marble erected to the memory of Sir Robert Echlin, of Rush, who died in 1757, bearing the following inscription in the poetic taste of the time:—

"Here lies an honest man without pretence,
Blessed with plain reason and with common sense;
Calmly he looked on either life, and here
Saw nothing to regret, or there to fear;
From Nature's temperate feast rose satisfied,
Thanked heaven that he had lived, and that—he died."

If the marble is to be believed, the worthy baronet was somewhat of a philosopher. The Echlins formerly owned the estate now held by Sir Roger Palmer, of Rush. The present baronet of the name of Echlin is a member of the R. I. C. There was also a tombstone over Charles Russell, who died in 1750, a relation of Archbishop Russell, buried here in 1692, another over the Rev. Nicholas Wade, P.P., of St. Michan's, Dublin, who died in 1802, and yet a third over his ancestors the Walshes of New Haggard and Tomminstown since 1738. The Russell family to which Archbishop Russell belonged held a leading position in this part of the county long before 1640. Thomas and Christopher Russell were some of the leaders of the Roman Catholic gentry who assembled for mutual defence at Swords on December 9th, 1641, under Luke Netterville of Corballis, while back so far as 1560 we find that Christopher Russell of Swords was Clerk of the Crown for the county Dublin (see *Calendar of State Papers, Ireland, 1509-73*).

Other leading points of interest in the neighbourhood of Lusk are:—

(1). *Baldungan Castle, otherwise Dunganstown Castle* (baile, in Irish, signifying "town" in English), three miles north-east of Lusk towards Skerries, formerly a Templar establishment. Baldungan can be seen in the distance from the time we leave Lusk Railway Station. After the suppression of the Templars it passed into the hands of the

Fitzwilliams of Merrion, and the Berminghams, two families which, like the Barnewalls, were always open to receive any stray estates. Patrick Bermingham was Chief Justice under Henry VIII. when a Barnewall, Lord Trimleston, was Lord Chancellor. The church attached to the castle is 90 feet long. The great tower at the west end is a most striking feature; it is 22 feet square and 70 high. It can be ascended by a flight of 58 steps in a spiral staircase. There is a splendid view from the top. This church and castle is described by Dr. Walsh on p. 249. Attached to the church was a quadrangular court flanked by a large square tower like St. John's on Lough Ree or Kells Priory, in Kilkenny.

(2). **Turvey House**, two miles south-east of Lusk, built by Sir Christopher Barnewall in 1565, as an inscription over the west gate formerly testified. This inscription now stands over a back gate of the modern residence. The Elizabethan mansion was removed in the last century, and the present residence erected in the taste of the Georgian period. There is an inscription in memory of Lady Barnewall, *alias* Sharle, in the garden beside the house. It was formerly erected on a bridge built by her. The house can be seen on the left of the road as the excursionists proceed from Lusk to Swords. The original mansion was probably built out of the ruins of Grace Dieu, as the Barnewalls previously lived at Grace Dieu in the reign of Henry VIII. and Queen Mary. The Barnewalls were great builders. They were the original builders of Drimnagh Castle (see Dalton, pp. 299-311). Cromwell encamped at or near Turvey the first night after he left Dublin to attack Drogheda.

(3). **Grace Dieu**.—This was a nunnery used for the education of Anglo-Norman young ladies. It was founded about 1190 by John Comyn, Archbishop of Dublin. It did such a useful work that the Irish Lord Deputy and the Privy Council tried to save it from suppression, on the ground that "the womankind of the Englishry of this land be brought up here in virtue, learning, and in the English tongue and behaviour." But there were greedy eyes on the lands, and the convent was suppressed, and the lands given to the Barnewalls. The last prioress was Alison White. Her Christian name, Alison, seems to have been perpetuated in the Barnewall family, as seen in the inscription already given. I suppose the mother, Lady Barnewall, could not forget her loved schoolmistress. All that now remains of Grace Dieu is a small pile of masonry said to have been a portion of the refectory. The outline of the cloister garth can still be traced. Dalton says that "there is a small conical moat near the ruins evidently once an ornament of the convent garden. From its base a remarkable ancient narrow causeway leads into Swords. It was paved with a reddish stone, and presents some curious and singularly elevated arches of bridges over the intervening rivulets. Some of the noble stock of apple-trees which once grew in the convent orchard are still represented in the soil, but are now degraded into crab-tree staves." We cannot say from personal inspection whether this causeway still exists. Perhaps some local member can tell us. We can vouch, however, for the continued existence and activity of the

convent mill-race. The ruins are, however, so insignificant in size that we do not propose that the Society shall pay a corporate visit to them. Individual members will find them interesting, especially if cyclists. Such should, when travelling from Swords, turn up to the left at Daw's Bridge, whence also there is a good view of Turvey. The prioress had a right to a flagon of ale out of every brewery in Lusk. I am afraid if the good lady came to life her privilege would now scarce avail to quench a very moderate thirst.

(4). **The Man of War.**—For some this may be the most interesting of all the antiquities of the neighbourhood. The Man of War is half way between Lusk and Balbriggan. This hostelry was famous in old coaching days as the stopping place for breakfast when going north from Dublin. The inn was situated on the summit of a lofty eminence offering a splendid view. The door was decorated with an immense Magog head smoking a prodigious pipe. So far we quote Dalton, p. 414. The house was long going to ruin, and the sign fixed over a cabin door till of late years, when Mr. Maxwell repaired it, and turned the ruins into a comfortable and handsome residence. The Magog's head is still preserved in a loft in his yard. It might well be deposited in a museum as a relic of the olden times. The neighbourhood of the Man of War was a famous resort of highwaymen in the early part of this century. There are persons still living who remember their achievements.

(5). **Rush**, the port of Lusk, and famous about 1600, as Holinshed tells us, as one of the chief havens of Ireland. It is often mentioned in the early years of Anglo-Norman dominion as a great place of trade.

(6). **Portrane**, in 1712, the residence of the famous Stella, soon after which the Evans family settled here. It was a celebrated smuggling resort about 1770. In 1771, as the journals of that year tell, the smugglers besieged the revenue officers for 24 hours in Portrane House.

We have now indicated most of the leading points of interest about Lusk, though a true antiquary will still find abundant matters of study in the field and townland names in the neighbourhood, discovering history, social, family, national and religious, in many an object which the thoughtless overlook. This neighbourhood offers in this direction a mine of antiquarian wealth hitherto unexplored.

SWORDS.

The name Swords is derived from the Celtic word *sord* or pure, taking its origin from the pure fountain or well dedicated to St. Columba, which still, as of old, furnishes refreshment to the people of the town.

Origin and early history.—Swords was founded by St. Columba, and is the Columban establishment nearest to Dublin; Kells and Durrow, near Tullamore, being others of the same rule. The Columban monasteries of

Swords and Kells are marked by Round Towers and Crosses : Swords was founded by St. Columba about 550, so that it is half a century at least later in date than Lusk. The Church of Swords is still called St. Columba's. St. Columba soon retired to Iona, off the west coast of Scotland. Before doing so he appointed St. Finian the Leper, Abbot of Swords. His feast-day is celebrated on the 16th March. A chapel dedicated to St. Finian formerly existed on the south side of the town. In the "Annals of the Four Masters," frequent mention occurs of bishops, abbots, and other officials of the Celtic monastery of Swords. The most famous event in its records was the funeral of Brian Boru. After the battle of Clontarf the bodies of Brian and of his son Morrogh were conveyed to Swords in solemn procession, where they were deposited for the first night amidst the prayers and tears of the monks. The next day the funeral proceeded to Duleek, and thence to Armagh, where they were buried. Upon the Anglo-Norman conquest, the conquerors, after the death of St. Laurence O'Toole, appointed John Comyn Archbishop of Dublin. They wished to establish a good estate to support his dignity, so they seized on three great Celtic foundations, Swords, Glendalough, and Rathmichael. These monasteries had each of them great estates, which were handed over to the archbishops. In a short but most interesting Paper, contributed by Dr. R. R. Kane, to our *Journal* some short time ago, that learned gentleman showed that he had discovered traces of the ancient connexion between Glendalough and Swords, in the course of his legal investigations as an Assistant Land Commissioner. The people at Swords swore that the Glendalough men had rights of commonage over the Broad Meadow at Swords at certain times of the year. How far back into antiquity does that claim bring us ? Henceforth we shall find that the Archbishops of Dublin were not only the head landlords ; they were the chief magistrates and highest executive authorities in those districts. The archbishops had prisons, gallows, and judges at Glendalough or Castlekevin, at Rathmichael, at Harold's Cross, and at Swords. This jurisdiction lasted longer at Swords than anywhere else. The Seneschal and Portreeve of Swords were duly appointed down to Archbishop Whately's time. But while the Anglo-Normans seized on the greatest part of the estates of the Celtic monastery for the archbishop, they left a large endowment for the parish which Archbishop John Comyn made one of the prebendal stalls of his new Collegiate Church of St. Patrick's Cathedral, a position which Swords has ever since continued to hold. This endowment was so large that Swords used to be called the Golden Prebend. It was sometimes held by a cardinal ; as by Brande, Cardinal of Placentia, in 1423. It was held in 1336 by the celebrated William of Wykeham, founder of Winchester School, and Bishop of Winchester. He never came to Swords, however, as he held at the same time eleven other livings in England. One other event in local history deserves our notice, because it has left a mark on the town. Swords was made a borough by James I., and used to return two members to the Irish House of Commons. It was one of the few free boroughs in Ireland ; the franchise having been vested in what was called the "Potwallopers," that is in all Protestants resident for six months. The last members were Francis Syngé, Esq., and Colonel Marcus Beresford. The £15,000 compensation for the loss of

representation was given for the use of the borough of Swords, and was devoted to educational purposes. Hence the school called the *Borough School*, and hence its official name. This fund has lately been the subject of considerable discussion. It now supports schools for the Roman Catholics as well as the Protestants. The election used to be held in the Anchor Inn.

Points of Interest.—(1). The Round Tower, 75 feet high, and the mediæval square Church Tower, 68 feet high, from the summit of which there is a fine view. The cross on the Round Tower was placed there only in the last century.

The adjacent church was built in the early years of the present century out of the ruins of the ancient church. These ruins are depicted in Grose's "*Antiquities*," a copy of whose sketch is preserved in the vestry. The towers mark the site of the ancient Columban establishment, and stand on the west of the town. The modern church, built in the beginning of this century, is almost, but not quite, on the site of the ancient one. The mark of the roof of the latter can still be traced on the square tower, which stood, like many Anglo-Norman towers, on the north-western corner of the church. There are some ancient tombstones in the chancel of the church, as those of Christopher Hewetson, Treasurer of Christ Church and Vicar of Swords from 1596–1633; Dr. Scardeville, Dean of Cloyne and Vicar, 1682 to 1703, when he died; to James Blackney and Elizabeth Taylor his wife, who died in 1587; and a mural slab in memory of Captain Berkeley, nephew or grandnephew of the famous Bishop, who died here in 1803. To some it will be interesting to know that the celebrated Andrew Sall was appointed Prebendary of Swords in 1674. Dalton says that in the graveyard is a small but ancient cross, and a very old gravestone commemorative of the Taylor family, very ancient proprietors in this neighbourhood.

(2). **The Palace.**—On the north of the town stands the ancient episcopal Palace or rather Castle, intended to defend the place against the attacks of the men of Meath and Ulster, and therefore placed so that the town and churches could huddle behind it as cows behind a wall upon a stormy day; it was built about A.D. 1200. There is a full description of it in Alan's *Liber Niger*, printed in Bishop Reeves's "*Lecture on Swords*," and in Dr. Walsh's "*Fingal*," p. 286. This Castle enclosed a large extent of ground, now turned into an orchard. The visitor can still trace the walls of circumvallation, the Warden's Walk, St. Columba's Chapel, and several watch towers, one of which, looking due north, is specially perfect, and should be inspected. The chapel is on the right of the gate as one enters. Some remains of the canopy on the east wall still exists. The whole place seems to have been going to ruin as early as 1326, according to the Inquisition recorded in the *Liber Niger*. The constable's residence and the chambers for the soldiers stood on the left of the gate. The Inquisition says they had there a bakehouse; this can still be seen. The residence of the clergy was at the west end of the Church, where it

can still be traced. This resembles the ancient arrangement of the Cathedral of Cashel.

(8). North of the Castle are two points which still bear on the Ordnance Survey the names which we find in a record of 1524, showing the pertinacity of local nomenclature, viz. the Spital Hill and Scotchstones Bridge. The Spital Hill—like Spitalfields, London—was of course the spot where the ancient Leper Hospital stood. But who can explain the origin of Scotchstones Bridge and Lane. This name seems now to be forgotten in Swords, though it is duly recorded on the Ordnance Survey. We very much fear that but for that great Survey, which has permanently recorded them, a great many local traditions would have died out in the last half century. In an Inquisition, dated 1541, the Abbot of Mary's Abbey is described as holding two acres of land between Scottstones and Spital acre. I wonder if the Scottstones commemorated stepping-stones placed over the river by Scotchmen, say, at the time of the Bruce's invasion, 1315-1318: we would commend this problem to local antiquaries; we wish we could get a list of all the places where the name Spital survives in Ireland. Notices in our *Journal* on this point would be useful.

(4). **Gallows Hill, Brackenstown, and Brazeel.**—"Gallows Hill," right opposite the church on the west, is the spot where the Archbishop's seneschal used to hang malefactors. Mr. Gilbert in his historical and municipal documents gives many instances where these episcopal officials executed sheep-stealers and other malefactors.

Brackenstown House, 250 years ago the residence of Chief Baron Bysse, in the time of Cromwell and Charles II. Cromwell is said to have visited Bysse here. Bysse's daughter married a Molesworth. "Robert Mouldsworth, Esq., of Breckingstown," is one of the earliest names we find in King James II.'s Act of Attainder. Hence it passed into the hands of the Molesworths, created Viscounts of Swords. Lord Molesworth used to live here in the time of Swift, who addressed the Drapier Letters to him, whence it passed to the Manders family, who lived here till recently. The first Lord Molesworth was a very able man, and a good scholar. He was a great Whig. In the year 1711 Archdeacon Perceval and a deputation of the Lower House of Convocation waited on the Lord Lieutenant to present him with an address. Lord Molesworth did not like the Convocation over-much, as he suspected them of favouring the Pretender. He was overheard muttering, "Those that have turned the world upside down are come hither"; for which piece of insolence to the Venerable House he was turned out of the Privy Council. Dr. Perceval, the Prolocutor of the Convocation, was an ancestor of one of our own Vice-Presidents, Dr. Graves, Bishop of Limerick. Brackenstown was in the 16th century the property of the Burnells; thence it passed to the Nugents, who sold it in James I.'s time to Bysse, whose son became Recorder of Dublin, and afterwards Chief Baron. The Recorder's only daughter, Judith, married a Molesworth. It used to be called, three hundred years ago, Bractenston, or

Brecnanston, or Breekneckston. Dean Swift called it Brackdenstown (see "Inquisitions of Leinster," James I., No. 24).

A little further west and close to the old road to Drogheda stand the ruins of **Brazeel House**, the former residence of the Bolton family since 1680, at least when Archbishop Bulkely notes that Mr. Boulton, His Majesty's solicitor, and his family were the only persons who go to church in the parish of Killossery. Sir Richard Bolton was Lord Chancellor under Charles I. He was an able lawyer. He published the first editions of the "Irish Statutes," and of the "Justice of the Peace for Ireland," copies of which can be seen in the libraries. He was Lord Chancellor when Strafford was Lord Lieutenant. Swords was then a great retreat for legal dignitaries. Edward Bolton, Esq., of Brazille, is mentioned in the Acts of Attainder in 1689. It was burned down early in this century, when a portrait of the Chancellor was destroyed. James II. retreated by this road from the Boyne. The night of the defeat the Duke of Berwick rallied 7000 infantry at this spot, and sent to Dublin to the King for cavalry. Next morning, however, all had disappeared. The road by Brazille, the Nag's Head, and Naul was the ancient road to Drogheda 200 years ago.

MALAHIDE.

An easy drive of three miles brings us from Swords to Malahide. Away on the right, with a windmill on the top, can be seen the Hill of Feltrim, long the residence of the Fagan family, till the confiscations of 1690. The Abercorn family is descended in the female line from the Fagans of Feltrim.

Malahide has been since the Anglo-Norman conquest the property of the Talbot family, whose castle is the principal point of interest. Dalton says of it: "The building is nearly square in its outer form, erected in an elevated situation on a limestone rock. Its foundation is referred to the reign of Henry II., but it received considerable repairs and additions in the time of Edward IV. There is one striking antique apartment, lighted by a pointed window of stained glass, wainscoted with black Irish oak, divided into compartments, adorned with sculpture from Irish history. Adjoining this room is the saloon containing some good paintings, an altar-piece once belonging to Mary, Queen of Scots, representing the Nativity, and painted by Albert Durer; a portrait of the Duchess of Portsmouth fondling a dove; another of her son the first Duke of Richmond (both of these were presents from the Duchess herself to Mrs. Wogan of Rathcoffey, from whom they were inherited by Colonel Talbot); and one of Charles I. dancing with the Infanta of Spain at the Escorial. The original moat remains, but has been softened into an ornamental slope. The battlements terminated by circular towers still remain. Beside the Castle is the ancient chapel, consisting of nave and chancel, with priest's residence attached. In the centre of the nave should be specially noticed the monument of her who was "maid, wife, and widow, in one day." The Hon. Maud Plunkett was married to Sir Richard Talbot. Previously she had been married to Mr. Hussey, son to the Baron of Galtrim. He was slain on

the day of her nuptials. Her effigy is depicted in the dress of the fourteenth century. In 1649, Malahide Castle was granted to Miles Corbet the regicide. He unroofed the chapel to cover a barn. In 1783 Richard Talbot of Malahide endeavoured to introduce the cotton manufacture here as others were trying to introduce it at Balbriggan and Prosperous. A large mill was erected where cotton was spun by the action of water. The Irish Parliament voted £2000 to complete its machinery. In 1788 the same spirited gentleman got an Act passed to enable him to make a canal between Malahide and Swords and the river of Fieldstown, which canal can still be traced. But nothing permanent came of it.

ON FIFTEEN OGHAM INSCRIPTIONS RECENTLY DISCOVERED
AT BALLYKNOCK, IN THE BARONY OF KINNATALLOON,
COUNTY OF CORK.

By REV. EDMOND BARRY, P.P., M.R.I.A., FELLOW.

THE Ogham stones, described in Mr. Brash's "Ogham-inscribed Monuments of the Gael," or otherwise known to the writer of this Paper, are about 250 in number; one is Manx, two or three are English, about twenty are Welsh, about a dozen are Scotch, and the rest are Irish stones. The inscriptions on the Scotch stones contain late Ogham forms found in Irish manuscripts, such as the "Book of Ballymote." One Christian inscription from the Orkneys is in Norse; another from the Shetlands is in a medley of Norse and Irish. Three or four other inscriptions found in Scotland are rather in an Irish than in a Cymric dialect, and the rest defy decipherment. The Ogham inscriptions on Irish, Manx, English, and Welsh stones are in the Irish language, with this difference, that, judged by their case-endings, the inscriptions on Welsh and English stones belong all but one¹ to the end of the Roman period in Britain, but the inscriptions on Irish stones belong, some to that period, some to earlier, and some to later times.

Only one of the inscriptions on Irish Ogham stones is bilingual, while nearly all those on Welsh and English Ogham stones are, or were so, having a Latin inscription in Roman capitals, and an Irish inscription in Ogham characters. 1st. In these bilingual inscriptions of Great Britain the Latin word *FILI*, "of the son," corresponds to Ogmic *maqi*, which is found about 150 times on Irish Ogham stones. Ogmic nominative singular *maqa* or *maqqa*, with genitive singular *maqi* or *maqqi*, has been shortened in later Irish to nom. sg. *mac*, and gen. sg. *maic*, *meic*, and *mic*. The corresponding Welsh word is *mab*, anciently *map*, as in *Maporiton*, a proto-Cymric place-name, possibly centuries older than any Ogham-inscribed *maqi* in Great Britain. As given by Gale,² *ex Anonymo Ravennate Geographo*, two neighbouring places between Newcastle and Carlisle were named respectively *Tadoriton* and *Maporiton*, that is *Fatherford* and *Sonford*; for *tad* is Welsh for father, in Irish *athir*, and *mab*, anciently *map*, is Welsh for son, in Irish *mac*, the Ogmic *maqa*, and *rhyd*, anciently *rit*, is Welsh for ford, in Irish, *áth*; and on, if the names have not been copied from a Greek author, is the proto-Celtic neuter nominative, accusative, and vocative singular case-ending of the *o* declension. 2nd. Latin *FILIA*, a daughter, corresponds to Ogmic *inígina*, found in Wales, and, perhaps, in Scotland, but not on Irish stones, evidently the uncontracted form of the Irish word for daughter,

¹ While the Ogham Inscriptions of Ireland contain fifty-six instances of case-endings in *s*, the Ogham Inscriptions of Great Britain contain only one, where the four scores = *s* may be but a remnant of six = *na*, *Avittoriges*, *Avittorigina*.

² *Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ, scriptores xv editi opera Thomas Gale*. Oxoniæ, 1691.

nom. sg. inghen, gen. sg. inghine, dative sg. inghin, whose aspirated *g* must originally have stood between vowels, and whose *h* is the result of the after action of a once final *h* on a preceding *i*. The Welsh of daughter is *merch*, quite a different word. 3rd. The Latin either repeats or omits, but does not translate Ogmic *avvi* or *avi* found on two British and ten Irish stones. It is Zeuss' Old Irish *auí* which is reduced in modern Irish to *ui* and *i*, the genitive sg. of *ua*, or *o*, Zeuss' *aue*, "a grandson," of which the Welsh is *ŵyr*, a very different word.

No one denies that inscriptions with proper names, terminated Latin-wise, and connected only by Latin words such as *filius* and *filia*, are Latin inscriptions wherever found, nor should anyone deny that inscriptions with proper names, having Irish case-endings, and exclusively Irish connecting words, are Irish inscriptions, even though found in Wales or Devonshire.

The colonization of south-west Britain by Irishmen, at least from the time of Crimthann (pronounced Crifan), King of Ireland, A.D. 366-378, until long after the coming of St. Patrick in A.D. 432, is mentioned in Cormac's "Glossary," probably composed about A.D. 900. Afterwards, in that part of Wales where Ogham inscriptions most abound, an Irish colony was exterminated by the ancestors of the present Welsh race, coming from North Britain, according to the "Historia Britonum," written towards the end of the seventh century, or at latest before the middle of the ninth century of the Christian era. The expulsion of Irish colonies from other parts of Wales is recorded in later Welsh authorities. Thus are accounted for the fourth and fifth century mortuary monuments on the shores of south-west Britain, in the characters and language both of the Irish and of the Romans.

The Irish language is one of a family of languages that were spoken at the commencement of the Christian era in an unbroken series from the Bay of Bengal to Ireland, and in a way are still so spoken.

The old Indian, the language of the oldest portions of the Vedas, is in an older stage of language than is what survives of any other Indo-European language. There are Greek inscriptions of about 600 B.C., as for instance, the Abusimbel inscription of the reign of Pharaoh Psammetichus II., 594-589 B.C. The Persian inscription at Behistun records the achievements of Darius I. to about the year 510 B.C.

The Latin mortuary inscription on L. Cornelius Scipio, Consul, 495 U.C. is of about 250 B.C. The oldest German consists of fragments of the Bible in a Gothic dialect of the fourth century. The oldest extant Slavonian is in a manuscript of the eleventh century. The oldest Celtic consists of Gaulish inscriptions in Roman, Greek, and other characters, and Irish inscriptions in Ogham characters. The Gaulish inscriptions, some earlier, and some later than the birth of Christ, contain little but proper names, and what that little means is still guess-work. The Ogham inscriptions are all mortuary, merely giving the name of the deceased, with or without a short pedigree. Two of the most ancient Oghams extant are, one at Old Island, and another at Ardmore, in memory each of a grandson¹ of Nia Segamo, who may well have

¹ CUNANETAS MA(Q)I MUC(O)I NETASEGAMONAS, of Cunnia, son of the son of Niassegamo.

LUGUDECCAS MAQI DOLATI BIGAIS GORBA[IS MU]COI NETASEGAMONAS, of Lugaid, son of Dolad of little mouth, son of Niassegamo.

been the *Nia Segamon*, King of Ireland, B.C. 239–232, according to the “*Annals of the Four Masters*,” or B.C. 125–118, according to O’Flaherty. The other Ogham inscriptions range down to about A.D. 600, not counting one of this century at Bweeing, one of the eighteenth century at Callan Mountain, and one of, say, the eleventh century, formerly at Clonmacnoise. The Ogham inscriptions confirm traditional Irish history in a few particulars, and prove that for six centuries before the introduction of Christianity into Ireland, the Irish were a literary people, capable of recording their history. The Ogham inscriptions contain a genitive plural, a dative singular, a few nominatives singular, and a series of genitives singular, with case-endings, from the fullest forms in the oldest Latin down to the cramped forms in Old Irish mss. of the eighth and ninth centuries.¹

Some Ogham stones have been exposed to view from time immemorial, others have been unearthed in recent times; some are found singly, others in groups; some in by-places, others in graveyards, or built into churches or rath caves.

The places that have yielded Ogham stones in groups of three or more are :—

Ballyknock rath-cave, 15	Colineagh church, graveyard, and
Dromloghan killeen-cave, 10	rath, 5
Ballintaggart killeen, 9	Kilgrovan uprooted killeen-cave, .. 5
Ballinrannig killeen, 7	Monataggart souterrain, 4
Dunloe rath-cave, 7	Whitefield, 4
Kilcoolaght erased killeen, 7	Aghaccharible rath-cave, 3
Seskinan church and graveyard on	Aghalisky rath-cave, 3
site of a killeen or rath, 7	Ardmore church and cell, 3
Ballyhank rath-cave, 6	Rovesmore rath-cave, 3
Rockfield rath-cave, 6	

The rath-cave that has yielded more Ogham stones than any other spot, is in Mrs. Donovan’s farm, called the Castle Farm, at Ballyknock, in the parish of Ballynoe, barony of Kinnatalloon, and county of Cork. At the commencement of the Christian era this part of the county of Cork belonged to the *Ernai* of the *Heremonian* line. In the fifth century it was part of the petty kingdom of *Ui Leatháin*, that is, of the grandsons of *Eochaid Leathan*, uncle of *Crimthann* (pro. *Crifan*), King of Ireland, A.D. 365–378. From the Anglo-Norman Conquest to the close of the sixteenth century Kinnatalloon was *Geraldine* territory. In 1587 the manor of *Mogeely*, parcel of the estate of Sir John of Desmond, *alias* Sir John Fitzgerald, Knt., slain in rebellion, was granted to Sir Walter Raleigh, who in 1603 conveyed it to Sir Richard Boyle. In 1609 the rest of Kinnatalloon being the estate of James Fitz Thomas, Earl of Desmond, slain in rebellion, was granted to the same Sir Richard Boyle, afterwards Earl of Cork. At present most of the barony belongs to the

¹ Gen. pl., *mucon*; dat. sg., *licci*; nom. sg., *moco*, &c.; and gen. sg., 14 in -os, 19 in -o, 25 in -as, 20 in -a, 3 in -eas, 1 in -ea, 12 in -ias, 1 in -ois, 3 in -oi, 2 in -ais, 4 in -ai, 2 in -ei, 2 in -ii, 1 in -ui, 270 in -i, &c.

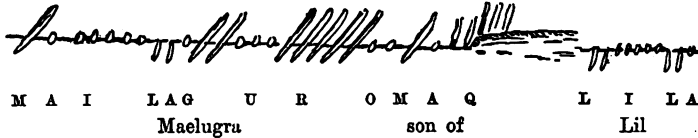
Duke of Devonshire, through an ancestress who was heiress of the last Earl of Cork of the elder branch.

The rath at Ballyknock was of large dimensions, and had three encircling ramparts. In Geraldine times it was fortified in Norman fashion. At present the site successively of Gaelic dun and Anglo-Norman castle is occupied by Mrs. Donovan's dwelling-house, kitchen-garden, and haggard-green. The Ordnance 6-in. map, No. 55, Co. Cork, gives the rath, and in it both the site of Ballyknock Castle and the dwelling-house, now occupied by Mrs. Donovan. At present, of the castle nothing remains overground; but of the rath, one-fourth of the middle rampart and nearly all the inner fosse remain. Another fourth of the middle rampart and a remnant of the outer rampart were erased by the late Mr. Donovan about twenty years ago. The existence of an underground passage, opening into the haggard-green, has long been known. In her childhood, a Mrs. M'Auliffe, now aged seventy, with many others, was in it; but afterwards the aperture, on being again closed, ceased to be known. At length, in the summer of 1888, the withering away of a strip of grass in the haggard-green indicated the lie of the rath-cave, into which Mrs. Donovan's sons, John and Patrick, made an opening in October, 1889, by merely digging down to a depth of two-and-a-half feet, and then removing a flag. The cave is a mere cutting in the clayey subsoil, and is roofed with flags resting on the clayey banks of the cutting, of which the length is about 100 feet, and the height and width from three to three and-a-half feet, except that the width to a height of two feet is hardly a foot at the N.W. turn, twenty-three feet from the N.E. end, and at a point twenty-seven feet from the S.E. end. The cave runs twenty-three feet west, along the north side of the fence dividing the kitchen-garden from the haggard-green, from about the centre of the rath to the site of the inner rampart, and thence for seventy-seven feet south and south-east it follows underneath the circular course of that rampart through the haggard-green. Right below the aperture made by the Messrs. Donovan, resting loosely on end against the inner bank, was a short pillar-stone, deeply scored with Oghams. Nothing else met their view, except flags above, mud below, and to right and left a bank of clay. Afterwards, many of the roofing slabs were seen by them to be inscribed with Oghams, some large, and others minute.

On the 2nd of April, 1890, I heard of this discovery. On the 7th of April I visited the cave, and I have done the same a dozen times since then. On the first five days I viewed and took rubbings of all the Ogham scores visible in the cave. On other four days I had the surface over the cave cleared away, and I examined from above the Ogham stones thus uncovered. On other three days I photographed all the Ogham stones. When assured that I have photographed the stones satisfactorily, I shall lay them and cover them up as they were before. The number of Ogham stones is fifteen, on none of which is there a cross or symbol of any kind. Ogham inscriptions contain no dates, but contain many things from which the date may be ascertained or conjectured. Thus, judged by their case-endings, the fifth of the following inscriptions is not later than the third century, the ninth is not earlier than the sixth century, and the rest are of the fourth and fifth centuries of the Christian era.

No. 1.

This is the stone found loose in the cave. Its material is gray sandstone, otherwise called freestone. Its greatest dimensions are 46 in. x 11 in. x 5 in. The inscription begins on a left arris, is interrupted at the top, and is completed on the right arris.



M A I L A G U R O M A Q L I L A
Maelugra son of Lil

Every character, and even every score is perfect, except *q*, which is nearly perfect, and the final *a*, which is doubtful, the stone being there abraded. Between the 12th character *q*, and the 13th *l*, a rough sunken space of seven inches in a right line, and of twelve inches around the head of the stone, is uninscribed. Here evidently a large piece of stone broke off, including the arris from the second score of *q* to the top of the stone, and creating a new arris more to the left. All this happened apparently before the Ogham was put in, as, in allowance for the change of arris, the last three scores of *q* extend to the left, just as far beyond the first two as the latter extend beyond the former to the right. The new arris is unsuitable for *l* scores, and having so to skip a part of the broken ground of necessity, the inscriber chose to skip it all.

Mailaguro is compounded of Mail and Aguro. Here as in Adamnan's Mailodranus, and in Mailgaimrid of the Milan Psalter, ff. 68 c 14, 85 b 11, Mail is an old nominative sg. form of what in the "Book of Leinster" is nom. sg. Mael, gen. sg. Maile, Maili, Maele, Maeli, and dat. sg. mail, and in the "Annals of the Four Masters," usually is nom. sg. Maol, gen. sg. Maoile, dat. sg. Maoil. It is written Mul and Mol. in Anglicized names as Mulcahy, Moloney, &c. It means bald, blunt, cropped, tonsured, slave, a devotee. Fear maol is a bald man, bo mhaol a hornless cow, madradh maol a dog with cropped ears and tail, Mael Sanct Brigde was one devoted to Saint Bridget, or named after her at baptism, &c. In this last sense Mael or Maol forms part of about 150 proper names in the "Book of Leinster," and of about 130 in the "Annals of the Four Masters," or, in all, about 210, omitting duplicates. A name in neither of these authorities is gen. sg. Maileainibiri in Ogham at Kilmalkedar. A name in both of them is gen. sg. Maelain, the Mailagni in Ogham at Ballintaggart. Another is the Maolgaimhridh of the "Four Masters," the nom. sg. Maelgaimrid, and gen. sg. Mailgaimrid, and Mailegaimrid of the "Book of Leinster, the nom. sg. Mailgaimrid of the Milan Psalter Commentary, ff. 68 c, and 85 c. 11, the gen. sg. Moilea goimirid in Ogham at Killogrone. A third is Maolagrai and Maolocchrai in the "Four Masters," Maeloghrai in the "Annals of Ulster," Maelugra and Maelaogra in the "Book of Leinster," the Mailaguro in Ogham at Ballyknock.

In O'Reilly's "Irish Dictionary," and in O'Donovan's "Supplement,"

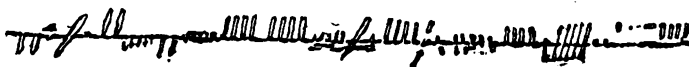
ughra means a skirmish, a meaning that suits the word gen. sg. augra in the phrase claidem augra, "sword of battle" in the Serglige conculaind; nom. sg. Augur or Augra¹ is a man's name at p. 341 "Book of Leinster." The aspiration of g in ughra, oghrai, occhrai, indicates that originally g stood between vowels, and so the oldest manuscript form of the word augra, whence come oghrai and ughrai, stands for agura, which is almost the same as aguro, in Mailaguro of this inscription.

Like Mailaguro, that is in apposition to it, maq is in the nominative case. Nom. sg. maq, the Mac of old, middle, and modern-Irish, is found in six Ogham inscriptions; an older form, nom. sg. maqa is found in two; maq at Arraglen, Brestagh, Derrygurrane, Dromkeare, St. Olan's, and Tinnahally; maqa at Ballintaggart and Gowran.

Gen. sg. Lila of this inscription, like gen. sg. Lola, in Ogham, at Rathgobbane, is not found thus in the "Book of Leinster;" but just as Lulaig and Lulchach of the "Book of Leinster" presuppose some such name as nom. sg. Lul, gen. sg. Lola, so Lilaig 348.e, Lilchaig 357.a,d, 368.e, Lilchain 348.e, and nom. fem. Lilogene 347.h, presuppose some such name as nom. Lil, gen. Lila, or nom. Lil, gen. Lili; one or other of which in a later form is gen. sg. Lill in a Leinster family name Hui Lill at p. 312 b "Book of Leinster," and at p. 123 b "Book of Ballymote."

No. 2.

This was a roofing-flag that fell in at the north-east end of the cave. Its material is metallic sandstone, blue within, and grey externally. Its dimensions were 50 in. × 18 in. × 6 in.; but now it is in two overlapping pieces; the inscribed one being 38 in. long, and the base 19½ in. long. The inscription is imperfect, and not quite certain.



L A M A D I L I C C I M A C M A I C B R O C O
Lamh di licci son of Mac Bróc.

Fourteen characters are perfect, seven are certain, though being imperfect, and one or two are doubtful. Of the imperfect but certain characters there remain the right end of the first Δ notch, the left ends of the five notches of the third Γ , the left half of the Δ of Mac, and all but middle patches in the \mathbf{x} of Mac and in the \mathbf{x} and $\mathbf{\Delta}$ and $\mathbf{\Gamma}$ of Maic. The left extremity remains of one, and possibly of another score of the second last character, that seems to have been \mathbf{c} ; and after the \mathbf{x} of Lam there is a small roughly pitted spot where there may have been an $\mathbf{\Delta}$, and primitively Lám now Lámh, a hand, was Lama.

At the fourth $\mathbf{\Gamma}$ the stone is very thin, and the inscribed edge runs into the back edge, and the inscription goes to the back of the stone. Lama, now lámh, means a hand, di means of or off. It is a preposition governing the dative case. Licci is a primitive dative singular of lia, a stone, such as a precious stone, a whetstone, a throwing stone, a head-stone. Windisch's

¹ The "Book of Leinster" has also a derivative, or compound—Auguire, 190.1; Ugair, 39.3, 48.2, 388.1.2, that is Augarius.

Wörterbuch gives nom. sg. *lia*, or *lie*; gen. sg. *licce*; dat. sg. *liic*, *licc*, *lic*; acc. sg. *liic*, *lic*, *lia*; gen. pl. *liác*. According to comparative grammar the dative singular of consonantal stems ought end in *i* in proto-Celtic, as it does in Greek and Latin. As a case in point *Licci* is unique. As the rest of the inscription is in the style of our early Irish manuscripts, datives in *i* were not long out of use at the date of the scription of these manuscripts. The "Book of Leinster" has many names commencing with *Lám*; *Lám-derg*, -*doit*, -*feola*, -*fota*, -*gabaid*, -*glas*, -*luaith*, -*neg*, -*raige*, -*raec*, -*ruad*, -*thig*; and also *Fethlamda*, *Laimdai*, and *oenlam gaba*. *Lamita* is in Ogham at Kilbonane, and according to one reading *Laminacca* is at Ballintaggart.


The following are names formed somewhat similarly to *Lam-di-licci*; *críde licce*, heart of stone, applied to Conall Cernach by Cet in the story of Mac Dahó's pig, "Book of Leinster"; *gluniarainn*, and *gluniairn*, knee of iron, "Book of Leinster"; *Iarnagluni*(?) in Ogham at Beaufort; and *Glunlegget* in Ogham from Monattaggart.

The formula *mac maic* of this inscription was in use in early Irish manuscripts. For instance, the "Book of Armagh," written A.D. 807, has: *Ego sum macc maice Cais maic Glais qui fui subulcus rig Lugir, reg Hirotae, jugulavit me fian maice Maice con in regno Coirpri Niothfer, anno c usque hodie*; I am the son of the son of Cas son of Glas, and I was swine-herd of King Lúgar, King of Hirot. Soldiery of the son of Macc Con slew me in the reign of Corbre Niafer, in the hundredth year till to-day, fol. 13.b.2 at p. 324 "Stokes's Tripartite." For *Maic*, the eleventh century manuscripts of the *Liber Hymnorum* have *meic*, and so occasionally has the "Book of Leinster," a twelfth-century manuscript. *Mic* is the form now used.

In the "Book of Leinster," one of the seven saintly daughters of *Dal-bronach* is named *Sanct Bróc*, p. 354.e; *Sant Broc*, 354.d; and in the *Leabhar Breac Sant Brocc*, p. 23a. A *Muiredech Brocc* was one of the seven sons of *Collauais*, "Book of Leinster," 333c. A *Mac Bróc LL* 326c, 326d, *Mac Broc* 319c, 326d, was one of the seven sons of *Corc McLugdech*, King of Munster, at the coming of St. Patrick; another *Macc Brocc* 321d, e LL, *Mac Broc* 177a, "Book of Ballymote," was one of the seven sons of *Eochaid Liathan*. A third *Mac Bróc*, given as *Broc* 321 c LL, but as *Mac Brocc* 178 c "Book of Ballymote," was representative of the *Hui Cathbath* about the seventh century. *Broc* with *o* short means a badger, with *o* long it means a shoe. The name *Mac Bróc* is not a metronymic like *Maqi-Ercias*, *Maqi-Ddumileas*, *Maqi-Dofinias*, as the mother of *Mac Bróc*, *Mac Cas* and *Mac Iair*, sons of King *Corc Mac Luigdech*, was *Aebind*, daughter of *Oengus Bolc*, King of *Corco Laigde*, 319 c LL. *Mac Cas* and *Mac Iair* were named after gods, but the name *McBróc* seems to mean shoe-boy, (taking *Brocc* to be genitive plural), like *Mac Tál*, *adze-boy*, *Mac Caille*, page of the veil or cowl, and *Mogh Lamha*, hand page. However, *Maqi Broci* was in Ogham at Kilnaughten. At p. 177c, the "Book of Ballymote" names the seven sons of *McBróc*, apparently the son of *Eochaid Liathan*, and *Lama de licci* is not among them, unless under a different name; nor is *Mac Caille* amongst them, though he undoubtedly was a son of that *McBróc*. *Ballyknock* is about two miles distant from the northern boundary of *Imokilly*, the territory of the grandsons of *Mac Caille*, a son of *Mac Bróc*, first cousin of *Crimthann*, King of Ireland, A.D. 365-378.

No. 3.

This roofing flag was second next to No. 2. It is light green clay-slate, 72 in. × 22 in. × from 9 to 12 in. The inscription begins 30 in. from the bottom, and turns the left at the top of the stone, and ends at the top left hand corner of the circumscribed face of the stone. The inscription is perfect up to the last notch of the last character, which notch is broken off.



 E R A C O B I M A Q I E R A Q E I

 of Erachbe son of Erech

Genitives Eracobi and Eraqui seem to be derivatives of Erach, which at p. 324 f to LL. is the name of a great-great-grandson of Duibne, daughter of Cairbre Músc in Ogham in the genitive case in Corcaguiney Dofinias twice and Doffinias twice, whence corcoduibne, now Corcaguiney, a barony in West Kerry. Eraqui is the proto-Celtic genitive of érech, the name of one of the sons of Mile Espain-Miletius. In the "Book of Leinster," it is written Nom. Herech 12b, 13b, 14a, 16a, 215b, érech 14a, 16a, and gen. erech 336f.

Eracobi consists of érach, and beo, biu, bi, alive, lively, the nominative be, genitive bi of some or all of the following names from the "Book of Leinster," Aidbe, Ailbe, Ailtbe, Bedbe, Cailbe, Ceilbe, Coilbe, Cuilbe, Erche, Erobi, Failbe, Fairtbe, Feirbe, Fothairbe, Laithbe, Lugbi, Mobi, Railbi, Roichbi, Sithbe, Sodailbe, and Turbi. As the c is not aspirated in nom. sg. Erche, 366c, gen. sg. Erchi 369d and g, LL., that word seems composed of erc and be, not erach and be, still as in the "Book of Leinster," the aspiration of c in Erchad, -a, is omitted in five places out of seven, it is just possible that erchi may be a very contracted form of eracobi.

Genitive Maqi is found eight or nine times in Ogham, at Ballyknock, and from one hundred and ten to one hundred and twenty times in other Ogham inscriptions. Maqi appears nineteen times, Macui once, Maci once, and Maic once; this last at Ballyknock; Maic is old Irish, Meic middle Irish, and Mic modern Irish.

No. 4.

This roofing flag is next to No. 3. It is green clay-slate or sandstone, 63 in. × 22 in. × from 6 to 2 in. It has one line of inscription, commencing 30 in. from the bottom, and extending to the beginning of the slanting top of the stone.



 G R I L A G N I M A Q I S C I L A G N I

 of Grillan son of Scillan

Only a trace like a pinscraps remains of the third a, the notches of the last i are very small; the r is worn in parts; the rest is perfect; all is certain. Of gen. Grillagni the "Book of Leinster" has the later form Grelláin eight times: 253d, 362a, f. g, 369c, 370b, 381b, 382a.

It has nom. Grellán five times: 354b, 358b, 365g, 366c and d. Nom. sg. Grilline 322c, 382b, and gen. sg. Grillini 322d, 351a, 352g, represent not Grilagni but Griligni.

Similarly for gen. Scilagni, the "Book of Leinster" has Scellain fifteen times: 40d, 321g, 322a and b, 325f and b, 339a and b, &c.; and it has nom. Scellan once: 339a. Nom. Scilline 313c, 314a, and gen. Scillini, now Skillen, are of a sciligni type.

The terminations nom. ine, éne, én, ín, gen. éni, ini, ín, and nom. áu, gen. áin, of innumerable Irish diminutives come respectively from ign, igni, and agn, agni. The Latin name Benignus given in A.D. 433 by St. Patrick to a child who was afterwards St. Patrick's successor in the See of Armagh, was Latinized Benineus by Muirchu Maccu Machtheni, towards the close of the seventh century, because between St. Patrick's and Muirchu's time the name Benignus had been reduced to Benine, afterwards made Benen.

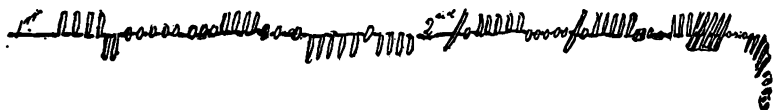
Again, the name that is Colombaagn in an Ogham inscription at Kilcolman, is reduced to Colman in the name Kilcolman, in Irish according to Dr. Graves, Bishop of Limerick, cillna g-Colmán "The Church of the Colmans." The Ogham name was read colololn by Dr. Graves, and cololomb by Sir S. Ferguson, but last May I made sure that it is, as I had previously suspected, Colombaagn. The *g* is there, though with stunted left limbs, and where the left limb of *x* should be, the stone bears distinct and comparatively fresh marks of hammering.

On Ogham stones Cunigni and Nisigni are the only names in ign, and the twenty-one names in agn are (a)gni—agni, (A)rtagni, B(rocagni), Corbagn (a genitive!), Co(r)bagni, Corbagni, Corb(agg)ni, Dalagni, rro-dagni, Focagni, Gattagni, Giragni, Grilagni, Idagni, Mailagni, Qenilocgni, Scilagni, Talagni, Tasigagni, Ulcagni. The S. W. Britain Latin inscriptions coeval with the Ogham inscriptions have Cunegni, Curcagnus, Maglagni, Ulcagni, and Ulcagnus, for which see Hübner's "Inscrip. Brit. Christ.," and Rhys's "Lectures on Welsh Philology."

The Scellán of 321g LL was fifth in descent from Ailill Tassach, a son of Eocho Liathan, and the Scellan of 177c, "Book of Ballymote," was fourth in descent from Conall, another son of Eocho Liathan. Of neither of these Scallans would the name be out of place at Ballyknock, on a sixth-century monument, but the monument at Ballyknock is hardly of so late a date.

No. 5.

This roofing flag is fourth south of the N. W. angle of the cave. It is gray sandstone 53 in. × 18 in. × from 12 to 6 in. and less. In thickness it tapers from the top to the bottom. Two arrises are inscribed, not on the same face of the stone, the intervening ones being too obtuse. Both inscriptions read upwards; the first begins 17 in. from the bottom and ends 2½ in. from the top; the second begins 16 in. from the bottom and turning to the left at the top ends there with one score and five notches.



C L I U C O A N A S M A Q I M A Q i T R E N I
of Clichu a son of the son of Treni

At the eighteenth character there is a rift in the stone. If the rent be older than the inscription, the third word was Maqu from the beginning; but if the inscription be the older, two notches have disappeared, and the word was Maqi. Maqu- is too late a form to be in company with cliucoanas, so the word was Maqi. The third notch of \mathfrak{z} is gone, and the first, the third, and the fifth notches of the final \mathfrak{r} are only passible. For the last half of the second part of the inscription, which originally was deeply cut, the stone is much rashed and rent. Evidently the inscription was old and weatherworn when the stone was placed in the roof of the cave at Ballyknock. Cliucoanas is a strange name. Taking it to be compounded of cliu. and coanas, nom. fem. clii or cli means a housepost. Nom. and gen. clii or cli meant also a poet of the third order. Nom. cle, dative cli, means left, oblique. According to O'Reilly cli also means a castle; a successor to any church living; the body; the ribs; strength; and cliu means fame. Cliu, genitive cliach, was the name of the south-eastern third of the County Limerick.

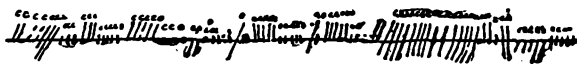
Then coanas is like cunas, and conas, the old forms of con, genitive sg. of Cú a hound. Conas is found in Ogham in Olaconas; cunas in Foena-cunas, gamicunas and glasicunas. The Latin of cunas, conas, is canis, previously, no doubt, canos; the Greek is $\kappaυνός$, whose nom. sg. $\kappaύων$, and voc. sg. $\kappaυον$ are from a stem $\kappaυον$, which resembles the coan of Cliucoanas. Dative Orgoanno, given in General Creuly's list of supposed Gaulish names from inscriptions, *Revue Celtique*, III. 304, is an example of an oa as in coanas. The "Book of Leinster" has about seventy names ending in con, gen. sg. of Cú.

A very frequent name in the "Book of Leinster" is nom. Trien and Trian, gen. Treño, meaning a third of the sons, but the word here is nom. Trén. gen. Trein, Triuin, and Treoin, meaning impetuous, and being common to both Welsh and Irish.

In Ogham inscriptions in or from Wales there is Treni in Trenagusu, maqi, maqi Treni, and Trenii, in maqi Trenii salicidni. The "Book of Leinster" has Trein 324e, 335e, and Triuin, 137a and 350g.

No. 6.

This roofing flag is next to No. 5. It is sandstone, 56 in. \times 13 in. \times 8½ in. On one arris is an inscription beginning 26 in. from the bottom and ending 5 in. from the top. In the inscription nearly every character is certain, though many scores are defective, and others, now at least, are mere scratches. The stone was uncovered on the 19th of December, 1890. The first to perceive the inscription was the present writer on the 22nd of December. Though exceedingly faint all the scores marked c are visible. Only an \mathfrak{a} notch,¹ and a few \mathfrak{r} notches are wholly lost, with possibly in the last word an initial character = \mathfrak{H} , or \mathfrak{D} .



D R U T I Q U L I M A Q I M A Q I R R R O D A G N I
of Drutiqulus son of the son of Rodagnus = Rodanus
= Ruadhán.

In Irish nom. sg. drúth, gen. sg. drúith, means a fool of some sort. Welsh has a word drud, which means a hero, and may be a different

¹ This notch is not lost. See p. 534, No. 6.

word from drúth. As a proper name Drúth is found in the genitive case in "O Druim Drúith," from Druth's ridge of hills LL. 356a, Dromma Drúith, of Druth's ridge of hills, LL. 374°. Also Drúthnia, a compound of Drúth, and nia, a champion, is in the "Book of Leinster" at pages 190b, 325d, and 331c, and Druithen, a diminutive of Drúth is at page 268a. If Drúithen in the genitive case were on this stone, it would appear there as Drutigni, the Trutikni of a Gaulish inscription at Todi in Italy; Trutiknos in the nominative case. The Todi bilingual inscription is given by Dr. Whitley Stokes, p. 113, "Celtic Declension," Beiträge zur kunde der indo-germanischen sprachen, thus:—

[ATEGNATI DRUTEI URDUM]OISIS DRUTI F FRATER EIUS MINIMUS LOCAVIT ET STATUIT
[ATEGNATI DR]U[T]EI URDUM[C]OISIS DRUTI F FRATER EIUS [M]INIMUS LOCAVIT E[T]ST[ATUIT]
ATEKNATI TRUTIKNI KARNITU ARTVAM KOISIS TRUTIKNOS
(AT)EKNATI TRUTIKN[IKAR]NITU LOKAN KO[ISIS TR]UTIKNOS.

The enclosed parts being not now on the stone. The diminutive Drutiquili is found only at Ballyknock. The diminutive endings -iculus, -icula, are frequently used by St. Adamnan in his Latin life of St. Columba, thus: craticula, colliculus, cornicula, diecula, fonticula, genicula, mendiculus, monticulus, navicula, oricula, versiculus. They are still more numerous in Plautus. For instance, his "Pœnulus" has quadrimula, amiculum, molliculus, auriculis, dulciculus, periculum, grandiculus, and irridiculo.

The A of the first MAQI and the three last notches of the second MAQI are lost. The tripling of the R of Drodagni, or Rodagni, is curious. Drodagni would be a diminutive of nom. sg. Drui, gen. sg. Druad, literally a druid. As a proper name gen. sg. Druad is found in the "Book of Leinster," pp. 329d, and 336h. Rrrodagni would be in Middle Irish Ruadáin, and in Modern Irish Ruadháin. Ruadán, a diminutive of ruadh, red, appears fifteen times, and Ruad, as a proper name, about seven times in the "Book of Leinster," where are also the compounds, Ruad-cind, -con, -gal, -gus-neil-ri-ucan. As a family name O'Ruadhain is now Rohan.

No. 7.

This roofing flag is next to No. 7. It is gray sandstone, 58 in. × 14 in. × 8 in., and of uniform length, breadth, and thickness. No part of the inscription was visible from below. The inscription was discovered in my presence on the 19th December, 1890. The beginning of the inscription is 28 in. from the bottom; the two last notches are on the top towards the left.

B R A N A N M A Q I O Q O L I
Branan son of Ochal

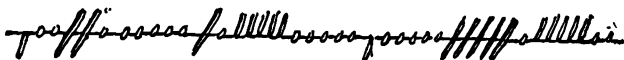
All the characters are certain, and all the scores are perfect, except the second of o, the 11th character, and the first three of the 12th character q, which four are a little injured at the edge of the stone. Either Branán, a nominative, is in agreement with maqi, which is a

genitive, or *m* serves a double purpose as last letter of *anm*, and first of *maqi*. *Branain*, the genitive of *Branan* is in the "Book of Leinster," at pages 312c, 338g, 348a, 352h, and 384a and b. *Branain* and *Branagain* are for *Branagni*, from *Bran*, which means Raven, and as a man's name appears at pp. 12d, 25b, 32b, 40b, 47a, 317b, 327a and g, 328c, 333c, 340b, 382c, 391d, 392e, &c., in the "Book of Leinster," where also are its compounds, *Brancind*, *Branfind*, *Brancon*, *Brandub*, *Brandubain*, and *Brangaile*.

Oqoli's late form *Ochail* is in the "Book of Leinster," 246a, and 246b, where it is the name of a King of the fairies of *Connaught ri síde Connacht*. Perhaps another form of it is *Uachail*, in the family name *Hui Uachail*, LL. 332a, whence the diminutive *Uachline*, LL. 369g.

8.

This roofing flag is next to No. 7. It is hard purple clay slate, 57 in. × 14 in. × 10 in. The inscription, which is perfect, begins 33 in. from the bottom, and turns to the right at the top, where are the last five characters.



B O G A I M A Q I B I R A Q¹ O
 of Boga son of Bira(x)

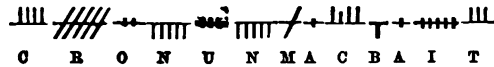
Masculine genitive sg. *Bogai* is not found in the "Book of Leinster," but feminine genitive sg. *Bogae* is there at p. 356e, and the nominative *Boga* at p. 349e. It was the name of a female saint. The *Llanwinio* bilingual inscription has in Latin—*avi Bogi Beve*, and in Ogham characters—*avvi Boci Beve*, but perhaps the *c* of *Boci* is part of *eg*. Gaulish has the derivatives *Abrev-tu-bogius*, *Adbogius*, *Dibogius*, *Setu-bogius*, and *Vercombogius*. An Irish *Bogha* means a bow, and *bog*, in old Irish *bocce* and *boc* means soft. *Bogai* resembles the "Book of Leinster" forms *Setnai* and *Lugnai*, for which are *Setani* in Ogham at *Seskinan*, *Luguni* in Ogham at *Dromatouk*, and *Lugoni* in Ogham at *Windgap*. Such forms as *Bogai* are very common in the *Milan commentary* of *St. Columbanus* on the *Psalms*.

Nom. *Bir*, gen. *beara*, means a spit, a spear. According to the *St. Gall "Priscian,"* p. 60, *Berach* and *Birdae* mean *verutus*, that is armed with a spit. According to *O'Reilly* *Biorach* is sharp-pointed, horned, and *Biorrach* is common reed-grass. *Biorach* is the name of a species of long reed growing in *Ballyvergin bog* near *Youghal*, and if I remember rightly there its genitive is *biracha* or *birach*, not *birig*; now genitive *Biracha* would exactly represent *Biraqo* of the *Ballyknock* inscription. Nom. *Birax* = *Birach*, genitive *Biraqos* = *Biraqo* = *Biracha*. General *Creuly* gives *Berhaxs* from a Gaulish tomb, *Rev. Celt.* III., p. 160. The "Book of Leinster" has only the names that make their genitives in *ich* and *ig*; *Hui Biraich*, p. 384b, *Berach* 318b, 365g, 366b and d, 392b, *Beraich* 341a, 359b, 367e, 382b, 384b, *Beraig* 313a, 315b, 317b, 318a.1, 325e, 337g, 348d, 352h, 353c, 354c, 369g, 373a, 384a, 391c, 392d.

¹ q, recte c. See p. 534, No. 8, *infra*.

No. 9.

This roofing flag is next to No. 8. It is green sandstone, yellow on the outside, 48 in. × 14 in. × 5 in. The inscription begins 23 in. from the bottom and ends 7 in. from the top.



After the fourth character, *n*, there is space for two vowel notches before the three vowel notches that by themselves mean *u*, but with two more would mean *i*. The three are very short and narrow incised lines, and perhaps two others filled in or wore off, but I found no trace of them. With five of these vowel notches the inscription would be Cronin Mac Bait, with the three that exist it is Cronun Mac Bait. The second score of the second *c* is imperfect; all else is perfect. In Irish *crón* means brown. Nom. sg. *Crón*, gen. sg. *Crone*, acc. sg. *Croin* is a female name found about twenty times in the "Book of Leinster." Masculine nom. sg. *Cronán*, gen. *Cronáin*, and *Cronani* (*i. e.* *Crónagnos-Crónagni*) is found there over fifty times; for instance, *Crónan*, 24b, 132b, 313c, 315b, 354e; *Crónáin*, 329b, 334c and d, 335f, 338c; *Cronani*, 356d, 359a, 361b, 362b, 364c. At page 340b are sg. nom. and gen. *Croneni* (*Cronignios*, *Cronigni*) now *Cronin*, a well-known family name. *Cronsech*, p. 340b, is a feminine diminutive of *Cron*, of which a compound is *Dub-crón* 382c, *Hui Duberoín*, 313a.

In this inscription *Cronun* may be a fragment of *Cronin*, or be with long *u* for *Cronán*, or with short *u* be from *Crón*, in the way that *Ogmíe* *Luguni* and *Lugoni* are from *Lug*. Another such name is *Naguni*, in Ogham at *Kilbonane*, and another *Setani*, at *Seskinan*. The "Book of Leinster" forms of *Luguni* or *Lugoni*, and *Setani*, are *Lugnai* and *Setnai*, from nominatives *Lugna* and *Setna*. *Catuni*, *Camuni*, and *Cernunnos* are in General *Creuly's* list of supposed Gaulish names in inscriptions, *Revue Celtique*, III.

Nominative *baeth*, gen. *baith*, means silly and stupid. The "Book of Leinster" has the masculine proper name *Baeth*, nom. sg. 20b, 321f, 327d; dat. sg. 354e; gen. sg. 311b, 313a and c, 314b and c, 315a, 316b, 337b, 347a, 349e, 351f, 354c, 355d, 372c; gen. sg. *Baeth*, 361c; nom. pl. *Baeth*, 101b; gen. sg. *Baith*, 318a, 322e, 327f, 356a, 370b, 384b, 392c; and gen. sg. *Buith*, 321f. From *Baeth* come *n. Baethan*, *g. Baethain*, 354e; *Baetani*, 359a; *Baithan*, 329b (*Baitagnos*); *Baethine*, 349f; *Baethini*, 359a, &c.; *Baethin*, 351d, &c.; *Baitheni*, 339b, &c.; *Baithine*, 24b, &c.; *Baithini*, 338f, &c.; *Baithin*, 114a, &c.; (= *Baitignos*, *Baitigni*); and the compounds *Baeth*, both 353c; *Baethbarr*, 310; *Baethalach*, 354c, &c.; *Baethcellaig*, 326i; *Baethgaill*, 313c, &c.; *Baethgalaich*, 354c, &c., *Baeth-luigi*, 382d.

Possibly, however, a very different word from *Baith* may be here, that of which nom. *Baite*, 366e, gen. *Baite*, 358b, is a derivative; and also *Baetach*, 331c, and of which the diminutive is *Baetán*, *g. Baetain*, is in 41c, and 64 other places; gen. *Baetani*, 359a; *Baetain*, 189c, and 10 other places; *Baotain*, 391b; *Baodan*, *Baodain*, 378b, 384b.

A Baeth, whose son's tomb would not be much out of place at Ballyknock, barely two miles outside the territory of Ui Mic Chaille, the grandsons of Mac Caille, a son of M'Brócc, son of Eochard Liathán, was Baeth, a grandson of Mac Caille. His line is thus given at p. 321b:—*Da Mac Crumthaind moir, Maic Maic Caille .i. Oengus ocus Baeth. Cilline Mac Lethbrathar, qui et Brócan, Maic Aeda moir Maic Buthene Maic Buith Maic Chrumthaind Maic Maic Caille.* Two sons of Crumthand the great son of Mac Caille, Oengus, and Baeth. Cilline, son of Half-brother, who also was named Brócan, son of Aed the great, son of Buthene, son of Buith (= Baeth), son of Crumthann, son of McCaille. This Bueth may have had other sons besides the one mentioned in the pedigree, and that one, who must have flourished about A.D. 500, if not a brother, was at least, in all likelihood, a contemporary of Cronun of the inscription at Ballyknock.

No. 10.

Three uninscribed stones intervene between No. 9 and No. 10, which is a pillar of green, gritty sandstone, yellow on the outside, 49 inches long, and 36 inches in girth. The inscription begins 24 inches from the bottom, and ends 12 inches from the top. The inscription is perfect.

BL A T EG SI

Bláth, with a long, means blossom, praise, fame. Bláith means smooth. Bladh, in old Irish Blog, means a fragment, and is not the word here. O'Reilly has also Blád, a mouth.

With *r* unaspirated, there are in the "Book of Leinster" gen. *Blait*, 32a, 316f, 323e, 335c, and eight other times; *Blattine*, its diminutive, 368g. With *r* aspirated, there are in the "Book of Leinster" *Blath*, 356c; *Blaith*, 383a, 312a, 336d; *Blaith*e, 373a; *Blatha*, 19b, 329e, 349c; *Blath*o, 346d; *Blathmic*, 130a, 333b; *Blathmhac*, 382a; *Blathmc*, 335h, 383a; *Blaithmac*, 130b, 131b, 132b, 185b; *Blaithmaic*, 132b, 185b, 378a; *Blaithmc*, 25a, and 28 other times. *Blaimc*, 49a, and four other times. *Blaithmaich*, 140b; *Blathachta*, 53b, 303a; *Blathcon*, 324d, 327h; *Blathechta*, 338a, 347a; *Blathnat*, 138a, &c.; gen. *Blathnaite*, 190a; *Blathnatan*, 373a.

Eces, a poet, a learned man, appears only as a common noun in the "Book of Leinster." Blat, having no case-ending corresponding to the 1 of Egsi, is not in apposition with Egsi, but is in composition with it, or governs it, in the latter case meaning Bláth, son of Eges; Blossom, son of Poet, in the other meaning Blossom-poet, Fame-poet.

No. 11.

Next to No. 10 is No. 11. It is a greenish flag of fine sandstone, 54 in. x 14 in. x 6 in. We found an inscribed fragment of it lying on the third flag from it, which fragment is 23 in. x 8 in. x 23 in.

Handwritten signature: A C T U M A Q I M u c o i M A G O

A C T U M A Q I M u c o i M A G O
of Acht son of the son of Mogh

Of the eighth character all but the left half of the fifth score remains. Of the third word, which could only have been Maqi, or Mucoi, or some such word, only the right half of the *m* survives. All the rest is perfect.

Acht is in general use, meaning "but." In the Law tracts it also means an exception; and in a stanza of the Amhra on St. Columcille, it three times means "a body." As a man's name it appears in a pedigree of the Hui Mac McBroece in the "Book of Ballymote," p. 177c, thus: Mac h Acht. Its diminutives Achtan and Achtghine are in the "Book of Leinster," the one at p. 290b; the other at p. 382a; Adachtain is at p. 367c.

Maqi, found about 150 times in Ogham inscriptions, is genitive singular of Maqa, which is found at Gowran and Ballintaggart, and which, later on, became Maq, and now is Mac. Maqi became Macui, Maci, Maic, Meic, and Mic. Mucoi, found between thirty and forty times in the inscriptions, is genitive singular of Muco, found in composition; or as a separate nominative in Muco-Tucacac, at Whitefield. At Ballyquin, is nom. sg. Moco. Mucoi is generally used instead of Maqi, when to be repeated as a common noun and not as a part of a proper name, as at Dunloe, in MAQI RITEAS MAQI MAQI DDUMILEAS MUCOI TOICACI (Tombstone) of McRithe, son of McDumile, son of Toecach. Here Mucoi stands for the more remote son—the grandson.

As in Irish short *a*, *o*, and *u* are often interchanged, gen. sg. Mago, at Ballyknock, Magu at Dromloghan, may be a gen. form of nom. sg. Mogh or Mugh, gen. sg. Mogha, dative sg. Muigh, a slave. Mogh, according to O'Davoren, and Magh, according to O'Clery, both mean "big," and, at least, in that sense are only forms of the same word. In the Ogham inscriptions there are a dozen other genitives in *o*, and fourteen in the primitive ending *os*; viz. Adettos, Branittos, Bruscos, Cunagussos, Cunagusos Deagos, Ducofaros, Feddonos Galiatos, Netattrenalugos, Sagarrettos Sacattos, Sufallos, Ufanos, Aggo, Alatto, Alotto, Brusco, Dego, Firagoso, Illfeto, Loggo, Logo Medalo, No, Saffallo, Treno.

Among the Kings of Munster were three Moghs: Mogh Neit, slave of Neit, God of War; Mogh Nuadat, the slave or labourer of Nuada, said to have been his foster-father; and Mogh Lamha, whose duty it was, when in youth a hostage with the King of Leinster, to wash that King's hands.

No. 12.

Next to No. 11 is No. 12, a light green clay slate block, 60 in. × 14½ in. × 9 in. uniformly.

+++	////	llll	+	---	+++	ll	+	llll	+
E	R	C	A	I	D	A	N	A	
Erc					the	sincere			

There is a notch before the perfect part or whole of the inscription and two or more at the end. They seemed to me not to be Ogmie, but crowbar marks. Were they otherwise, the inscription would be Irca Idanu, or Idani.

Erca and Idana are intermediate forms between proto-Celtic Ercas or Ercos, and Idanas or Idancs, and Old Irish Erc and Idan, the modern Eare and Idhan; the latter, possibly, further shortened to *-ian* or *-én* in Fírian and Fíréin. Nominatives such as Erca, masculine, feminine, and

neuter, are abundant in the Milan Commentary on the Psalms. In Irish, *s* of the nominative fell off long before *s* of the genitive. The Ogham inscriptions have over fifty genitives in *s*, and only three doubtful nominatives.

Both *Erc* and *Idan* may be used as adjectives, or as substantives. According to O'Clery *earc* means red, speckled, Heaven, a salmon, a bee, honey. The *earca iuchna* were white cows with red ears. *Idan* means pure; trusty. An early Irish bishop named *Idan* is mentioned at p. 365d, LL. As a man's name *n. Erc*, *g. Eirc*, appears over a hundred times in the "Book of Leinster," where its feminine is *n. Erca*, *g. Erca*, *Ercae*, *Erce*. Three Ogham inscriptions have, in the genitive case, a proto-Celtic secondary feminine form of *Erc*; viz. *Maqi Ercias Maqi Falamni*, of M'Erce, son of Fallon, Rovesmore; *Maqqi Erecias Maqqi Mucoi Dofinias*, of McErce, son of the son of Duibne, Minard; *Erca Maqqi Maqi Ercias (aff) i Dofinias*, of *Erc-Mac* (son) of McErce, grandson of Duibne, Dunmore.

The gen. sg. *Dofinias* or *Doffinias* just mentioned occupies the place of stirps in four pedigrees in Ogham, in the barony of Corkaguiny, so named from its once owners, the *Corcoduibne*, that is the progeny of Duibne, who, according to the "Book of Ballymote," pp. 250·2, 251·1, was daughter or sister of Cairbe Músc, son of Conaire II., King of Ireland. In other accounts the Cairbre Músc in question was a son of Conaire I. According to the "Annals of the Four Masters," Conaire I. died forty years before the Incarnation, and Conaire II. in A.D. 165. According to O'Flaherty, Conaire I. died in A.D. 60, and Conaire II. in A.D. 220, a more probable computation. The inscriptions in memory of three grandsons and one great-grandson of Dofinia, grand-daughter of King Conaire I. or II., should, therefore, have been written either towards the end of the second or the middle of the fourth century; but their case-endings are too primitive to belong to the middle of the fourth century, judged by the case-endings of the Oghams of that period in S. W. Britain, and so Dofinia was grand-daughter of Conaire the great, King of Ireland in the first half of the first century, and the four inscriptions in which her name appears are of the second half of the second century.

Of compound names beginning with *Erc*, the Ogham inscriptions have two: *Ercaficcas* from Rathmalode, and *Ercamaqqi* at Dunmore. The "Book of Leinster" has *Ercad*, *Ercán Ercebe*, *Ercbrai*, *Ercbran*, *Ercbraind*, *Ercdail*, *Ercdaith*, *Ercelainge*, *Ercloga*, *Ercmaire*, *Ercmon*, *Ercnaisc*, and *Ercocini*.

No. 13.

Separated from No. 12 by two uninscribed flags is No. 13, a flag of green clay slate 44 in. × 12 in. × 6 in. The inscription begins 23 in. from the bottom, and ends 2½ in. from the top.

D O M M O M A C U F E D U C U R I
Dommo son of Fidchure

‘Corcoduibni .i. duibfind aín a mra q’ Corco duib .i. ingen Cairp Músc hi et mc do in Corc. Corc Duibni, that is Duibfind, the name of his mother, from whom Corco Duibne, that is a daughter of Cairbre, was she, and a son of his was the Corc.

In the fourteenth character, the second *c*, only patches remain of the last three scores, and only a trace of the first; still that character is certain. All the other characters are perfect.

O'Donovan's "Supplement" has *Domh*, poor; O'Reilly has *Doim*, poor; O'Cleary has *Doim* .i. *daidhbhir*, that is poor; Cormac's "Glossary" has *Domma* .i. *Dishomma*, ed. 1862; *Dommae*, "poor," *i.e.* *de-sommae*, unwealthy, ed. 1868. *Dommae* inops, Windisch. As an adjective, therefore, *Domma* means poor. It is rare as a man's name. The "Book of Leinster" has n. sg. *Domma*, 349g; and gen. sg. *Domma*, 368g, the diminutive g. sg. *Dommain*, 367a, 369g; and the compound of *mo*, "my," gen. sg. *Modomma*, 359a. Very like *Domma* is n. *Dima*, or *Dimma*, gen. *Dimai*, *Dimmae*, or *Dimmai*, which appears over eighty times in the "Book of Leinster." The derivation *Di-shomma*, *De-sommae*, given above, seemingly would suit *Dimma* better than *Domma*, but in the Milan Psalter Commentary *inna dommu* (acc. pl.) is coupled with *inna bochta*, meaning the poor, oppressed by *int sommai* (nom. pl.), divites, the rich men, Mil. 26b19, 27d7.

In old Irish the *x* of *Domma* is doubled to show that the *x* is unaspirated through position, as it were. In Ogham it is doubled to show that it is pronounced with the preceding and with the following vowel, and not to show either that it was aspirated or unaspirated.

Macu would suit as a dative case, but it is rather a nominative than a dative, as *Dommo* is not *Dommu*.

The third name in this inscription is found in the "Book of Leinster" thus:—*Fidchuire* *Mc Ehdach*, 348c; *Fidchuire* *Mc Cathchon*, 348c. *Fidchori* *Mc Delbnai*, 336f; = *Fidchuire* *Mc Delmnae*, 349a; = *Fidchuire*, 349e; = *Fidchuire* *Mc Telmne*, 349a; = *Fidchuri* *Mc Delmnae*, 348f; *Fidchuri* *Mc Dalbri*, 332b, 335b; *Fidchuri* *Mc Cremthainn*, 335c; *Fidchuire* *Mc Fergus*, 348i; *Fidchuire* *Mc Altae*, 348j; *Ithchaire* = *Idchuir*, 338h; = *Fideuire*, "Book of Ballymote," 195b.

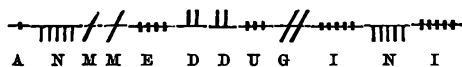
The first part of the word is n. *Fid*, g. *Feda*, wood; cure, or cuire means a multitude, a company (O'Reilly and Windisch); *Fidchuire* is not formed from *Fidach*, and *-aire*, that is, the second element is different in *Feducuri* from that in Lat. *Fiducarii*; for compare *Nochori*, 326g; *Nochure*, 354c; = *Noechuiri*, 370d; *Firdachoire*, 350a; and from the "Book of Ballymote," *Dondehuiri*, 157b; and *Fianchuire*, 156b, a brother of a *Fianardae* and of a *Fiancae*, or *-dae*; also, from the "Book of Leinster," *Ferchair*, = nom. 332b, = gen. 336 a, c, 338h, 350e, 369d; and, from O'Reilly's "Dictionary," *Nuachor*, a guest; and *Nuachar*, a companion, a wife, a husband, for which *Snuachar* (= so-nuachar) is used in the counties of Cork and Waterford.

In the "Book of Leinster" many men's names begin with *Fid*, viz. *Fidach* *Fid-airle*, *-ais*, *-allaid*, *-bhadhaigh*, *-bannaigh*, *-bi*, *-cothaig*, *-chellaig*, *-cossa*, *-ga*, *-gein*, *-genid* in the plural *-genti*, *-gnaid*, *-lin*, *-lobar*, *-muni*, *-nacha*, *-nat*, *-ne* *-nnini*, *-rad*, *-rechain*, *-rue*, *Fedach*, *Fedbair*, *Fednatan*.

No. 14.

Next to No. 13 is No. 14, a flag of green sandstone, much of whose yellow surface, including the inscribed part, is stained black. If it were covered with lichen when put into the roof of the cave, afterwards the lichen in rotting damply might have stained the stone.

Its dimensions are 47 in. × 20 in. × 5 in. The inscription, which is perfect, begins 20 in. from the bottom. The stone was uncovered on the 22nd December, and was not perceived by us to be inscribed, but having been well washed by the rain during the night, it appeared to us inscribed as if by magic on the next morning.



Anm of this and twelve or thirteen other Ogham inscriptions is the ainm of old, middle, and modern Irish, and means name. In Irish epic tales ainm n-ogiumm, in a secondary sense, means an Ogham inscription, whether containing proper names or not. According to Dr. Wh. Stokes ainm, "name," Welsh enw, proto-Celtic anmen = Latin nomen, Celtic declension, p. 95; but in Ogham inscriptions it is ever, as here, anm, and never anmen. However, not one of the Ogham inscriptions having it is manifestly of the earliest kinds, and most of them are manifestly of late kinds. It has not yet been found in connexion with a genitive ending in s. The

inscriptions having it are:—(A)^{l f}nm Nⁱ-nsⁿ-gisafi Adetto, from St. Olans,

and Anmcorr × maq Fu(r)ddegeatt at St. Olans. Anm-aqan at Kealvaughmore, Anm crunn Maq Luqin, Derrygurrane; Anm Satir-Maqi-Maq at Darrynane, Anm Moileagoimirid Maci Feacuuinui at Killagrone, Anm Firr-anni Tigirna^mqi Dattoq-Maqi-Ttemled ef at Kilcoolaght, Anm Furud-drann Mag Culigen, Anm Teagann Mac Deglan, from Tinnahally, Anm Colombaagn Aililtir at Kilcolman, Anm Mailea -inibiri Maci Brocann at Kilmalkedar, Anm Fedlliostoi Macui Eddoini from Fort William, Anm Falmati af- Maqi Macorbo, at Aghacarribble, and according to one reading, Branann(m)aqi Oqoli at Ballyknock.

Gen. sg. Meddugini is very interesting, as its Latinized nominative is found as Meddugenus in Spain in a Latin inscription of the time of the Roman empire. In the "Book of Leinster" Meddugini is found in the contracted forms, Midgen, at foot of p. 316, and Midgin, at p. 370b. There is also Midgna, p. 44a, 357d; Midgnu, 315a, 369c; Midnu, 354e, 372a; Midgnai, 315a, 332a, 351d; Midnai, 379a; and these may represent further contractions of Meddugini, seeing that Fergna = Fergen, 16.1, and that Roigni is genitive of Roigean, p. 120.1, "Book of Ballymote."

Other names beginning with Mid in the "Book of Leinster," are Mida, Midabair, Midambaire, fem. Midan, mas. Midan, Midgus, Midig, Midnad, Midnan, Midnat. There is a different Mid in Midbrisi, Mide, Midluachair, and perhaps in Midir, and in some of the foregoing names.

Old Irish nom. sg. Mid, gen. sg. Meda, the modern Irish n. Miodh, g. meadha, means "mead," "mitheglin." According to Dr. Wh. Stokes, at p. 106, Cormac's Glossary Translated, this mid is cognate with old Welsh med, now medd; Cornish, medu; Breton, mez; Greek, μέθυ; Sanskrit, madhu, "honey," "intoxicating liquor"; old Saxon, medo; old High German, metu, "mead"; Lithuanian, medus, "honey."

In the tenth volume *Revue Celtique*, at p. 167, et seq., M. H. D'Arbois de Jubainville remarks that names ending in "genos" express mythological filiation, where they begin with a god's name, with an abstract term, or with some natural product; for these last he instances,

Medugenus, son of Mead. Just as Midgen means son of Mead, Fíngen means son of Wine.

In his Gallic "Commentaries," Cæsar mentions Camulogenus, Verbigenus, and Urbigenus. General Creully's list of supposed Gaulish names from the inscriptions, *Revue Celtique*, vol. iii., has Adgennius, Arragenus, Cintugena—us, Demegenus, Enignii, Ernaginum Litugena—ius, Magena Matugenia—us, Medigenus, Medugenus, Nitrogenus Rectugenus, Reitagenus, Samogenus, Sangenus, Suadugenus, Urogenius, Urogenonerti, Velagenus. H. Thédénat's list, *Revue Celtique*, vol. viii., has Andegenus, Comagenus. Hübner's "Ins. Brit. Christ." has Litogeni; in all twenty-six.

On the other hand, the "Book of Leinster" has :—

1. Achtgine.	18. Diogene.	Maithgein.
2. Adgin.	19. Delgene.	36. Midgen.
3. Aedgen. gein.	gini.	gin.
4. Aidgin. gein.	20. Dilgene.	37. Mithigein.
5. Aithgen. gin.	21. Durgen. gein.	gen.
6. Aimergin.	22. Etgen.	38. Morgini.
7. Amairgen. gene. gin.	23. Eugen. geni.	39. Marggin.
8. Anfegen.	24. Eugeniae.	40. Murgen. geni.
9. Artgeni.	25. Failgine.	41. Murigein.
10. Augen. gein. gin.	26. Fergen.	42. Ningein.
11. Beogen.	27. Fidgein.	43. Nucgein.
12. Bercegin. gine.	28. Fingen. gin.	44. Odbgen.
13. Bulgene.	29. Judgen.	45. Rogein. gen.
14. Caemgen.	30. Lagen. gin.	46. Segene. i. ine. ini.
15. Caimgen. gin.	31. Ligen.	Seghin.
16. Coemgen. gin. gini.	32. Lilogene.	Seigin.
17. Congen. gin.	33. Lithgein.	Seigine.
	34. Maelaithgeain. gen. gein. geni. gin.	47. Sogen.
	Maelathgen.	48. Ugen. gein. Ughin. Uighin. Uigin.
	Mailaithgin.	
	35. Maithgen.	

(In all between forty-five and fifty.)

No. 15.

This roofing-flag lies about eighteen feet from the south end of the cave. It is a light-red sandstone pillar, 93 in. × 10 in. × 10 in. The inscription, which is eighteen inches long, commences sixty inches from the bottom :—

C S A L U T I

of Coaluth.

At some remote time this inscription suffered from rough usage; probably when the stone was being dragged from some killeen, perhaps

that in the adjoining townland, Kilcronat, to serve as a lintel, where now it lies. However, the characters equivalent to *c a l u* and *t*, though shallow, are perfect. There is space for the first and second notches of *l*, a trace of the third, a part of the fourth, and all of the fifth. The last three scores of *s* are perfect; but of its first score only half remains in a doubtful way. If the doubtful half score be not the first of *s*, it is the last of *u*, in which case the inscription would be *CUBALUTI*. There is space for, but no certain trace of, the notches of the *o*. Nom. fem. *cos*, gen. *coise*, dat. *cois*, means a foot. The "Book of Leinster" has the proper names, *Cos-salach*, 40c, 41e, and 367b; *Cossain*, 349c; *Cossaig*, 312b, 348d; *Cosmael*, 10b; also, *Coscaire*, *Coserach*, *Coscur*, *Cosdare*, h. *Cosmi*, *Costomail*, and *Costodaig*; *Cas*, stunted, is a frequent proper name, separately and in composition. Nom. mas. *Lúth*, gen. *Lútha*, dat. and accus. *Lúth*, vigour, is found in the proper names: *Luthaig*, 370a; *Luthcobar*, 323d; *Luthlaetachta*, 329a and 335a, where it is written wrong. See also "Book of Ballymote," where it is given as *Luthlaegachta*, 194d. *Cosaluti* may mean of Foot-swift, as if in later Irish *cos luaith*. The "Book of Leinster," however, has no *Cos-luaith*, though it has a *Lugdach Lam luaith*, of *Lugaid*, Hand-swift.

NOTES ADDED IN THE PRESS.

On the 5th of August, 1891, the Ballyknock Oghams were visited by Professor Rhys of Oxford, who ranks first in Great Britain as a decipherer and exponent of early Celtic inscriptions, and by the Rev. B. M'Carthy, D.D., a Celtic scholar of known learning and acuteness. As amended by Professor Rhys the foregoing readings of the Ballyknock inscriptions may be put forward as fairly correct.

No. 1. This inscription makes sense as it is, still the Professor rather thought that characters are missing in the blank space between *maq*, and *lila*. In that hypothesis the inscription most probably was *MAILAGURO* *maq*[*a* *ai*]*lila*.

No. 2. He noted the possible loss of a few scores in the fracture at the commencement of the inscription; but *lama* makes too good sense to be disturbed for such a possibility. He verified the second *a* of *lama*, but he rejected at least one of the five scores of the *i* of *di*, which five scores had all seemed perfect to me when in the cave. In Old Irish *de* is sometimes used for *di*.

No. 3. He verified *ERACOB* *maqi* *ERAQE*, after which he saw a consonant, and Dr. M'Carthy drew attention to notches at the back of the stone. I now recognize: first, three *r* grooves, visibly artificial, but very shallow like those of the preceding *q*, and coincident with shallow fissures, next an *a* notch at the mouth of a deep angular fissure; then one inch and a-half of blank space to the corner of the stone with the corner injured; then beyond the corner vowel notches on the top *arri* at the back of the stone, of which notches, about eight in number, not more than five are Oghams. The whole inscription, therefore, is *ERACOB* *maqi* *ERAQUETAI*.

The other genitives in *-ai* in Ogham inscriptions are *BOGAI*, *DECCAI*, *FEQOANAI*, *QERAI*, and *-NAI*. *ERAQUETAI* could be a derivative of what in the

"Book of Leinster," 324 f, is nom. sg. *Erach*, like *CURCITI* and *CURCTTI*, from *CURCI*. On the other hand, taken separately, *QETAI*¹ does not differ materially from *QETI* in a Ballinrannig inscription, the gen. *ceit* of the "Book of Leinster," 152 a, 319 b, 325 b, &c.; and in *ERAQETAI*, as in *ERACOB*, *ERA* may be the Old-Irish prefix *er*. "May not," writes a most eminent Celtist, "*ERACOB* be *Era-cobi*, gen. sg. of an **Era-cobios*, *era* being a prefix cognate with Gr. *πέρα*, and *cobios* (also in Gaulish *ver-cobios*) cognate with Old Irish *cob*, 'victory,' and *cobthach*, 'victorious.'"

No. 4. Professor Rhys verified the reading *GRILAGNI MAQI SCILAGNI*, but had to look twice for the *A* of *SCILAGNI*.

No. 5. He assented to the reading *CLIUCOANAS MAQI MAQI TRENI*, after considering the possibility of the first name having been *CLUCCENAS*.

No. 6. This faintest and most minute of the Ballyknock inscriptions chanced to be the last examined by Professor Rhys, who having verified the first three words of my reading *DRUTIGULI MAQI MAQI*, had to break off for want of light without verifying the last and faintest word, which I read as *RRRODAGNI*. Dr. M'Carthy pointed out the *A* of the first *MAQI*, which *A* is an incised line an inch long on a hump, whose base I had in vain searched for a notch. He also pointed out five faint lines as traces of the five scores of the *I* of the second *MAQI*.

No. 7. *BRANAN MAQI OQOLI* verified.

No. 8. Here Professor Rhys found that I had made a mistake in reading *q* for *c* in what is *BIRACO*, not *BIRAQO*, that is, that I had read as a groove what is really a fissure in a line with the *A* notch. He also expressed doubts whether originally the first character of the inscription was not *m* instead of *b*, and the last *i* instead of *o*. The score which I read as *b* does seem carried an inch beyond the angle line to the left, and could have been effaced farther on where now the stone is rough. Similarly beyond the *o* the stone is rough. However, to me it seems improbable that other scores ever followed those = *o*; and the form *MOGAI* would conflict with the well-known genitive form *moga*; so I prefer the reading *BOGAI MAQI BIRACO*.

No. 9. The reading *CRONUN MAC BAIT* verified.

No. 10. The Professor drew attention to a mark on the stone between the *A* and the *T* of *BLATEGSI*. That mark, however, was not on the stone when in the cave, or when being unearthed. It was first seen by me on the next day after a stranger had been checked by Mr. Donovan for turning an inscribed stone with a crow-bar to the inscription.

No. 11.—The reading *ACTO MAQI M . . . MAGO* verified. The Professor discovered the left extremity of the second *M* on the fragment found apart from the rest of the stone, and now cemented to it by my directions.

No. 12. The reading *ERCA IDANA* verified.

No. 13. In the reading *DOMMO MACU FEDUCURI*, he noted the *E* as doubtful, as between *F* and *D* there are not merely four notches = *E*, but five notches = *I*, of which notches he deemed the first doubtful. I long oscillated before wholly rejecting that notch for being where as to space no notch is needed, and in addition for being suspiciously small. Much

¹ *QETAI* itself is found in an inscription on a stone, now in the Public Library, Armagh. As read by Dr. Reeves, Bishop of Down and Connor, that inscription is *DINIOL MAQI QETAI*; but the first name now is manifestly imperfect.

of the c of FEDUCURI has splintered off the stone since first I saw it, through the fault solely of the stone.

No. 14. The reading ANM MEDDUGINI verified.

No. 15. Professor Rhys was certain that the third character never had five scores = n, and doubted whether it has even four = s. That of which the Professor had doubts is the first score, of which both ends had been broken off, and the remaining middle third is but a shallow, though distinct incised line, the scores in this inscription being cuts, not grooves.

In the sixth character, rejecting the middle depression, he saw not three Ogham notches = v, but two = o. If composed of cosa and loti, COSALOTI would, in later Irish, be Cosluaith- of Foot-swift; but the eminent Celtist already referred to suggests that c[o]SALUTI be analyzed thus :—"Co + saluti, gen. sg. of Co-saluto-s : cf. the Gaulish river-name, Ad-salluta, Welsh, Essyllt, co and ad being prepositional prefixes."

With reference to LAMA DI LICCI, or LAMA DILICCI, it should be added that in the "Book of Leinster," 331c, Láma is the name of a son of Conchobar Mac Nessa, King of Ulster, and the name of a son of Erc, son and successor of Cairbre Niafer, King of Leinster. Five times in the corresponding passages in the "Book of Ballymote" the name is Lama, though, if equivalent to lámh, a hand, its m ought to have a dot over it in that book.

NOTICE OF AN ANCIENT WOODEN TRAP, PROBABLY USED FOR CATCHING OTTERS.

BY THE REV. GEO. R. BUICK, M.A., M.R.I.A., FELLOW.

COLLECTORS of antiquities and other curios have a rule to this effect : "Never throw away any article with which you are unfamiliar, and of which you do not know the use; keep it carefully, and by-and-by, in all likelihood, you will discover it to be a rare and remarkable find."

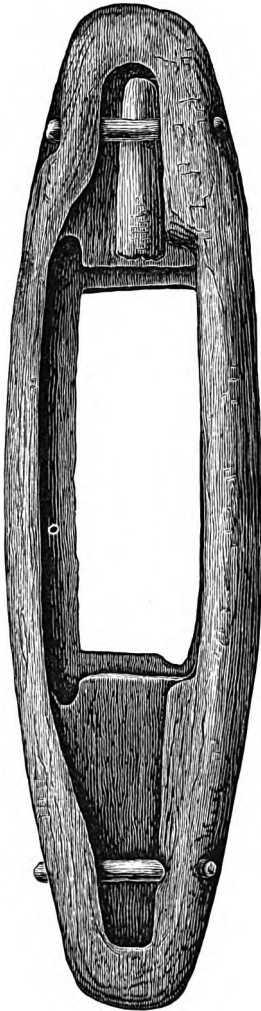
The object to which I now call attention illustrates and enforces the wisdom of this commonsense maxim. Its owner, the Rev. Canon John Grainger, D.D., one of the Vice-Presidents of this Society, and an archæologist of great enthusiasm and wide experience, had it in his possession for some five years without knowing what it was, or even suspecting that it was "a rare and remarkable find."

Recently, however, he discovered its worth and probable use. The discovery came about in this way. He was reading the newly published "Rhind Lectures," by Dr. Robert Munro, on "The Lake Dwellings of Europe," and coming to that part of the book which treats of the curiously constructed wooden objects found at Laibach, Samow, Fontega, and elsewhere in Europe, he said to himself, "Why, I have a similar object somewhere in the house!" He sought it out, found on examination that he was correct in his first impressions as to its being the analogue of the objects about which he had been reading, and immediately afterwards brought it under the notice of the Ballymena Archæological Society. The members present on the occasion examined it carefully and with much interest, and after discussing the many questions suggested by it, deeming "the find" one of not a little importance, put it upon me to write some account of it for the Royal Society of Antiquaries, Ireland, that in this way others interested in Archæological pursuits might have an opportunity of becoming acquainted with it, and at the same time a permanent record made of its existence and distinctive peculiarities. This I consented to do, and now redeem my promise, I hope not without profit to the parent Society.

The object in question was found about five years ago at Clonetrace, near Broughshane, in the Co. Antrim. It was secured by an itinerant collector well known in the district—Michael M'Keever—who, chancing to see it in the yard of a farmer by whom it had been discovered a short time before when cutting turf in a bog close at hand, bought it for a trifle and brought it to Canon Grainger, describing it as "*an otter for fishing with.*"

Its general form is best learned from the illustrations. It is within a fraction of being 31 inches long, 8 in breadth at the middle, and from $1\frac{1}{2}$ to 3 inches in thickness. It has been constructed out of a solid piece of oak, the central portion of which has been cut away so as to leave a rectangular perforation $11\frac{1}{2}$ inches long and some 4 inches broad, designed to afford a suitable place for the valve, or flap, by means of which the whole became a trap.

This opening is bevelled off on the under surface, in itself a noteworthy circumstance, as we shall see immediately. On the upper



1



2



(b)



(a)

W.F. WATKIN

ANCIENT WOODEN TRAP FOUND AT CLONETRACE, NEAR BROUGHSHANE, CO. ANTRIM.
Now in the Grainger Museum, Belfast.

(1) Upper surface; (2) Section, and Piece of bow, or spring, with friction marks at (a) and (b).

surface it is rebated at each extremity so as to leave two transverse ledges on which the valve when closed could rest, and which would serve to prevent it falling through. One of these ledges is $\frac{3}{4}$ of an inch in width, the other is $1\frac{1}{4}$ of an inch. The two terminal and symmetrical portions of wood which remained after this was done are grooved—the groove in each case extending from the rectangular opening to within about a couple of inches of the extreme end, and gradually narrowing and deepening as it proceeds. Across each groove, or hollow, there runs a strong peg, or bar, still *in situ*, having sufficient room underneath it for the insertion of a wooden spring, or bow, at least half-an-inch thick. The groove, too, is so cut that this spring can be pushed clear in one direction of the rectangular aperture. In the other—the opposite—direction it lies over the aperture longitudinally, and at a distance of an inch and a-half from the nearer edge. The meaning of this is clear. In the one case the spring can be forced upward, and backward, so as to allow the valve, or flap, when in position underneath it, to be properly “set.” In the other case the spring, unbent and at rest, secures the valve from being easily lifted.

A further noticeable feature is that the wood forming the longitudinal sides of the central opening is slightly thicker and heavier on the one side than on the other. This heavier side gave support to the valve, which, unfortunately, is wanting. It is specially grooved for the reception of the posterior edge of the valve, and in such a way that when set it would always tend to fall across the central aperture. This groove is longer than the aperture, being $15\frac{1}{4}$ inches in length. It is evident from this that the valve had two projections on its posterior edge, cut out of the solid, one at each end, and that these served instead of hinges. There is no appearance of any pegs having been employed to secure these projections in their places; indeed, it would seem that none were needed, since, owing to the way the groove, in which the posterior edge of the valve rotated, was cut with a slope inward and downward, the valve, once in position, would necessarily and firmly keep its place.

The valve itself must have been about 13 inches long, and between 3 and 4 broad. The pressure requisite to make it shut down with a quick, strong snap was obtained by means of a stout wooden bow, or spring, which worked in the grooves already described as occupying the terminal portions of the solid wood work. This bow, or spring, was kept in its place by the two pegs or bars which, as has been noted already, crossed the grooves at right angles, and at a depth which left sufficient room for it to work freely underneath them. Fortunately, a piece of this bow, or spring, remains in its place, and by its shape and the friction marks upon it, helps to explain the manner in which the trap, when complete, was worked. It is 6 inches and a-half long, and 1 inch and a-half thick at the place where it was broken off. It is shaped after the fashion of an ordinary bow for shooting with, having the usual so-called “belly and back.” It is of ash, as I have been informed by the Rev. H. W. Lett, A.M., who kindly examined for me a small portion of it under the microscope, that I might be able to write positively on the subject; and on the upper surface, at a distance of $2\frac{1}{4}$ inches from its extremity, it shows a polished track, slightly depressed, where it worked against the securing pin or bar. It has another similar polished track on the off-side, where, in rising up to allow the valve to

be lifted, it came in contact with the edge of its own containing hollow or groove. These markings tell their own tale as to the structural details and the method of working. And, taken in connexion with the fact that the securing pins are worn nearly half through on the under side where the spring, or bow, bore against them, they assure us that the trap must have been in use for a long time, and that it must have made, as the Americans would say, "a good record."

I am inclined to believe that the spring was designedly made of ash in preference to any other species of wood—yew, which is the material *par excellence* for ordinary bows as used in archery, not excepted. It would give a stiffer spring than yew would, size for size; and, besides, if immersed in water for a lengthened period, as I have no doubt it was, it would imbibe less moisture and so retain its springiness better and for a greater length of time.

When the spring was complete and in its place, the power exerted on the valve and pressing it down must have been very considerable, sufficient, in fact, to make it grip the animal foolish enough to put to the test with a force capable of effecting its capture, and ultimately its death. How it was "set" can only be conjectured. The bait must have been attached to the valve or body of the trap in such a way that the otter swimming underneath was induced to put its head up through the rectangular opening to such an extent, that when its neck was at least as high as the free edge of the valve, the piece of wood which served to keep the valve up and the bow behind it on the strain was displaced, and the animal gripped by the throat between "the jaws," if I may so call them, of the trap. Caught thus, the more it pulled and struggled, the less the chance of escape—the more firmly, in fact, "the jaws" held. Alas! poor otter! I say "otter" purposely. I cannot think of any other animal in this country which could satisfy all the conditions involved. The beaver is out of the question. It was not known to the prehistoric inhabitants of Ireland. It has been suggested that the trap was used to capture wild fowl—geese, or swans, or ducks. I daresay the machine was capable of being adapted to this purpose, and, perhaps, sometimes actually was, but this cannot have been its primary, or even principal use. The bevelling on the under surface—a bevelling common, I believe, to all the other examples known—appears to me to indicate unmistakably a belief on the part of the original owner, that the animal to be caught would approach from below the floating trap, and not from above, and an intention on his part to make entrance for it as easy and unobstructed as possible. On the supposition that birds were to be caught, a straight, sharp edge all round the central aperture would be no disadvantage whatever. But supposing otters the game sought after, it would be a very serious disadvantage. In this case the less wood in the way the better; in other words, facility for the insertion of the animal's head was increased by bevelling or cutting back the edge all round.

Besides, it must be remembered that, owing to the great amount of pressure exerted by the ashen spring, it would be no easy matter, even when as long a lever as possible under the circumstances was employed, to disengage and set free the piece of rod, or whatever else it was, which served to keep the valve back, and in a position to snap. Anyone who is doubtful about the correctness of this has only to do as I

have done, make a model on the same scale, and try to work it satisfactorily. He will find, no matter how he adjusts his simple mechanism, and it must needs be simple, the force of the bow, or spring, will hold the ends of the separating rod so firmly, that nothing in the shape of "nibbling," or "pecking," or "tugging," on the part of even a large bird, could possibly release it from its position, and so allow the trap to act. On the other hand, an otter pushing through from beneath would, by the very effort it made to force through and reach the bait ease more or less the pressure on the valve, and so permit the piece of rod, by means of which the trap was really set, to come readily away.

In this way, then, I solve the highly controversial problem as to its intended function, and, accordingly, give my vote in favour of its having been an otter trap.

And now, having given a description of this recent addition to our prehistoric treasures, let me say it is not the first object of the kind which has been found in Ireland. More than thirty years ago a similar trap was discovered in the townland of Coolnaman, in the parish of Aghadowey, County Derry. It was met with embedded in a solid bank of turf, at a depth of four feet from the surface. It was forwarded soon after to the editor of the "*Ulster Journal of Archæology*," and most fortunately "took his fancy," as not resembling anything he had seen before, and as "exhibiting," to use his own language, "more mechanical ingenuity than most articles found in bogs." His description will be found in vol. vii. of the *Journal*, page 165, under the title "*Antique Wooden Implements*," and what is even more important, three good illustrations of it on the accompanying Plate. The object itself has disappeared. The editor says at the close of his paper, "The implement will be deposited in the Belfast Museum." Whether this design was carried out or not I cannot say. One thing is certain—there is no such article in the Museum at present, and the Museum Authorities could give me no information about it, save that if ever it was in their possession it must have been burned (save the mark!) along with some other "rubbish" years ago, when certain alterations were being carried out! At any rate, the "*Antique Wooden Implement*" is gone, but the description and illustrations remain. From these we learn that, if somewhat longer and thicker than the Clonetrace specimen, it was precisely the same in general appearance and mode of construction. Some details, no doubt, present in the one are absent from the other. But this no way affects the complete similarity between them. Thus, the Coolnaman example has the valve, but not the spring, or the securing pins. It has the holes, though, in which these pins were inserted, and it has, in addition, a hole passing through the body of the trap in a vertical direction, that is, from the upper surface to the under, just where each of the grooves designed to hold the spring alike reach their deepest point, and terminate. The valve, or "lid," as the editor calls it, was 14 inches long, and 3½ inches broad, and it had a round hole cut right through at its centre, which he thought was meant for the insertion of a handle, but which I conceive to have had something to do with the baiting of the trap, his idea being that the whole was a machine for making peats. Full of this idea, he had it laid on the ground, with "the lid," as he calls it, upward, and then packed with soft clay. In this way he obtained a respectable "brick," or "peat," of which he actually gives

an illustration. Looked at in the light of present knowledge, this illustration is, no doubt, provocative of mirth; but it is useful, at least, in this respect, that it brings out clearly and forcibly the bevelling on the under side surface which characterizes this example, as the other Irish example, and which, as I have endeavoured to show, helps us to a conclusion regarding their probable—or, shall I say, certain?—use. Others whom he consulted differed from Mr. Macadam on this point. One thought it was a fish-trap; another considered it a kind of pump; whilst a third, not less ingenious than the rest, believed it to be a cheese-press—all of them wrong, though one of them was very near the truth. Most likely our own conclusions would have been equally far from the mark had we been left to draw them from the single specimen now in Canon Grainger's possession. But, knowing what we do about both examples, we are certain they were traps. What the one wants the other supplies—the valve in the one instance; the spring, or bow, and its securing pins in the other. These, taken in connexion with the features common to both, as also with the fact that the two were found on the sites of former lakes, solve the difficulty, and solve it, too, in a manner which precludes almost, if not altogether, the possibility of a mistake.

Although, however, the two Irish examples are in themselves sufficient to teach us what we wish to know regarding the intended function of all such objects, we are not dependent upon them alone for our information. Nine additional have been met with, one in Wales; the others at various places on the Continent. The Welsh specimen, so far as it goes, agrees in every important respect with the two already described. It was found in 1875 at Fwod Vale, in the parish of Caio, and is still to be seen, I understand, in St. David's College, Lampeter. It has been figured and described by Mr. E. L. Barnwell, in the "*Archæologia Cambrensis*," who gives it as his opinion that it was a machine for making peats. Professor Westwood considered it a musical instrument! Others thought it part of a plough, or yoke! From these divergent opinions it will be seen the Welshmen were no better than the Irishmen at guessing from an incomplete specimen the real purpose of the mysterious object. Indeed, they were not quite so clever, for the man who suggested that the one he saw was intended for catching fish was nearest the truth of all, and he was an Ulster man.

The Welsh trap, let me add, is identical in make with that from Clonetrace. It has no vertical holes at the terminations of the grooves meant for holding the bow. In this trifling respect it differs from the one from Coolnaman.

The specimens found on the Continent of Europe amount, in all, to eight in number. Three of these belong to North Germany; two to Laibach Moor, in Carniola; and three to the valley of Fontega, near Vicenza in Italy. The principle of construction in all of them is the same as that followed in the Irish and Welsh examples, only they are bivalvular, instead of univalvular. This reduplication of the valve necessitated a doubling of the terminal grooves, as each valve required a separate spring. But this introduced no radical change. The valves meet in the centre of the longitudinal aperture, and, so far as capturing the prey is concerned, act precisely as the one valve does in our home examples. These Continental bivalvular traps are regarded by most authorities as designed for taking the beaver. Some, however, on

account of certain lattice work, or gratings, attached to the free edges of the valves, as is the case with the examples found at Fontega, consider them to have been traps for water fowl. "Who shall decide when Doctors disagree?" More detailed information concerning these interesting objects will be found in the original memoirs of Deschmann, Hildebrant, Merkel, Friedal, and Meschinelli; also, and specially, in Dr. Robert Munro's "Lake Dwellings of Europe," and in a Paper recently read by the same author before the Society of Antiquaries of Scotland. Through his kindness I have been favoured with an advance copy of the latter, and herewith acknowledge my indebtedness to it for information and guidance. It contains a complete *résumé* of the circumstances which have led up to the correlation of the eleven known examples, and is one of the most valuable contributions which has ever been made to the department of Comparative Archæology.

ON THE CRANNOG AND ANTIQUITIES OF LISNACROGHERA,
NEAR BROUGHSHANE, CO. ANTRIM. (THIRD NOTICE.)BY W. F. WAKEMAN, HON. FELLOW, AND HON. LOCAL SECRETARY
FOR DUBLIN.

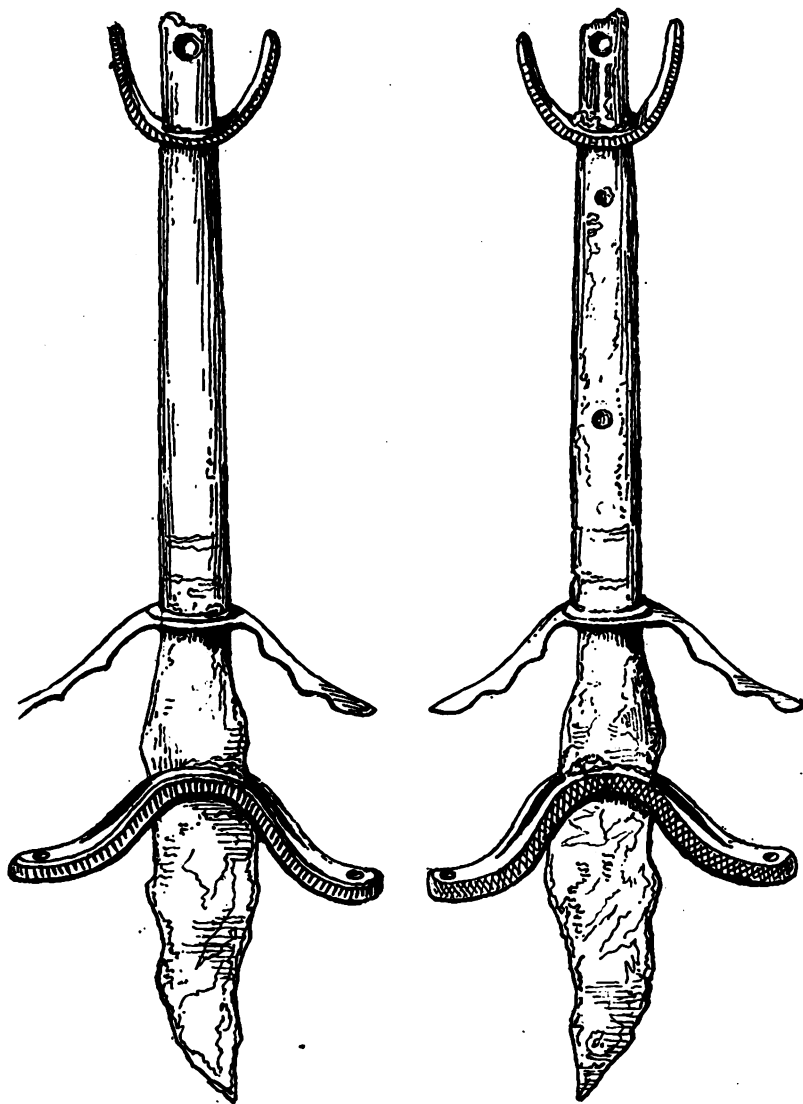
IN the *Journal*, No. 79, April to July, 1889, I was able to continue a notice of the *trouvaille*, from Lisnacrogghera, county Antrim, some portion of which wonderful *find* had been described by me in a Paper read before the Association at its Quarterly General Meeting (Ulster), held in Armagh, on August 6th, 1884.

I have now the privilege of placing on record not a few relics which, for want of space, and other reasons, had necessarily to be passed over in the communications referred to. It is now my pleasing duty to add to the list of waifs brought to light from this unique antiquarian treasury. Many of the objects have been discovered since the penning of the Paper read in 1889. No doubt the mine cannot as yet be considered exhausted, the turf-cutting operation of each succeeding summer producing additional examples of the handiwork of a people who, at some period as yet unascertained, lived and moved, and had their everyday existence in this mysterious island, and, it may be presumed, in the neighbouring territories.

 PLATE I.

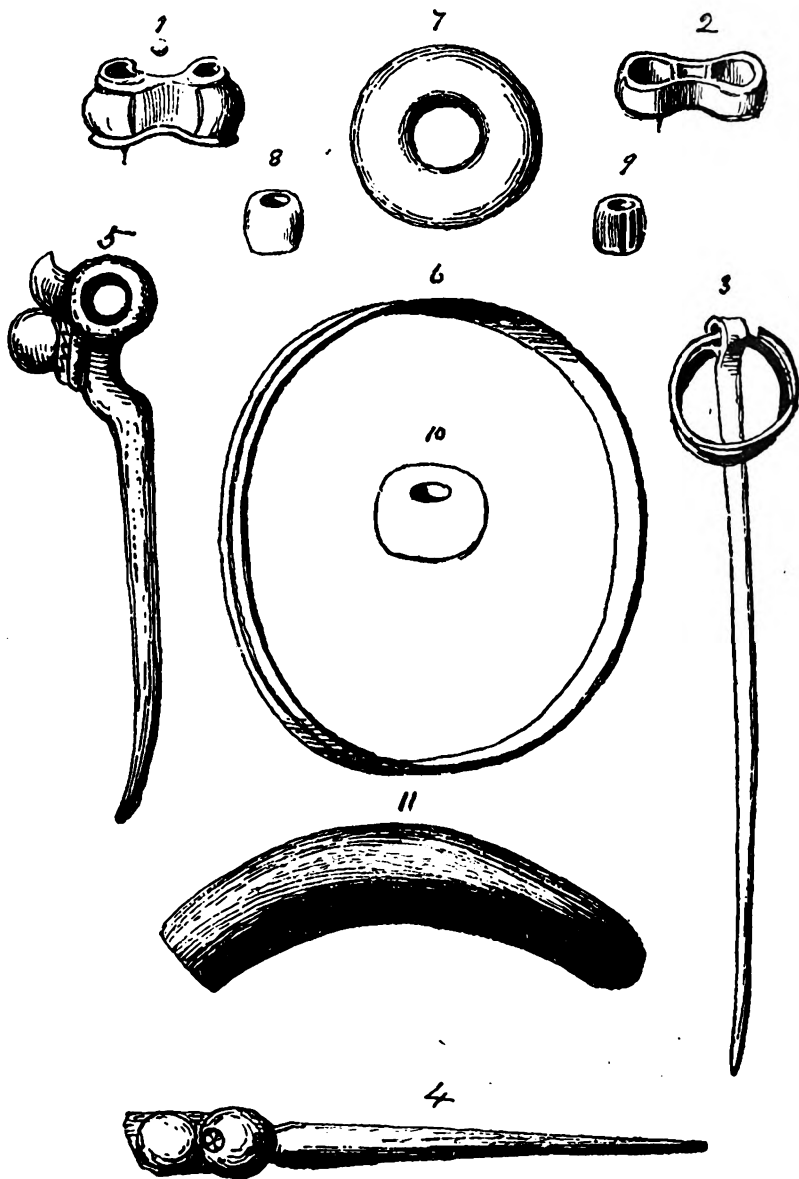
IN Plate I. is given a full-sized etching, representing either side of portion of an iron sword, including the entire metal-work of the handle. This most interesting relic was somewhat recently found amongst the *débris* of the crannog. As in the example from the same place, described at Armagh (see *Journal*, Fourth Series, vol. vi.), all the remaining mountings are of bronze. It is impossible to say in what manner the tang was originally covered, but provision has been made for the insertion of rivets, indicating that the iron was encased in some substance of which no trace remains. The covering, doubtlessly, consisted of horn, bone, or wood; had the envelope been metal of any kind all indications of its character and style could not have completely disappeared. It will be observed that the bronze mounting which intervenes between the tang and blade presents on one of its edges a kind of ornamented "hatching," as artists would say, while the other is simply milled, as are, likewise, the bands by which the pommel, now lost, was semi-enclosed.

Whether any one of the chastely-decorated sheaths found at Lisnacrogghera belonged to this weapon, or, for the matter of that, *vice versa*, must remain a matter of conjecture. Swords of this class are extremely rare in the British Islands, and indeed elsewhere. Dr. Munro, in his lately published work, entitled "The Lake Dwellings of Europe," engraves a couple of sword-handles from La Tène, on the Continent, which, strange to say, are almost identical with our Lisnacrogghera examples. Stranger still, at La Tène several sheaths of bronze, in every



H. J. Walcott.
1891.

IRON SWORD-HANDLE FOUND IN LISNACROGHERA CRANNOG.



W. F. Wakeman . 1891

OBJECTS FOUND IN LISNACROGHERA CRANNOG.

respect wonderfully similar to those found at Lisnacrogghera, likewise occurred, as did also a number of minor objects, which, if found in an Irish crannog, would not be considered very rare or unusual. Dr. Munro believes that the La Tène remains are of historic times, and, though not Roman, of a comparatively late Roman period.

PLATE II.

On referring to the etchings which appear on pages 384 and 385 of our *Journal* for July, 1884, it will be seen that close to the termination of the sheath there represented, just above the animal-like head, appears a raised band, or double boss, which essentially corresponds with the present fig. 1. The exact character of the latter is, on that account, beyond dispute. It could not have belonged to one of Canon Grainger's sheaths, or to the specimen (also from Lisnacrogghera) now preserved in the British Museum; therefore there must have been, at least, a fifth sheath, of which it is the only part known to exist. Like its kindred bosses, this example exhibits in each bulb a slight hollow, or depression, which was evidently intended as a receptacle for enamel, or possibly for a setting of amber. The workmanship is in character exquisitely fine, and the contour partakes of the graceful design which we find in nearly every known object produced by the same school of art-manufacture, whether the material be gold, bronze, or iron.

Fig. 2.—Here is shown a similar fragmentary relic, but smaller and plainer than the other. Like all these bosses it exhibits hollows, which were, no doubt, at one time filled with enamel, or some other ornamental matter. In this little waif, unimportant as it at first sight appears, we have evidence of the former existence, at Lisnacrogghera, of a fifth enamelled sheath. It will be observed that the originals of figs. 1 and 2 were provided with sharp spike-like pegs, by which they were attached and secured to their respective sheaths.

Fig. 3.—A plain pin of bronze, with a double, or rather spiral, loop. Pins of this design are, doubtlessly, of great antiquity. A number found in the famous palace of Emania are now preserved in the College of St. Columba, at Hollypark, Rathfarnham. These, in all probability, belong to ante-Christian times in Ireland.

Fig. 4.—A very rare class of brooch-pin, very elegantly formed, and clearly of what is called the late Celtic period.

Fig. 5.—A front view of the same.

Fig. 6.—This etching refers to a circlet of bronze, which may have been either a bracelet or an armlet, worn by some young person, or an adult of diminutive proportions. It is flat on the inside, and slightly convex on the exterior, where it is fluted, as shown in the nearly three-quarter side-view here given. The style of this ornament (which is composed of fine bronze) unquestionably belongs to the later school of Celtic art-manufacture.

Fig. 7 may be regarded as an excellent ordinary specimen of the plainer kind of bead found in Ireland. Its colour is of the deepest blue, almost black.

Fig. 8.—In this example we notice a common kind of bead found in our crannogs. It is white, and composed of opaque glass.

Fig. 9.—The example here figured is curious and interesting on account of the pattern it bears. Round it, on a light-green ground, are a series of vertical spaces, red in colour, with two white lines between each.

Fig. 10.—This is symmetrically formed—an extremely nice specimen of the pale-blue class of bead, so often found with some of our most ancient remains.

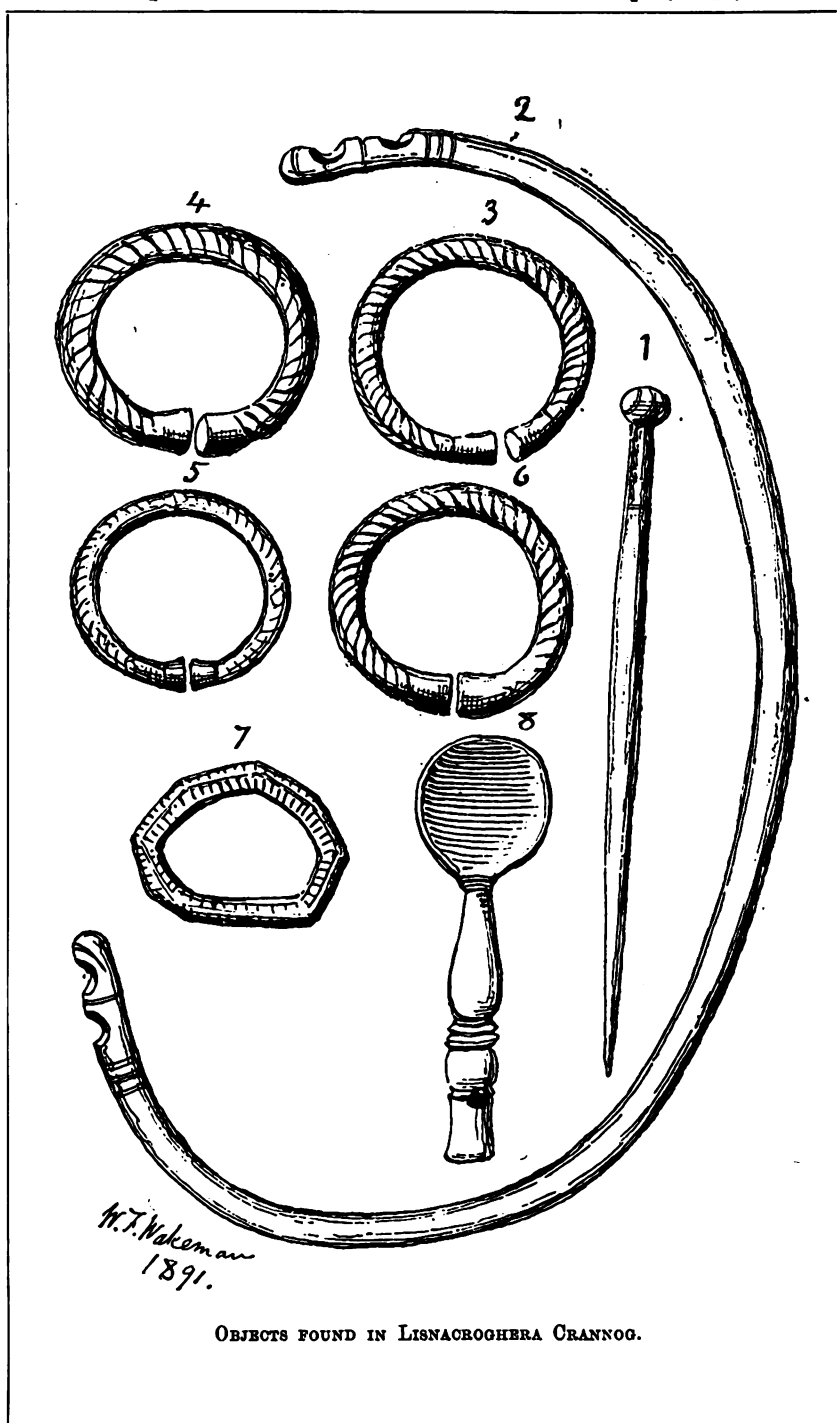
Fig. 11.—Portion of a large armlet of jet. Within a considerable number of our so-called “giants’ graves,” and primitive cave habitations, rings, necklaces, bracelets, armlets, and other objects of a decorative class, formed of jet, have often been discovered. Articles, precisely similar, have been found in many of our crannogs. It may be observed that the remains with which they occur are always of an extremely early character.

PLATE III.

Fig. 1.—We have here a pin which, but for a small globular head, ornamented, as is portion of the shaft, with indented notches, might be described as quite plain. It is not likely that these notches or scorings ever contained enamel, though, in not a few instances, pins of this class are found with more or less richly indented patterns about the head, and with paste or enamel, generally of a deep-blue or gray colour, inserted in the thicker lines of the figurings. Pins of bone, bronze, iron, and even of wood, are very common in Irish crannogs. As a rule they are rather rude and plain, but examples highly decorated, even amongst those formed of wood, not unfrequently occur. They are supposed to have been used as fasteners for the dress, but, at the same time, buttons occasionally accompany them. Some of the longer and more ornamented examples are said by some antiquaries to have been used as hair-pins.

Fig. 2.—The object here illustrated may have been an ornament for the neck, arm, or wrist. At either end, it will be observed, occurs a design, in Celtic style, somewhat suggestive of the heads of serpents. The type is highly characteristic of a late bronze school of art workmanship. Necklets, armlets, and sometimes thumb or finger-rings, of similar fashion, but differing more or less in detail, have been elsewhere found in Ireland, but not as far, as I can remember, in a crannog. As this article has not been altered in form since the period of its discovery, and as it bears no sign of friction or wear, it was probably quite new, and unbent, to suit a size when first, either by accident or design, it became deposited in the bog. Not improbably it had been manufactured in the crannog where it was found. As remarked in a former Paper, at Lagore and other lacustrine retreats, objects, in a half-finished state, composed of bronze, have not unfrequently been discovered, as also crucibles, in which metal, or other material used in the manufacture of arms, utensils, or ornaments, had been melted.

The little objects represented in figs. 3, 4, 5, 6, are, perhaps, the daintiest and most bewildering of the Lisnacrogghera hoard. Like all the remains figured in this Plate, they are composed of bronze. Penannular rings of this class are vaguely styled by some writers *fibulae*. Too large as finger or thumb-rings, for a race by whom the small-handled



swords, already described, were used; not sufficiently large to have served as armlets; too massive and otherwise unsuited for the purpose of ear-rings—what can they be? We find the same forms in gold, sometimes little bigger than a goodly-sized pea—at other times large enough to encircle a human limb, or, indeed, a man's body. It is possible that they may have served as money. In Ireland we have examples in copper, richly plated with gold; these were evidently ancient forgeries.

Fig. 7.—This is a ring of somewhat irregular form, flattish on one side, and slightly ridged on the other. It is decorated with a milled pattern exactly like that which occurs on the bronze sword-mountings (see Plate I.), and was probably fixed on the end of the handle of a small sword or dagger.

Fig. 8. This spoon-shaped article, which was certainly amongst the remains exhumed at Lisnacrogghera, though bearing in its mouldings every appearance of considerable antiquity, is probably not of the same period as other relics found in the crannog. It bears traces of gilding. I know of nothing elsewhere like it, but deem it worthy of a place in the accompanying Plate.

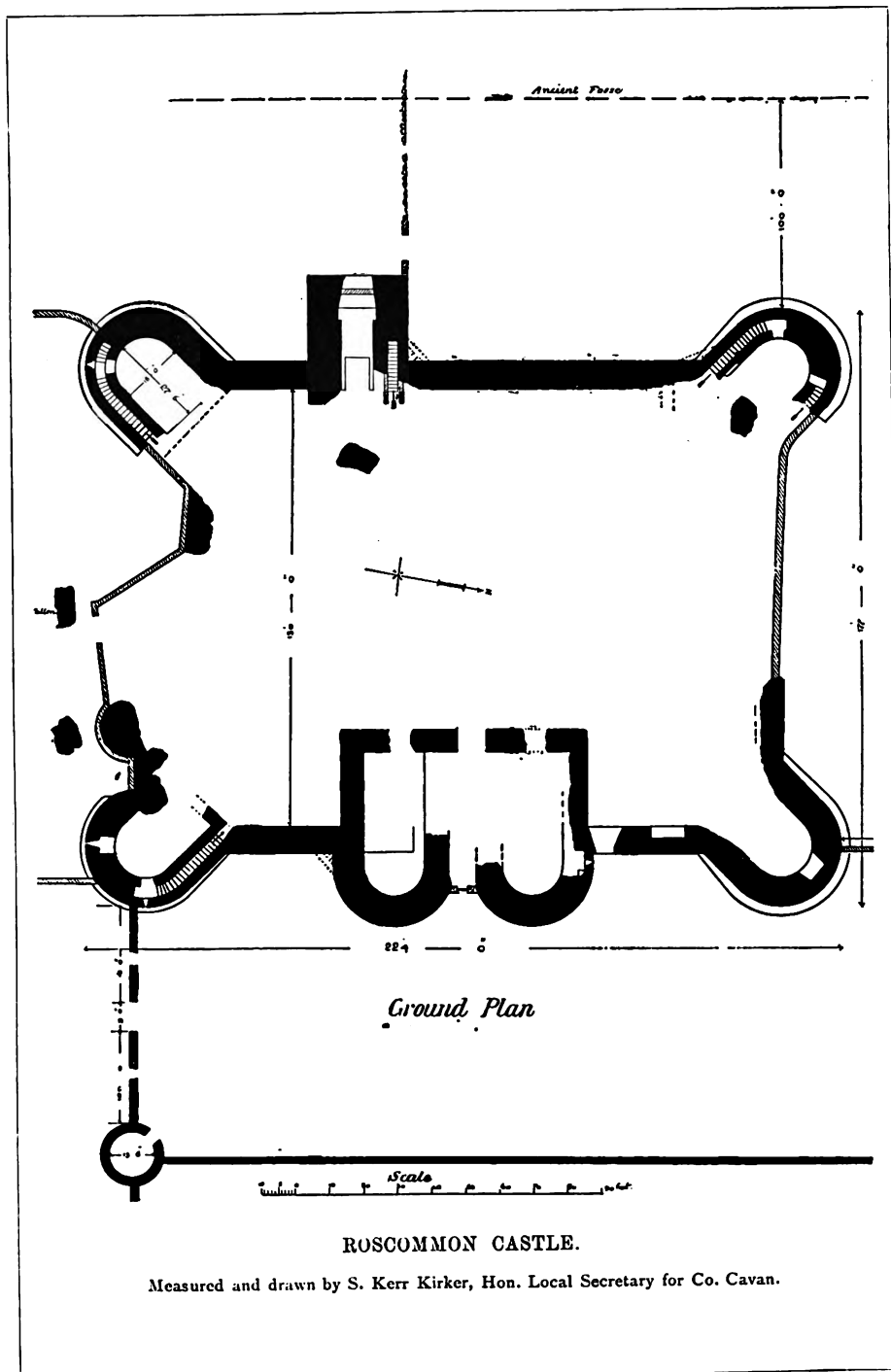
(To be continued.)

THE CASTLE OF ROSCOMMON.

BY THE REV. DENIS MURPHY, S.J., M.R.I.A., FELLOW.

It is fully eighty years ago since the Rev. Charles O'Connor, himself a contributor of no ordinary merit to Irish history, expressed his sorrow in tones of something like indignation that up to that time no one had taken in hand the history of his native province. In the preface to his "Catalogue of the Stowe Library," he says: "There is no history of the province of Connaught; neither is there of any town or district in that most populous part of Ireland except this unpublished Chronicle." (He means the "Annals of Connaught," described in O'Curry's "Lectures on MS. Materials," &c., page 104.) "The barren Orkneys, the wilds of Caithness, of Sunderland, and of Moray, can boast of their histories, while the rich plains of Roscommon, Mayo, Sligo, and Galway, and their towns and capitals are unrecorded and undescribed." A good deal has been done since Dr. O'Connor wrote these words. Hardiman's "History of Galway;" "The Tribes and Customs of Hy Fiachrach" and "of Hymany," edited so ably by O'Donovan; Archdeacon O'Rorke's "History of Sligo," a model at once of deep research and elegant style—these and other works of less importance, but all throwing light on the past, lessen somewhat the force of the learned Doctor's reproach. But though much has been done, still more remains undone. Nowhere as yet is there within reach of the ordinary student an account of Rathcroghan, the burial-place of the ancient kings of the province, of the great Cistercian monastery of St. Mary of Boyle; of the many and powerful families sprung from Richard Fitz Adelme, Conqueror Connacæ, the Conqueror of Connaught, as he was styled, and inhabiting to this day the lands which he won by the sword; or of the greatest of his descendants the Red Earl of Ulster, who was the leader of armies not merely at home but in Scotland and France, the most powerful subject of his time, who laid aside sword and casque and passed his latter days in peace in the monastery of Athassel, one of the many which he had built, and still in its ruins a noble monument of piety; of Queen Meadhbh and her warlike exploits; and of Graine ny Mhaille, Grace O'Malley, who appeared in regal state at Elizabeth's court, and taught a neighbour of ours that he should not shut his door against the houseless stranger.

The ancient name of what is now called Roscommon was Bearnna na headargana, as we learn from the old tale bearing the title of "The Fate of the Children of Tuireann." The present name Roscommon is derived from two Irish words—Ros, a wooded promontory, of frequent occurrence in Irish local names, and Comman, the name of a holy man in ancient times. In the "Martyrology of Donegal" we find no less than six saints bearing a name like this. One of them was a bishop, of the race of Conall Gulban, another was abbot of Lismore, and so forth. The Comman who has given his name to Roscommon was most probably he who is mentioned in the "Annals of the Four Masters," under the date 742: "Comman of Ross, who was Abbot of Cluan mic Nois, a man full of the grace of God, died." Colgan, in his notes to an ancient Irish manuscript Life of St. Mochua of Balla, whose feast falls on the 28th of March,



agrees with the Four Masters; and he tells us that St. Mochua prophesied Comman's birth, and declared that he would render the territory of Hymany famous by reason of his virtuous life. The saint's feast was celebrated on the 26th of December. Under the year 746, in the same Annals, we find another entry: "St. Coman, the saint of Roschomain, and from whom Roschomain is named, died this year or the year following." There is a discrepancy therefore in the Annals as to which year he died. O'Donovan, however, remarks that the latter entry in the Stowe copy is inserted in a hand more modern than the other parts. Yet we have another difficulty confronting us. O'Clery's Irish Calendar makes St. Coman, whose feast is on the 26th of December, the founder and first Abbot of Roscommon, to be a disciple of St. Finian of Clonard, who died in 552. So too Ussher gives an extract from an ancient life of Coman in which this is stated. Ware gives two of the name as connected with Roscommon; but Lanigan shows most conclusively that the saint who gave his name to this place lived in the 8th century, and was author of the monastic rule bearing his name which was observed in the greater part of the monasteries of Connaught. No trace of St. Coman's monastery exists now. Archdall says its site is occupied by the Protestant church. There is a well called Dabach Chomain a little to the east of the town, in the townland of Ballypheasant. There are, or there were about fifty years ago, some ancient trees which marked the boundaries of the corporation, and perhaps of the Saint's termon—one in the townland of Carricknabrickeen, on the Castlereagh road; a second at Bohergarve, on the Strokestown road; a third at Clonybeirne, on the road to Lanesborough; a fourth, called "the black stick," in the townland of Ardsallagh, on the Athlone road; the fifth on a hill near the barracks of Roscommon, on the road to Athleague, and the sixth on the road to Fuerty.

I have dwelt on this matter at some length in order to call attention to an omission in Archdall's "Monasticon." He merely mentions the fact that there was a monastery in ancient times at that place, but he says nothing of its founder or of its history. The monastery, however, continued to exist up to a comparatively late period, for we find mention in the "Annals of the Four Masters" of different facts connected with it; as, in 802, Hui Muiredaigh was attacked by the foreigners, and they burnt Roscommon; in 925, Donnghal, of Roscommon, died; in 1028, Gillananaomh Ua Birn, a noble priest of Ardmacha, died at Roscommon. This church, Dr. Lanigan says, was plundered and burned by the Munster men in 1134, as well as Derry, Raphoe, Clonard, Cong, and several other principal ones. In 1234, Gillananaomh, son of Art O'Brien, erenach of Roscommon, died. In 1281, Robert de Ufford, of whom more later, wrote to the Bishop of Bath and Wells that having lately, while Justiciary of Ireland, given by consent of the King's counsellors in that country to the Prior and convent of St. Coman, of Roscommon, by charter under the seal of Ireland, which charter he sends for inspection, certain demesne lands of the King in exchange for lands of the Prior and convent near the King's castle of Roscommon, he prays the Bishop to cause the King's charter, under the Great Seal, according to the tenor of the charter aforesaid, to be granted to the Prior and convent. De Burgo in his "Hibernia Dominicana," referring to this bishop, says his name is set down in the deed made between the King and the monastery, and that the King gave the lands of Rosbrennan or Rathbrenin for those of Lisrenenerny; here we

have the old name mentioned again. The date of the deed is November 28th, 1282. The castle would seem to have been on what was once church lands, for we find that, in 1292, Brother Maurice O'Connor, Bishop of Elphin—he belonged to the Dominican Order—received for his fee, *i.e.* I suppose, his rent, for the site of the Castle of Roscommon, for Easter and Michaelmas, 50 marks.

In the 13th century, the territory under the rule of the Kings of Connaught was, by a fiction of English law, divided into two parts, styled Connaught and Roscommon. They were divided by an imaginary line drawn from the Shannon to the sea. Roscommon formed the northern division. The division of Connaught into counties was made by Sir Henry Sidney. On the 8th of April, 1576, he informed the Council that he had divided Connaught into four counties: namely, Sligo, which was a great part of Nether Connaught; and Mayo, which was another part of the same; Galway, which was called Upper Connaught; and Roscommon, which was called the Plains of Connaught. At the present time the name is common to a county, to a barony, and to a town, having originated with the town, as we have seen; yet, by a strange anomaly, the town of Roscommon is not to be found in the barony of Roscommon, but in that of Ballintubber.

The first attempt to invade Connaught made by the Anglo-Normans took place in 1177. Under that date the Four Masters say:—Murrough, son of Roderic O'Connor, brought Milo de Cogan and his knights with him to ravage Connaught and annoy Roderic, his father. The people of Connaught immediately burned Tuam and other churches, to prevent the English from quartering in them. They afterwards defeated the English, and forcibly drove them out of the territory." And the "Annals of Innisfallen" give further details under the same date: "A great army was led by the English of Dublin and Tullyard (near Trim) into Connaught. They proceeded first to Roscommon, where they remained for three nights. Here they were joined by Murrough, the son of Roderic O'Connor, who guided them through the province. The English proceeded through the plain of Connaught, burning the country as they passed along, . . . and proceeded directly to Tuam. But they made no prey or battle during all this excursion, for the men of Connaught had fled with their cattle and other moveable property into the fastnesses of the country. The English remained three nights at Tuam without being able to obtain provisions or gain any advantage. Here they were told that the men of Connaught and Munster were on their march to give them battle, which, indeed, they soon perceived to be true, for they saw that Roderic gave them no time to consider as he drew up his forces for an engagement. The English took to flight. They were, however, hotly pursued and attacked as they were crossing the causeway of Moin Coinneadha, where they would have been defeated had not the son of Roderic assisted and guided them." Giraldus Cambrensis, in the second book of his "*Hibernia Expugnata*," gives an account of this expedition. He says it was the Irish burned the churches, not the English. We may easily reconcile these conflicting statements by saying that both burned them. He says the English "lost only three horsemen, whereas many of the enemy were slain," a very doubtful statement indeed, for even if the enemy did not molest them, the hardship of the journey into the heart of the enemy's country would be sure to lay low very many more.

Eight years later, in 1185, we read in the "Annals of the Four Masters," "A general war broke out in Connaught among the Roydamnas, viz.: Roderic O'Connor and Conor Moinnwy, son of Roderic, Cathal Conagh, son of Conor Moinnwy, and Cathal Croiderg, son of Turlough. The English came as far as Roscommon with the son of Roderic, who gave them three thousand cows as wages." In the beginning of the next century the English seem to have got possession of this part of the country, for in 1215 the King orders his Barons of the Exchequer in Dublin to pay to Philip de Angulo an annuity of ten marks for the cantred of Roscommon, in Connaught, until the King shall requite him with other lands in exchange; and in 1232 a mandate was issued to Maurice Fitz Gerald, Justiciary, to cause Philip de Angulo yearly to have at the Exchequer, Dublin, ten marks, which he was wont to receive in the time of King John and King Henry himself, for the cantred of Roscommon until Richard de Burgh was made Justiciary of Ireland. I may remark, *en passant*, that it was in 1257 the Dominican Convent of Roscommon was built by Tomoltogh O'Connor for the Dominican Order. In 1260 an army was led by Mac William Burke against Phelim O'Connor, and he plundered the country until he reached Roscommon. In 1262 a great army was led by the English of Ireland against Felim, son of Cathal Croiderg O'Connor, and his son, Hugh na Ngall. MacWilliam Burke marched from the West with a great army as far as Elphin, and the Lord Justice of Ireland and John de Verdon came across the bridge at Athlone to Roscommon. They sent out marauding parties into O'Hanly's country, who plundered all that remained after O'Connor in Connaught, and they marked out a place for a castle at Roscommon . . . The English afterwards sent messengers to O'Connor and his son to offer them peace, and Hugh came to a conference with them at the ford of Derryquirk, where they made peace with each other . . . The English left the country the next day, after making peace with O'Connor."

It is quite evident from the above extracts from our Irish annals, though but few—I might have added many more—that Roscommon, from the very earliest times, was looked upon by the Anglo-Normans as a place where it would be very important for them to establish themselves on a permanent footing. What its precise advantages to them from a military point of view were, I leave to those who have sought a reputation at the cannon's mouth to determine. Even a man of peace, casting his eye on the map of Roscommon and Sligo, will readily see that Athlone, Roscommon, Tulsk, Boyle, Ballymote, and Sligo formed a well-connected chain of fortresses in the heart of the province, not only affording protection to settlers there, but allowing an armed force to make incursions to its farthest limits with impunity.

In 1269, the Four Masters tell us, the Castle of Roscommon was erected by Robert de Ufford, Lord Justice of Ireland. He was induced to erect it because Hugh O'Connor, King of Connaught, was ill, and was therefore unable to give the English battle or opposition, or to prevent the erection of the castle. The people of Connaught, until his recovery, were plundered and trodden under foot by the English. The next year, we are told, a great war broke out between O'Connor and the Earl of Ulster, Walter de Burge. The Earl assembled the chiefs of the English in Ireland, together with the Lord Justice (Sir James Audley) and all his Irish faction.

The State Papers, under the date 1276, speak of a payment of forty shillings made for the support of the castle for the years 1270–1272, for ten bands of iron bought of Richard de la More and delivered by him to fortify the castle. Richard Payne is paid 46s. 8d. for his cart and two horses lost in the King's service while victualling the Castle of Roscommon. William Bruer and Nicholas Dod are repaid £17 11s. 4d., money lent by them to provision the Castles of Roscommon and Rindown. William Huse, 12 marks for expenses incurred while fortifying the Castle of Roscommon. Richard Oxford, the Justiciary's Lieutenant, receives for the fortification of the Castle of Roscommon £90. Then for the purchase of wheat, oats, meat, fish, wine, salt, iron, and other stores for the King's Castles of Roscommon, Athlone, and Rindown; for the carriage of the same from divers parts of Ireland to the same castles, with pay and garments for the constable, and drink-money and pay for the mercenaries, £1601 18s. 8d.; and for 18 hogsheads of wine bought of Lambert Denaut and sent to the same castle, £42; and £17 more to provision this castle, and for those of Athlone and Rindown £36 18s. 8d.; the total no trifling sum when we consider the relative value of money in those times.

Yet in spite of the money spent on the fortification and on the good living of the constable and his mercenaries, we find that in the last mentioned year, 1272, the castle was demolished by Hugh O'Connor, King of Connaught. The Irish word *bripead*, translated by O'Donovan "demolished," may mean only injured in an attack, or simply taken. Four years after, in 1276, John Garget gets £57 18s. 3d. for victuals delivered to Geoffrey, the Justiciary's Army, and for building the Castles of Rindown and Roscommon. In 1277 Clement de Signon received £16 13s. 4d. in part payment of wine bought from him to supply the Castles of Roscommon and Rindown. But in the same year the Four Masters tell us the Castle of Roscommon was pulled down by Hugh, son of Felim O'Connor (*i. e.*, Hugh Muinhneach, or the Munsterman), aided by the Connaughtmen and Donnell O'Donnell. The Irish word *leaccad*, translated "thrown down, levelled," leaves no doubt but that was destroyed then. By 1280 we find it restored once more, and Jordan de Exeter, constable of the Castle, receives as due to him for that custody from Easter to the feast of Michaelmas £20, and Robert MacCavey receives 22 marks for five hogsheads of wine for the castle. The next year Henry de Rochford is paid £10 for the carriage of £1000 conveyed to the Justiciary from Dublin to Roscommon. In 1281 Adam Gaynard, Constable of the Castle, receives in part payment of his fee for its custody 50 marks. In 1282 Richard Exeter receives 100 marks for the custody for the Castle of Roscommon and Rindown. In 1284 Thomas de Ysham, Clerk of the Bishop of Waterford, receives for work done at the King's Castles of Rindown and Roscommon £20, and later 10 marks, and Brother Philip Curtis for money spent on wages of his soldiers—though what one of his garb had to do with soldiering is not easy to see—whom he led to the army with the Justiciary at Roscommon, for 19 days, 13s. 6d., and a further payment of 61s. 4d. The burgesses of Drogheda receive 44 marks for 10 hogsheads of wine sent to supply the Castles of Roscommon and Rindown. And John de Sanford, the King's escheator of Ireland, receives £200 to procure supplies for the men-at-arms in the King's Castles of Rindown and Roscommon, on account of the raids of the King's enemies

who had risen in Connaught against the King's peace. In 1284 Henry de Coquille is paid £129 6s. 2d. money spent on work of the Castle of Roscommon by order of the Justiciary, Robert de Ufford. This may have been an old debt, like that which the executors of John de Verdon demanded the payment of, £23 6s. 8d. lent to Robert de Ufford, then Justiciary of Ireland, to build the Castle of Roscommon. In 1288 there is a mention of expenses to be paid by John Saunford, Archbishop of Dublin, head muster-keeper of Ireland, going to Connaught to survey and inspect the castles there, namely: Athlone, Rindown, and Roscommon. They needed to be surveyed and inspected carefully, for the Irish were not the only enemies against whom the castle was needed as a defence. For instance, the Four Masters, under the date 1288, say that an army was led by the Red Earl, Richard, son of Walter, Earl of Ulster, against Connaught. He arrived at Roscommon, where Manus, son of O'Connor Roe, King of Connaught, Fitz Gerald, and the people of the King then were, all of whom assembled together and openly defied the Earl to pass beyond that place, so that the Earl adopted the resolution of quitting that country, and he then dispersed his forces. In 1290 William de Oddingele was custodian of the Castles of Rindown and Roscommon, at a yearly salary of 200 marks, and Donok ap David, captain, and 22 Welshmen were guarding these two castles from August 1st, 1288, to April 14th, 1289, the captain taking 3d. a day for his wages, and the other Welshmen 2d. each. In the latter year a payment of £300 was made to Geoffrey Breen, clerk, to be spent on the fortifications of Athlone, Rindown, and Roscommon, and in maintaining the custody and defence thereof. In 1293 John Fitz Thomas is keeper of the two castles of Rindown and Roscommon at a salary of £100 a year. Walter de Joythorne fills the same office at the same salary for something like six years; then come in succession William de Poer, John de Fresingfield, Walter Wogan, and William de Exeter. In 1304 John de Exeter, again keeper of the castle, receives wages for the artilleryman formerly assigned to the castle to make and repair warlike engines for that castle and other castles at 2d. a day. Then other moneys are paid him for the repair of the well of the castle, and strengthening it with stone of the thickness of 3 feet, so that the well may remain at the breadth of 5 feet and depth of 32 feet, and be completely covered with wood. Forty shillings for repairing and perfecting three draw bridges of the castle and portcullising of two gates of the castle and two outward bridges, with two gates added to the bridges, besides iron and carriage; 100s. to close the postern of the castle with stone and chalk of the thickness of seven feet; to repair the steps of the entry to the hall, and to cover the oriel of the castle, besides the cost of iron and lime, and carriage and timber, 40s.; for vaulting the tower near the hall, to the south, with two arches, 6 marks; to make a conduit for the water of St. Bridget's well to carry it off to the lake under the castle, 5 marks. The need of these repairs is explained by a requisition taken at Tristledermot, before Sir John Wogan, Justiciary in 1305. From it we learn that an Irishman, named Felim O'Connor, who called himself king, during all his life kept peace and faithfully paid his rent. After his death his son became a rebel to the King, killed the leal English of these parts, raised war and laid low the Castle of Roscommon (which Robert de Ufford when Justiciary of Ireland had fortified at countless loss), on which account O'Connor was outlawed. So that from the time

of the death of Felim O'Connor until Robert de Ufford again became Justiciary nothing was taken from that land except from one cantred called O'Maney, which the King had given to Richard de Exeter, and the said Robert, at his second arrival, by great armies and countless cost again fortified the Castle of Roscommon. De Ufford was four times Justiciary between 1268 and 1282. In 1308 the greater number of the English of Roscommon were slain by Donogh O'Kelly, Lord of Hymany, at Ahascragh. In 1340 the castle seems to have been in the possession of the O'Conors, for the Four Masters under that date say that Hugh, the son of Felim O'Connor, was taken prisoner by the King of Connaught and sent to be confined in the Castle of Roscommon. The year following, however, the castle was taken by Turlough O'Connor, and Hugh, son of Felim, who was prisoner there, was liberated, a ransom being given for him. In 1375 the castle was given to Rory O'Connor, and Ballytubber was given to Turlough, in lieu of it, together with other considerations. Two years after Rory defeated MacWilliam Burke and Melaghlin O'Kelly, Lord of Hymany, at Roscommon. In 1407 O'Connor Roe and O'Kelly planted a camp around Roscommon, on which occasion they destroyed the corn of the town and monastery. In 1453 Rory, son of Cathal O'Connor, died there. In 1476 Tadhg, son of Owen O'Connor, was treacherously slain by his own people, and they took the castle, but it was taken from them soon afterwards. In 1499 an army was led by the Earl of Kildare, Lord Justice of Ireland, into Connaught, and he took the castle; and again, in 1512, he led an army into Connaught; he took Roscommon, and left warders in it. In 1544 Mac William Bourke petitioned Sir Anthony St. Leger, the Deputy, and the Council that he might have Roscommon, which was in the King's own gift, being then with O'Connor by usurpation. The Lord Deputy granted his request, not a very generous act, seeing that the grantee should first drive out its present possessors.

In the autumn of 1569 a great hosting was made by Sir Henry Sidney, then Lord Justice of Ireland. . . . On his departure from Galway he took Roscommon. In 1576 he paid Roscommon another visit. In 1576 he wrote:—

"I stayed at Roscommon but a night, for that I had appointed provision at Athlone, as also for that I found nothing there layed in to furnish me withal, and therefore willed the Assemblie to be at Athlone; yet during my abode at Roscommon O'Chonnor Donn came unto me, whose ancestor they say was called King of Connaught. The Castle of Roscommon I took from him in my former government, whose ancestors possessed the same the contynuanee of cxi. years, and never came unto Englishmen's hands."

In "A Plott for the saving charges for the Queen in the repairing of the towns of Roscommon and Athlone," the author, Sir Nicholas Maltbie, who was Governor of Connaught then (1578), says:—"Athlone and Roscommon are chargeable to her Majesty in the yearly sum of £500 sterling. If it may please her Majesty to bestow upon me and my heirs general in fee-farm those two houses, with the two abbeys being now in my hands, I will build up the town of Athlone with lime and stone, and will build a walled town at Roscommon. I also petition for 50 horsemen to be garrisoned at Roscommon." In the notice of his death in 1584 it is stated that he had got a grant of Roscommon for himself and his heirs.

In 1594 the newly-appointed Lord Justice, Sir William Russell, visited Roscommon, and again in 1597 he was at "Roscommon at Mr. Maltbie's." In the "Instructions by the Earl of Essex for Lord Dunkellin, and Sir Arthur Savadge," he says, "you shall place a sufficient ward at Roscommon, and a garrison of horse and foot; if you find that they may live there, and that there is any part of the country there not wasted, which deserves the employment of such troops, you shall send away my Lord Southampton's company of horse, and as many men as cannot be well provided for there." In 1611 James King was constable of Roscommon. In 1614 Oliver St. John reported "the county of Roscommon hath none of the ancient English races, only at the portion on the east of the river Suck. Of the new English, there are Sir Henry Maltbye, who has the Manor of Roscommon, and sir John King, who has the Abbey of Boyle."

This castle was appointed to be occasionally the residence of the Lord Deputy. We find an order to this effect issued to him in the sixth year of the reign of Philip and Mary; whether it was carried into effect we don't know.

"For as much as by experience it appeareth that no one thing hath more hindered the reformation of enormities and punishment of offenders than the continual residence and abode of the Deputy for the most part at one house furthest from pursuit of malefactors and places of service, therefore their majesties will their Castle of Roscommon, in Connaught, their Castle at Athelin (Athlone), the house of Monaster-Evin, the house and Castle of Catherlough (Carlow), with the castle and houses of Fernies (Ferns), Inniscorthie, and the two forts of Leix and Offalye, shall always be and remain to the use of their said Deputy, at such times as it shall like him to resort unto the same either for his pleasure or recreation, or for defence of the countries, punishment of malefactors, or ministration of justice." Money too was coined here in the reign of Edward the First.

Frequent mention is made of Roscommon Castle in the history of the war of 1641. The "Aphorismical Discovery" gives a detailed account of an engagement that took place near it in 1645, between the Confederates under General Preston, and a party of Parliamentarians, and the surrender of the castle to the former.

"General Preston arrived at Roscommon in Connaught with a brave army. This Roscommon was now held by Scotsmen of Sir Charles Coote's party; it belonged to the son and heir of my Lord Grandesson, that was Lord President of Connaught upon the beginning of those commotions; those that dwelt there adhered unto his Majestie's enemies, and were of Sir Charles Coote's party. When my Lord Taaffe was General for the Confederates there, getting this Roscommon (by Ormond's advice) gave up the same to the said Grandesson, as proper owner thereof. This Grandesson being poor, and as loyal to his Majesty as Ormond himself, gave the garrison back again to the said party, on consideration of some monies, fee-simple and all, as was given out.

"Now General Preston did leager the same; made an assailable battery, though difficult to be assailed. The breach was so great that the defenders were for the most part above ground without shelter; being peremptory and bold, would not yield, daily expecting relief. The enemy's camp was within three or four miles of the Irish, who received

intelligence by their spy how matters were carried, and in what posture the Irish camp lay; it being a foggy day, the matter of 400 of the enemy's horse marched in a body without the least notice until seen by the Irish camp between it and the horse. Some of the Irish horse at the instant grazing abroad the fields, the enemy snatched them away, and made halt upon a hill within half a mile of the camp. The commanders observing how bold the enemy behaved himself, and how peremptory stood before them in posture of defiance, nothing regarding their number, moved unto the General the affront pursuant to the same, if not pursued, who denied to grant their motion, alleging it to be dangerous to follow an exasperated enemy, fearing some stratagem to ensue, that another division of the enemy, not yet appearing, and likely reserved, would get between us and the castle, whereby we might (said he) endanger to lose all, which may easily now be kept if we had patience and stay where we are.

"The commanders, MacThomas, Finglasse, and others of rousing spirits were not pleased with this poco-a-poco, having such an occasion offered whereby they will pursue the enemy. When the General saw their valiant and manly resolution he condescended thereto. Scarce the fiat granted when marching away with all speed, the enemy observing the undaunted courage whereby the Irish advanced towards him, forsook his ground, and in a routing manner ran away. The Irish followed (though they suspected by the behaviour of the enemy some ambush or stratagem) advancing until they overtook him, where the Irish behaved themselves most courageous; none of the enemy durst abide their fury or face them, but was soon tumbled to death; for four or five miles the Irish followed the route, passed all that came in their way to the sword, only Armsbye, who was taken prisoner wounded. The Irish killed there 200, others say the whole party, except one troop that by their coursers' speed overran the rest, went into a garrison of their own, and for that present saved themselves. The Irish lost very few, six or seven, and that noble spark who deserved that day's immortal fame, Finglasse, was wounded, but not mortally, as after proved. The Irish returned victorious with bloody swords, everyone girded with a prey of horses. The defendants of the Castle observing what happened, mistrusting now in any future relief, they cry out for parley, which granted, quarter only of their lives offered, it was freely accepted. The castle yielded to Preston, a rich place. The army stayed there for four or five days to refresh themselves and send their wounded men to convenient places. The garrison of great ornament for the Confederates and mighty chargeable to the public, was by the Supreme Council's command given up to Clanricarde (who did appoint Captain Leicester with his company there)."

During Cromwell's stay in Ireland the fighting took place chiefly in Leinster and in the North. At the conclusion of the war Roscommon was held by the Irish, under the command of Captain Daly. It was surrendered to Commissary-General Reynolds, on the 3rd of April, 1652. The articles of agreement will be found in a manuscript collection in the library of the Royal Irish Academy. Mr. Gilbert has printed them in the Appendix to the "Aphorismical Discovery."

"The articles of agreement between Lt.-Col. Francis Gore and Major John Disbrow, on behalf of the Right Honourable Commissary General

Reynolds, on the one part, and Captain Edmond Daly, on the other, concluded April 3rd, 1652 :—

1. That the Castle of Roscommon, now under the command of Captain Edmond Daly, shall be surrendered unto Commissary General Reynolds, or to any other whom he may appoint, by five o'clock in the afternoon.
2. That all stores of ammunition and provision shall be delivered unto Commissary General Reynolds, or unto any other whom he shall appoint, without embezzlement.
3. That Captain Daly, Captain Meed, and their Officers, shall have their horses, pistols, and swords, the soldiers their swords, arms, and skeins, and two servants belonging to the said Captain their horses and arms.
4. They are to have liberty for the space of twenty-eight days to carry such goods as are properly their own unto such places as they shall think convenient, and enjoy their crops now in ground, provided they come under protection and pay their proportions of contributions; their Chaplain and their chirurgeon have liberty to go with them.
5. That such goods as do belong unto Colonel Richard Burke, except store of ammunition and provisions, shall be disposed of by the said Captain, and conveyed to such places as they shall think fit; and such corn as belongs to the aforesaid Colonel shall be preserved for his use to make sale thereof to the Parliament's party, provided he come under protection within twenty-eight days after the date hereof.
6. That the said Captain Daly have liberty to make use of the barn within the bawn, to lay in his goods within the time above-mentioned, and his wife, Ellis ni Rine, alias Daly, is to be freed from any debts until there be a settlement.
7. That Ensign John McCooge, now in restraint with O'Connor Roe, shall have his enlargement, provided the Commissary General consent thereto, and shall enjoy his crop, now in ground, provided he come under protection, and pay his proportion of contribution.

For the due performance of the above-mentioned articles I have hereto set my hand, the day and year above written.

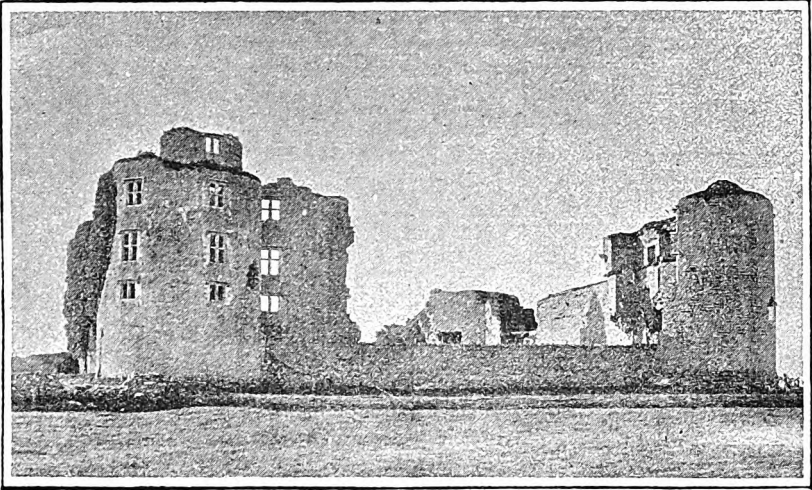
EDMOND DALY."

In the 4th volume of the "Dublin Penny Journal" there is a romantic account of the capture of the castle after the taking of Athlone in the Williamite war. It is styled a *Tale of the Wars*, and I fear has but little historical foundation. There is a common tradition that it was set fire to by those who held it after the battle of Aughrim to prevent its being of use to the Williamite army, and half-burned beams are pointed out to confirm the tradition. So much for its history.

A few words of description to conclude. The castle is a short distance to the west of the town of Roscommon, on low-lying land which at one time was a lake. The shape is a quadrangle, each angle being defended by a tower; two other towers in the longest side protected the principal entrance. The length, including the towers, is 220 feet; the breadth,

173. On the outside the towers are circular, the radius being about 20 feet; two-thirds of the periphery advances beyond the curtain wall; the inner parts, facing the courtyard, vary in shape. The lower part of the towers served for defence and for the accommodation of the garrison. They were particularly strong, and owing to the bulwarks and the narrow passages, offered a safe retreat from any sort of attack. The roofs were of stone vaulting, some of which remains perfect to this day: other parts have been broken away so as to leave the interior open from the foundation to the battlements. The chief entrance on the eastern side is not quite in the centre, but nearer to the northern end by 11 feet. The doorway was a pointed arch. There is a large breach in the wall immediately over it, so that it is not possible to say whether there were machicolations to protect it, as was the custom especially in large castles of this sort, or of what kind they were. Inside this gateway was a rectangular building, which, judging from the remains of the windows, must have contained the principal habitable apartments. There is another doorway on the western side a good deal smaller; it is constructed in a rectangular bastion, 18 feet wide, and advanced 25 feet beyond the curtain wall. It is still nearer to the northern end than the large entrance. On the outside there are traces of a fosse. Possibly the castle may have been protected by the waters of Loch da Eun, which formerly spread over the low-lying ground all round. On the eastern side there is a large quadrangular enclosure extending along the whole length, bounded by lofty walls. At the angles there are small bastions. In the curtain wall between the north-eastern angle and the chief doorway there is a large break; the whole of the original walls of the north and south sides are demolished. The work of destruction must have been done by gunpowder, as large masses of masonry lie close by. In the north-western tower there is a flight of winding steps leading to the top of the curtain wall. Such is Weld's description of it. Since he wrote his "Survey" in 1832, no material change has taken place in it.

In Grose's "Antiquities" there are two views of the castle, one from the north-east, the other from the south-west, and also a ground plan. There is a print of it in the 4th volume of the "Dublin Penny Journal" also. The principal photographers' establishments have been searched in the hope of finding some photographs of the building, but the search has proved a vain one.

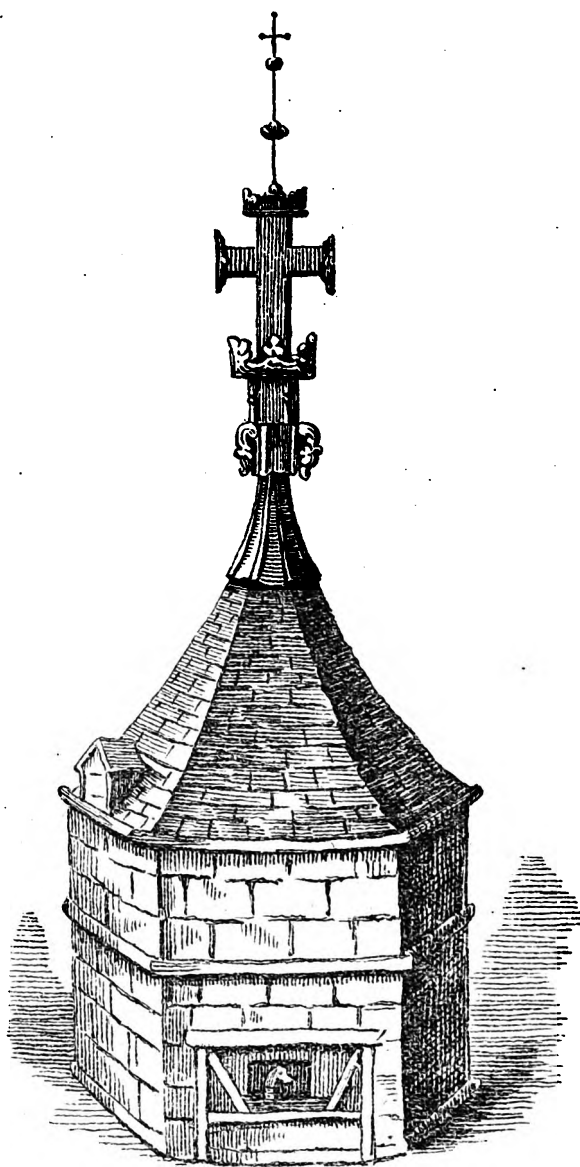


ROSCOMMON CASTLE.—VIEW FROM THE NORTH



ROSCOMMON CASTLE.—VIEW FROM THE SOUTH.

From Photographs by S. Kerr Kirker, Esq.



"THE OLD CONDUIT," DUBLIN.

THE WATER SUPPLY OF ANCIENT DUBLIN.

By HENRY F. BERRY, M.A.

[“Et quoniam incrementum urbis exigere videbatur ampliorem modum aquæ, eidem mandatum a senatu est, ut curaret quatenus alias aquas, quas posset, in urbem perduceret per ampliores ductus.”—(De Aqueductibus Urbis Romanæ Commentarius—Sextus Julius Frontinus.)]

From about the year 1670, when extensive works in connexion with the water supply of Dublin were carried out, numerous detailed accounts of the City Water Works in the form of reports, pamphlets, &c., have appeared, which enable us to form a complete narrative of their progress; but for the history of the ancient city watercourse and its maintenance, the materials were few and scattered, much valuable matter lying hidden in the little-known and unexplored recesses of the Corporation Records. Some documents copied from them in their original Latin, printed in an Appendix to Mr. Gilbert's "History of Dublin," a short article by Sir William Betham on the "Old Conduit in Dublin," which is to be found in the second volume of the "Dublin Penny Journal" and some notices of the watercourse and basin scattered through the pages of Harris and Whitelaw, formed the chief sources of information at the disposal of an inquirer into the subject. The recent publication, however, of the first volume of the "Records of the Dublin Corporation," edited by Mr. Gilbert, in which are to be found a number of documents not hitherto printed, bearing on the construction, &c., of the old city watercourse, has rendered possible the compilation of a more connected account of it from about the middle of the thirteenth century; and it may interest members of our Society, meeting in a city so highly favoured with a pure and practically inexhaustible supply now insured to it from the Vartry river, to trace back the source whence Dublin in the olden time drew its water, the mode by which the stream was conducted to the city fountains, and the regulations regarding it laid down from time to time by the City Fathers.

The resolve of the Rathmines Commissioners to become independent of the Dublin Corporation for the supply of that Township, and their selection of the Dodder as the source from which the reservoirs were to be filled are not without interest in connexion with our subject, inasmuch as it was to this same Dodder that the citizens of Dublin became indebted for their supply so far back as the period 1244–1254, and on it they continued to depend up to the year 1775. Prior to the former dates, it seems probable that the ancient city was supplied in great part by the Poddle stream, which, rising in a spring in the neighbourhood of Tymon, Co. Dublin, flowed through Kimmage and Harold's Cross to the Liberties.

On the 29th April, 1244, Maurice FitzGerald, Justiciary of Ireland, issued a writ commanding the Sheriff of Dublin, without delay, with the advice of the Mayor and citizens, to make inquisition by twelve free men, as jurors, as to the place from which water could be best and most conveniently taken from its course, and conducted to the King's city of Dublin, for the benefit of the city, and at the cost of the citizens, they

having undertaken to pay the amount necessary for the completion of the works; the jurors were further to inquire whether any damage could arise by thus taking and bringing the water, and the Sheriff was enjoined to make a full return to the Justiciary, so that any damage might be repaired at the King's cost. The matter had evidently become a pressing one, the citizens had voted money, and the question of a water supply had been taken up by the King's Justiciary, who (in the downright fashion of the day), by the concluding paragraph of his writ, declared that "any who opposed were to be suppressed by force, and to be attached to appear before him at the next assizes." A copy of the return to this writ, which, were it forthcoming, would be of the deepest interest, does not appear to have been preserved among the Records of the Corporation, but a speedy decision must have been arrived at, and the works pushed on with marvellous celerity, for a Mandate enrolled in the Patent Roll of England, 30th Henry III. (calendared by Mr. Sweetman in his "Documents relating to Ireland, 1171-1251") and dated 18th November, 1245, directs John Fitz Geoffrey, Justiciary, to have the King's hall (or residence) in Dublin completed, and the forward state of the water works would seem to have justified the addition of a further command that water be conveyed to it through a pipe from the conduit of Dublin City, so that he might find all finished in the ensuing summer. The King at the same time fully recognized the civic authority in the matter, as he asked the Mayor and good men of Dublin to grant him the necessary supply of water. Evidences quoted further on in connexion with water grants by the Corporation seem to indicate that citizens within the walls were not supplied from the conduit of the new works until about the year 1254. This conduit stood in the High-street near St. Michael's Church, the site of which is now occupied by the Synod House, and any pipe connecting the Castle with the conduit would run down Castle-street. While excavations in that street were in progress in 1787, some labourers found a leaden water tube, bearing an inscription (it is said) of the thirteenth century, and this may have been one of the pipes laid down by order of King Henry III.

An analysis of some of the documents quoted in this Paper shows that at this early period portion of the Dodder water, diverted from its channel some distance above Templeogue-bridge, was conveyed by what has long been known as the "Tongue,"¹ and Dolphin's Barn to a reservoir or cistern that must have been erected close to the site of the present City Basin, and so by Thomas-street to the City Conduit.

A short *précis* or calendar, indicating the place-names that mark the line of this ancient watercourse, and quoting dates and particulars of importance with reference to it, will prove its identity with that foreshadowed in the writ of 1244, and will exhibit in a concise form my authority for these statements. The *précis* is of some importance in the absence of any document describing the construction of the course, and the deeds, &c., from which it has been compiled will be found noticed in the progress of the Paper.

¹ It is worthy of notice that in the Down Survey Map (cir. 1656) of part of Tallaght Parish, the watercourse immediately on leaving its parent Dodder, is described as "The Tongue—the water that supplieth Dublin," and this at a point almost three miles from the old Tongue, near Mount Argus.

1244. Writ for inquiry as to where water could best be taken from its course and conducted to Dublin.
1254. Earliest grants of water from the conduit in High-street to the citizens.
1308. Le Decer's Fountain in Corn-market erected.
1320. Mention of the cistern of the common watercourse, west of the gate of St. Thomas's Abbey, and land further west from that cistern to where the watercourse crosses: grantee to have the conduct of the common city watercourse from the *last* place at which that water is "turned aside" (divertitur) towards the city so far as said cistern.
- (N.B.—By the words "last place" the Tongue is clearly indicated, the *first* diversion being that at the Dodder itself; and, as will appear later on, this division of the course—Dodder to Tongue, and Tongue to Cistern—which for purposes of preservation by caretakers we know to have been subsequently in use, seems to have been adopted thus early.)
1396. Mention of land extending from the rivulet running to the lavatory of St. Thomas's Abbey, so far as the small bridge near Dolphin's Barn, on the other side, and from the King's Highway¹ from the city so far as the rivulet of the city water.
1426. Mention of land in St. Thomas-street bounded on the north by the street, and on the south by the lane through which the water of the pipe of Dublin city runs. (This lane was known as Pyper-lane in 1349, as in a deed of that date in Trinity College Library, occur the words "a vico S. Thomæ usque ad le pyper lane posterius.")
1456. John Pylle, of Templeogue, sworn to keep the water and bring it as far as the cistern of the city.
1458. Corporation leased to St. John's House the running water and its course from the water house near Crocker's Barrs, passing through Thomas-street.
1491. Walshe to have conduct of the water from the "Head" at the Dodder to the Tongue; and Barbour from the Tongue to the Cistern—the water to be kept as of old time.
1527. Decree on claims of St. Thomas's Abbey as to the ordering of the water that comes from the Dodder to the city, the citizens to have this as in times past; the abbey to aid in bringing the water in its right course as it has gone of old time, as well to the abbey mills as to the city.
1555. The Mayor to keep the whole course from the Dodder to Dolphin's Barn.
1558. Crosbie, a carpenter, overseer of the pipes from Dolphin's Barn to the Cistern.
1573. Inhabitants of Thomas-street ordered to pave the street before their houses, till same comes to the channel where the water runs, or till same comes to the great pavement lying between both channels.

¹ The King's Highway here is probably the ancient road leading from Crumlin to St. Patrick's, which ran along the line of Cork-street.

From the above, taking into account the class of works that must have been completed by 1254, when water was conveyed to the level of High-street, the early mention of Dolphin's Barn, and the Cistern being described in 1320 as lying west of St. Thomas's Abbey, there can be no doubt that the watercourse, whose line is clearly indicated in 1491, is that constructed in pursuance of the Mandate of 1244.

The late Mr. W. D. Hancock, in his "Antiquities of Tallaght" remarks that the City Weir at Templeogue is a very ancient structure, but confesses that he could find no record of its original construction; he adds that all Acts of Parliament concerning it and the watercourse mention the fact of its having existed from time immemorial.

DESCRIPTION OF THE COURSE.

The line of this ancient watercourse may be traced in the Ordnance Survey map, it being named at different stages, "City Watercourse," "Mill-race," and "Poddle river." A very pleasant mode of tracing the stream is by a walk beside it, which is easily accomplished from the city, and should any of my hearers chance to stroll in the neighbourhood of Kimmage and Templeogue, having been hitherto unaware of the antiquity of the watercourse, it will be all the more interesting from the knowledge that it was constructed for supplying the city of Dublin so far back as the middle of the thirteenth century.

The "Head" of this stream—a dam or rampart of stone strong enough to resist floods—was erected at a place called Balrothery or Balruddery, in the south-east corner of the townland of Tallaght, near the present gravel pits; a steep irregular lane-way leads to it from the Blessington high road, and the spot is directly opposite the hamlet of Firhouse, which lies a couple of hundred yards away at the south side of the Dodder; the watercourse, taking a north-easterly direction, flows beneath the main road to Tallaght, and skirting the wall of the ancient Church-yard of Templeogue, passes through the grounds of Templeogue House. Soon after reaching this point, just beyond the Mount Down Flour Mills, its waters are joined by those of a very small stream called the Poddle,¹ that rises in a spring near Tymon, Co. Dublin, and they flow as one stream for a short distance, the waters separating at a place called the "Tongue," of which we shall speak presently; the united streams may be traced through the grounds of Kimmage House, and taking their way past the flour mills near Kimmage Cross-roads, they pass under the Terenure and Crumlin road, and keeping parallel with Kimmage road for a time, they flow by the old quarries near Larkfield Mills, and reach the point called the Tongue, or the Tongue fields. Here, by means of a stone pier, ending in an acute angle, the waters are partitioned, the Poddle conveying two-thirds *via* Harold's Cross into the city; the Abbot and Convent of St. Thomas the Martyr—the predecessors in title of the Earls of Meath—as Lords of the Manor of Thomas-court and Donore exercised seigniorial rights over the stream, which supplied their mills and tenantry in the Liberties. A branch of this diverging near the present South Circular-road, flowed by Love-lane, Marrowbone-lane, Tripoli, and Pimlico (which must have been

¹ In a map dated 1815 in the office of Mr. Harty, C.E., at the City Hall, it is called "The Tymon river."

very close to the site of the Abbey Buildings), Ardee-street, Warrenmount Mills, and the rere of New-row Poddle to St. Patrick's,¹ joining the parent stream again soon after leaving the church, and flowing into the Liffey through the city fosse.

The city watercourse, with which we are more immediately concerned, and which we left at the Tongue field, bringing one-third of the water to the city, after bounding Mount Argus, and separating the townlands of east and west Rathland, passes the Rutland Mills and reaches Dolphin's Barn.² A very pleasant field path, much frequented by citizens of the humbler classes on Sunday afternoons, runs beside the stream from the Tongue to Dolphin's Barn, so that this reach of the watercourse can be easily followed, and as the ground is high and open, extensive views in many directions may be obtained. Before the Grand Canal is reached, the water being carried underground disappears from view; on re-appearing near the end of Dolphin's Barn-lane it flows along the summit of an elevated rampart³ of earth and stone (this place is known as "The Back of the Pipes") which had to be constructed to conduct the stream when the present City Basin was erected, and into its ample area the water finally flows, and somewhere in the immediate vicinity must have been placed the ancient cistern erected in connexion with the works of 1244.

In reference to the name "Back of the Pipes," it is worthy of note that among lands leased to one Edmond Rouse during the minority of Sir William Brabazon's heir (28th January, 1555), together with Thomas-court, Rathland, their mills and woods, was a parcel of land called the "Pipes," containing 7 acres, so called from the pipes of the watercourse, as the conduit in the city was known as the "High Pipe." By a Chancery Decree of 23rd February, 1654, in a Cause of Colonel John Hewson, Governor of Dublin, *v.* Seaton, a Petition to the Lord Deputy and Council was referred to the Court for the Adjudication on Claims, as to closes and land lying near the "Pypes," and two closes near Dolphin's Barn, late in the possession of John Talbot, a rebel; and a Petition of James Talbot, of Templeogue, to the Lord Deputy and Council, about some pretences to the city watercourse was, on the 4th November, 1687, referred by the Dublin City Assembly.

The Talbots of Templeogue had been connected with the city watercourse more than a century previously, as in December, 1557, Richard Talbot of Templeogue, gentleman, was granted the mill corn due the city for maintenance of the course of the water to it. In 1597 the commonalty of the city complained that they were often driven to distress for want of

¹ The statute 17 & 18 Charles II., cap. 21, as to cleansing the watercourse in St. Patrick-street, in its preamble declares that that church stands in a low valley, subject to the inundation of sudden floods which fall from the mountains near adjacent unto the watercourse there called the Poddle, which runs on either side of St. Patrick-street, endangering the neighbouring dwellings and that "ancient noble fabric," and it further states that provision for removing the nuisance and keeping the current clean had been made as early as the reign of His Majesty's royal ancestor, King Henry II.

² In Sweetman's "Calendar," is to be found a mandate to the Justiciary (Close Roll 21 Hen. III.), that should he send David Dolfyn and John de Kilmainham with treasure to England in August, 1257, he provide for their not being summoned in their absence in the Court of the Hospitallers. A member of the family of Dolfyn was thus early connected with the neighbourhood.

³ Also called "The Ridges" in a map in the City Hall.

water, because the city watercourse was stopped by Mr. Talbot of Templeogue and his grandfather at their pleasure, they setting up a claim to certain corn out of the mills on the course: some ancient Records proving the title of the citizens to the watercourse were stated to have been abstracted, and it was agreed that inquiry should be made as to the proper reward to be offered for their recovery.

While mentioning the "Pipes" and the cistern which stood close by, the quotation of a statement as to their being leased by the city, which occurs in a petition presented to the Assembly that gives much information generally on this part of my subject, will be appropriate.

On the fourth Friday after the Nativity, 1688, certain of the Commons petitioned and showed that the Lord Mayor, sheriffs, and citizens of Dublin by lease, dated 1681, had demised to Sir Robert Reading, Bart., for the term of twenty-one years, all the water and watercourse running from the river Dodder, in county Dublin, to the great cistern without St. James's Gate, together with said great cistern, and all the water in the leaden pipes coming from the said watercourse and cistern, and all branches fixed to, or coming from, said pipes, and the rents payable by occupiers or possessors of same. There was a Chancery suit in reference to this transaction, and by a Decree of 4th December, 1686, in a cause of Robinson *v.* Lord Mayor, &c., as to abatement of rent payable for the watercourse and pipes, it was referred to the Master to take an account of what the city made by the water before the lease to Sir Robert Reading.

The great cistern above referred to, must have been the large one which it was found necessary to construct about 1670, on the site of, or very near the ancient reservoir, the description of which, as lying west of St. Thomas's Abbey, reminds us that this great monastic institution frequently came into collision with the civic authorities about the management of the water supplied to its mills and lavatory. The abbey (whose possessions were granted to the Brabazon family on the dissolution of the monasteries by King Henry VIII.) was founded immediately after the death of Thomas à Becket, the Martyr of Canterbury, for Canons of the Congregation of St. Victor, and it was a distinctly royal foundation, being under the King's immediate patronage, on which account the house was possessed of many great privileges. In 1178 it was endowed with the lands of Dunower, or Donore, and as the stream which ran through the grounds supplied also portion of the ancient city of Dublin, becoming later on the care and charge of the Mayor and citizens, it is easy to understand its soon becoming a source of difficulty and contention between the two bodies corporate. The various disputes between the rival corporations represented by James Cotterell, the Abbot, on the one side, and Walter Eustace, the Mayor, on the other, were eventually submitted to arbitration, and in 1527, a Decree was pronounced on all the points, the principal being in regard to an exaction called Tolboll, imposed on brewers.

With reference to that with which alone we are concerned, namely, the ordering of the water which came from the Dodder to the city, after a pious preamble that the parties should remit and forgive all manner of rancours and displeasure betwixt them, concerning the premises, from the beginning of the world to the date thereof, the arbitrators awarded

that the Mayor, Bailiffs, and Commons of the city of Dublin, and their successors for ever, should have the jurisdiction and ordering of the water that comes from the Dodder to the city in as ample and large manner as they shall devise or have had in time past; the Abbot of St. Thomas's-court and his convent and their successors for ever, aiding and assisting said Mayor, &c., all times convenient in as ample and large manner as the Abbot of St. Mary's Abbey, and the Prior of Christ Church, and their successors shall aid and assist them to bring said water in its right course, as it hath gone of old time, as well to St. Thomas's mills as to the city: the said abbot and convent and their successors for ever, paying yearly out of all their mills, unto the keeper of the water of the city for the time being, eight bushels of corn of the profits of said mills.

In returning to the point at which we had left the water, namely, at the Cistern or Reservoir, it is important to observe that the ancient city was built on a hill which extended from the Castle to the western end of James's-street, and as this receptacle was placed on its summit, a properly graduated descent was obtained for the main ducts, which ran through Thomas-street and High-street to the conduit. The course was an open stream up to a certain point, not clearly indicated, from which point the water seems to have been conveyed in open wooden troughs, and by pipes to the public conduit, supplying on its way some small cisterns. From the public fountain or conduit, and from the smaller stores, leaden pipes conveyed the water to the residences of such of the citizens as had special grants from the Corporation, and in many instances the wealthier burgesses were allowed sufficient to supply the wants of their poorer neighbours, who came and drew from these private fountains. The conduit of the citizens stood in the High-street, opposite the Tholsel, near the gate of the Priory of the Holy Trinity, and in 1322 it is styled "the Cistern of the Watercourse of the Mayor and Commonalty of Dublin, near the Church of St. Michael in the High-street," while in 1481, we find it named "St. Michael's Pipe."

LE DECER'S FOUNTAIN.

In the year 1308, during his Mayoralty, John le Decer, an eminent and munificent citizen, whose name is still remembered in connexion with the bridge built by him that to this day spans the Liffey stream between Leixlip and Celbridge, erected at his own expense a marble cistern in the Corn Market. An eminent historian says, "that of the merchants of these times in the Anglo-Norman settlement but one, John le Decer, is mentioned in the Chronicles, and perhaps more as a model of liberality to religious, than for his public contributions to the people of Dublin in bridge building, promotion of water supply, and providing cheap food in seasons of dearth."

Under the date 1308, old Holinshed, the chronicler, records that John le Decer, Mayor of Dublin, built the high pipe there, and the bridge on the Liffey towards St. Wolstan's, and a chapel of our Lady at the Friars Minors, where he was buried, repaired the Church of the Friars Preachers, and every Friday "tabled the Friars at his own cost."

As the original entry in the "Annals of Ireland" (1162-1370) with regard to the building and presentation to the Dublin citizens of this

splendid fountain will be of some interest, I give it in the Latin of the annalist; it is taken from what is known as the Laud Manuscript, now in the Bodleian Library, Oxford, which is said to have been brought over to England in the reign of Henry VIII., by Thomas Howard, Earl of Surrey. Copies of these Annals appear to have been extant in Ireland, and they are to be found printed in the second volume of the Chartularies of St. Mary's Abbey.

"Anno Domini, 1308.

"Item in eodem Anno, erecta est cisterna marmorea ad recipiendam aquam de Aqueductuli in civitate Dublin, qualis ante nunquam fuit ibidem, per dispositionem et providentiam Domini Johannis le Decer, tunc majoris civitatis Dublin, qui de propria pecunia ad eandem structuram invenit."

The etching for the accompanying lithograph of the "olde Conduit in the Corne Market," as it is described at foot of the original, is after an old sketch in Indian ink, of the Conduit, which is to be found in a volume of similar sketches, entitled "Eblana Monumenta," of record in Ulster's Office, and for permission to consult and use which I am indebted to the courtesy of Sir J. Bernard Burke. Sir William Betham had published in the "Dublin Penny Journal," from the same drawing, a rough woodcut of this famous fountain, which stood in the Corn Market, near the west door of St. Audoen's. In the first volume of the "Chartularies of St. Mary's Abbey" (p. 243) is to be found an ancient Charter from William de Abbedestun to the monks of St. Mary's, granting them 12*d.* out of lands between St. Audoen's Church, and William Blundell's house, which is glossed in the margin, "carta de 12*d.* juxta altam pipam." This and the following entry in Holinshed's Chronicle show that the conduit near St. Audoen's was that known as the "high pipe."

Under the year 1534, in his account of the rebellion of Silken Thomas, he records that the rebels "indeavored to stop all the springs that flowed unto the Toune, and to cut the pipes of the conduits, whereby they should be destitute of fresh water. The greater number of the rebels assembled to Thomas his Court, and marched to Saint Thomas his Street . . . This done, they burnt the new street, planted a falcon right against the new gate, and it discharged, pearsed the gate, and kild an apprentice of Thomas Stephans, Alderman, as he went to bring a bason of water from the high pipe, which by reason the springs were damd up, was at that time drie." The New Gate stood but a short distance from the fountain and St. Audoen's.

On consulting Mr. Riley's splendid contribution to our historical knowledge in his "Munimenta Gildhallæ Londiniensis," published in the series of Chronicles and Memorials of Great Britain and Ireland, I find in the Introduction a passage which bears so much on this subject of the conduit and water supply, as contrasting the civic arrangements of London and Dublin in such matters in these early times, that I cannot refrain from quoting it. In noticing the entries in the Liber Albus of the London Guildhall, Mr. Riley says: "The City Conduit (at the east end of Cheapside) is frequently mentioned in this volume, and from it in those days in conjunction with the Thames, the City derived its main supply of water. A fountain is also spoken of as being situate before the convent of the Friars Minors in Newgate, and some houses were provided with fountains (so-called) of their own."

OVERFLOW STREAMS, &c.

This division of the Paper, referring to the actual watercourse, its line, and the conduits at its extremity in the city would, perhaps, be incomplete were not a short reference made to some of the overflows and streams connected with it, and it is to be regretted that the only old maps available are not more satisfactory, and do not afford more conclusive evidence on a subject of some difficulty. In "A View of the past and present state of the works for supplying Dublin with water," published by Mr. Andrew Coffey in 1829, after noticing "the Head and Weir at the Dodder, and their antiquity, and the meandering water-course of several miles long, formed according to the levels of the ground," he states that "in the Rolls of the City Assemblies are to be found numerous particulars of alterations, extensions, and renovations made in these works, from which it is evident they were carried on with progressive improvements and extensions, as necessity gave occasion for." He adds that before 1555, the entire water of the course came into the suburbs of Dublin before it was partitioned, at which time a great portion ran through a stream called Coleman's Brook, along Rainsford-street, Thomas-court, and Thomas-street, and the remainder flowed through the Earl of Meath's Liberties, in a course called the Poddle. As regards the stream called Coleman's Brook in its further course, Mr. E. Evans, in his history of St. Audoen's Parish, says that he has authority for a statement that in the fifteenth century a rivulet called Coleman's Brook flowed on the north side of Cook-street, but as to the origin of the name, he could find no account, though from researches it appeared coeval with the earliest water supply to the city. The western end of Cook-street was known as Pipe-street at a very early period, but lost the name after a time. The portion between Swan-alley and Bridge-street was certainly so called between 1670-90. Coleman's Brook, then, may be taken as originally an overflow, or continuation of the ancient city watercourse, and portion of it passed through Dirty-lane, by the present timber yards down to Mullinahack, where it supplied water power to a mill, and flowing under Bridge-street, entered the Liffey.

Coleman's Brook is mentioned in a Deed of 1406, among the MSS. in T.C.D., wherein the boundaries of a messuage are given as the Key of Dublin on the north, and Coleman's Brook on the south; and a Christ Church Deed of 1479 grants premises—the new rent on the quay between the quay on the north and Colmanysbroke on the south; while one of 1490, which is endorsed "Bridge-street, Kay, and Cook-street," mentions the mill and watercourse in Bridge-street. Coleman's Brook seems to have been a constant source of trouble and expense to the city, on account of the refuse, &c., that accumulated in it. A special cess for its proper cleansing was levied in 1588, and in 1590 John Blackny was compelled to make the way under his house passable for boats to carry away the filth of the brook, as had been done in ancient times; and it was resolved that those who lived near the stream should build up as much of the walls about it as their land extended to. A grate of stone or timber was also directed to be made on the gate of the brook next the river.

In 1605 citizen Blackny's house was again the subject of complaint, it being supported by so many posts in the brook that boats were prevented from coming up to the backs of the houses, "as had been of old time

accustomed," and he was ordered to remove the nuisance. In 1609 the brook was declared to be filthy, and on this occasion the inhabitants of the wards of High-street from Ram-lane to Newgate, Pipe-street, Cook-street, Merchants'-quay, and Bridge-street, were directed to have it cleansed.

The inhabitants of Pipe-street and Cook-street had their own special cause of complaint, for just at this period the cistern of lead of their lower conduit was taken away, and a small pipe or cock for serving them with water was set. They required a new cistern made up in the conduit in Pipe-street, and the Assembly replied that if they, together with the inhabitants of Bridge-street, Keysar's-lane, and St. Audoen's-arch, collected £4 between them, the city would bear the residue of the expense incurred in its construction: the conduit in this portion of the city was called the low pipe.

By the year 1670, the works were found inadequate, and part of the watercourse and cistern near James's Gate had to be rebuilt, so as to have a more commanding power for higher streets. "A new watercourse (said to have been known as the Glib river) was constructed to run through Thomas-street subterraneously to a sunk cistern at the south end of New-row, from which was laid a main over the old bridge for the supply of the north side of the city. When the new canal and harbour were made off James's-street, this old watercourse was cut off at the top of Rainsford-street, and a new supply given from the Poddle at the intersection of Thomas-court and Marrowbone-lane," which was in existence when Mr. Coffey wrote.

Mr. Harty informs me that from the city watercourse ran in ancient times a stream called Lord Limerick's watercourse,¹ at a point near Walworth; it crossed the ground over which the canal now flows, and ran by what is now the eastern side of the City Basin, via Basin-lane, to the back of houses in James's-street, and along Rainsford-street to Thomas-street.

The Town Clerk, to whose (as well as to Mr. Harty's) kindness and courtesy I am much indebted, showed me a lease of 1784, by the Corporation, of some ground close by, extending from Echlin's-lane to James's Gate, wherein the Corporation reserved the ancient watercourse and the ground on each side of it; and the accompanying map of the plot shows "ground called the Pipes" reserved by them.

REGULATIONS FOR MAINTENANCE OF THE COURSE.

Before entering on the consideration of the water-grants to citizens, and the taxation, &c., in reference to same, it may be well to pass under review some of the Corporation enactments for the proper care and maintenance of the watercourse itself. It would appear that for centuries after its construction, for purposes of due preservation and cleansing, the entire course was divided into two portions—that extending from the Head at the Dodder to the Tongue Field being generally entrusted by the Corporation to some substantial yeoman resident in the neighbourhood of

¹ The Lord Limerick referred to was Sir William Dungan, created Viscount Dungan, 1661, and Earl of Limerick, 1685, descendant of John Dungan or Dongan of Dublin, who was born 1592. An attainder was passed on the Earl in 1691, and his estates were granted to De Ginkell.

Templeogue or Tallaght, and the line of the course from the Tongue to the City Cistern to the care of one of their own officials—no less a personage than the Bearer of the Footmen Banner. In 1471 this Footmen Banner Bearer is denominated the keeper of the town-grounds called the Pipe-grass.

In the year 1555 it was provided that the Mayor should have the corn due from all the mills in and about the city for the supply of water to them, he at his charge to care the water that came to the city throughout its whole course from the Dodder to Dolphin's Barn, and to repair and mend the said course as from time to time might be requisite.

There are some ordinances of the civic authorities relating to the "Head" of the works of a very early date. In the year 1491 John Walshe,¹ yeoman, was appointed to keep the conduct of the water from the "Head" at the Dodder to the Tongue, except when the former happened to be broken by great floods: in such case, the Mayor and Bailiffs became bound to collect a number of the citizens, and of those who dwell in the abbeyes and monasteries having mills upon the water, so that it might be repaired by them and at their costs; when any owners of mills so summoned to help on necessity arising, failed in their duty, the Mayor was empowered to arrest their mill horses and keep them in ward.

In the Annals quoted in Harris's "History and Antiquities of Dublin," under the year 1555, occurs this entry:—"Patrick Sarsfield, Mayor, and the rest of the citizens and commons of Dublin, at their own charge, began to inclose the place that contains the head of water running to the city with lime and stone." During 1594 the Head was again under repair, and for six or seven years after, the city authorities appear not to have discharged the sums due on this account, though a special cess was levied. Thomas Slaman, a mason, who had accepted a contract on the works there for the sum of £60, was owed £14 2s. long after the completion of his engagement, and William Man, yeoman of Dublin, complained in 1596 that 39s., due for carting stones to the Head of the water coming to the city, were still unpaid him.

In 1605 the city watercourse was reported to be greatly decayed, owing to the "Head" not having been substantially repaired or defended against the great force of the water; and an order was made that such timber, stone, lime, and work of carpenters and masons should be provided as the Mayor might give warrant for, under the masters of the city works, who at this time were Nicholas Stephens, Peter Dermond, John Lange, and William Chalcret.

Mr. A. Coffey, whose work has already been quoted, in speaking of the watercourse at the Dodder, remarks that in the original formation of such great works, at so remote a period, it is to be expected that many defects would occur; from time immemorial, he adds, this watercourse at the weir beyond Templeogue used to be filled up with gravel and sand brought down by every flood; and on every such occasion it was necessary to send a number of workmen to remove the obstruction they formed in the course, so as to let the water pass into town. Mr. Coffey proposed and constructed a pair of sluice-gates above the weir, by opening which,

¹ In a Christ Church deed of 1487, one Robert Walshe, of Crumlin, is described as "Aquebagelus" or water bailiff; and members of that family would appear at various times to have held similar posts.

on the indication of a flood, gravel and sand are now carried down the river Dodder, and the watercourse is preserved free from obstruction.

In 1455, a husbandman of Tamloge (Templeogue), one John Pylle, was sworn in as keeper of the watercourse as far as the City Cistern, and in the next year the overseer of pipes was paid by a tax of 2*d.* on each private house, and 1*d.* on every shop in the city.

In the "Liber Albus" is to be found a memorandum of annual rents given in perpetuity for the maintenance of the pipe of Dublin: William of Chester gave 2*s.* from his house on the bank near the Liffey; William Picot, 12*d.* from his stone house which formerly belonged to William Sweteman; and Alexander of Ulster 12*d.* from ground in Crocker's-street.

In 1337 ground in St. Nicholas-street was granted to Thomas Faucon, at an annual rent of half-a-mark, silver, to be applied to maintain the common conduit of the city watercourse.

By one of the deeds¹ belonging to Christ Church Cathedral, now in the Public Record Office, William Man granted to Walter Unred, in 1285, land in St. Audoen's Parish, near William de Chester's ground, between the highway and St. Audoen's Church-yard, at a rent of half-a-mark to the pipe of Dublin.

The grass that grew beside the course or where the pipes were laid down, was frequently granted by the authorities; and in 1459, a citizen named John Browne had a grant of this kind, he being bound to keep the water cleansed and to see that it did not break away from the town; a fine of 2*d.* was to be levied for every beast found defiling the water or breaking the ground.

Several enactments were directed against the trampling of the course by cattle and other beasts; horses, cows, and pigs were wont to pasture on the banks of ground on either side, which becoming broken and falling into the stream, occasionally stopped it, causing it to run out of its course into the neighbouring fields. In 1491 there was sought to be enforced a regulation that any person finding beasts so trespassing should bring them to the city gaol, to be kept there until the owners paid a fine of 6*s.* 8*d.*, half of which sum was to be the Mayor's and half the finder's. Henry Barbour, Footmen Banner Bearer, was allowed to have the grass that grew on each side of the water, as other like officials before him had, and he was entrusted with the keeping of the water from the Tongue to the Cistern; his grant concludes with the words, "said water to be kept by oversight of the Mayor." Two hundred years later, namely, on 18th April, 1689, a petition was presented to the City Assembly, showing that the watercourse from the Dodder to Templeogue and the city had been stopped and diverted from its ancient course by James Talbot of Templeogue,² so that the citizens and His Majesty's Castle of Dublin could not be supplied with water, though the said water and watercourse were the city's undoubted right and inheritance; and petitioners prayed a speedy remedy, that the city's right might be preserved and maintained. On this, the Assembly ordered that John Johnson, and such as he might call to his assistance, should be empowered to restore the water to its ancient course, so that the inhabitants and the Castle might

¹ No. 141, Calendar, Christ Church Deeds, 20th Report of the Deputy Keeper.

² State of the case of James Talbot of Tamallog, concerning the watercourse that runs to Dublin city.—Lord Ormonde's Papers. "Hist. MSS. Commission," vol. vii., p. 824.

be supplied, said Johnson and his assistants to be indemnified by the city at the city's charge.

In a curious pamphlet in the Library of Trinity College (N. g. 52, N^o. 15), an Essay towards supplying Dublin with water, written by Mr. Richard Castles, in 1735, the author tells us that on examining the watercourse in that year, he found the channel much choked with weeds and seepage through the banks, and in some places above Dolphin's Barn, breaches had been made in the banks, which were only stopped with sods, and they served as sluices in summer to let the water run in small channels through the adjacent fields for private uses.

The citizens were not permitted to wash clothes in the overflow that ran through Thomas-street, except in the special place reserved for the purpose, which was by St. John's Poorhouse,¹ and tripes and puddings were not to be cleansed in the same on a penalty of 12*d.* to be paid by anyone so offending.

LEADEN WATER-PIPES AND THEIR REPAIR.

The Water Works Committee of those far-off days appear to have been very careful as to the proper cleansing of the pipes and to have seen to all necessary repairs. A resolution was passed in 1466, that pipe-water "letted" or "garred" in different places should be made clean, and anyone found stopping it should be fined a noble. The fee of 12*d.* payable by each person admitted to the franchise, was ordered to be received by the treasurer, and applied by him towards repairing the leaden pipes of the city. This early notice of leaden water-pipes will appropriately introduce two interesting memoranda bearing on the subject:—

In a petition of the Mayor and citizens of Dublin to King Henry VIII., in 1536, praying for a grant of the possessions of the hospital of St. John, they state that during the late siege (in the rebellion of Silken Thomas) the city "sustained much ruin and decay," in the demolition of towers, houses, bridges, and the leads of the conducts of the water; and in a list of necessities bought by the treasurer for the city use, in 1558, occurs the item—"a great draughte tre to cast pypes of leade, vij^s."

Workmen engaged in repairing the water conduit that ran from St. Michael's Pipe to the Pillory, during the course of the year 1481, did some damage to a shop standing beside St. Michael's Church, and the City Treasurer was ordered to pay £1 6*s.* 8*d.* to the proctors of the church for the rebuilding of the shop.

The "tamponds"² of the pipes conveying water from the conduit and other fountains were regularly scoured, and in 1504, we find a sum of 6*s.* 8*d.* ordered to be paid to a workman for scouring them, and the Corporation

¹ The Priory of St. John the Baptist was situate in Thomas-street, outside the west (or New Gate) of the city; about the end of the 12th century, Ailred the Palmer founded a hospital here for sick persons (Archdall's "Monasticon"). The Church of St. Augustine and St. John now occupies portion of the site of the Priory and House for Poor and Sick.

² Tampond: French *tampon* = bung of a vessel. Here = apertures of the water pipes.—"Glossary, Dub. Corp. Records," vol. i.).

official entrusted with disbursements of this kind was the keeper of the Tholsel clock. Owing to the great decay of the pipes in Thomas-street and James's-street, about the end of 1599, and to the fact that the trough of water coming to the Cistern and the lead of the great conduits needed repairs, a good plumber was ordered to be provided, together with store of sheet-lead, and soon after, William Saunderton, a plumber, petitioned the Assembly that he and his son, during their lives, should have a yearly stipend for repairing the leads of the city conduits, and the profit of deliveries of water coming to the houses; a stipend of £5 was granted him.

How far wood may have been employed in conveying the water supply, it is not easy to decide; but, in 1558, a *carpenter* named Patrick Crosbie, was appointed to oversee and care the course of the water of the city pipes from Dolphin's Barn to the Cistern, with the grass, &c., belonging to the same, said Patrick repairing *the trough of timber* and the city finding the "stuff." In the Assembly Roll of 1491, mention is made of the banks of ground on each side of the water that comes from the trough of the same to the Cistern of the city, and the fact of the water running into the fields; and in Mr. Castles' Essay, already mentioned, published so many years after this, he says that he had examined and gauged the water that ran through the trough beyond James's Gate, and in accounting for the waste after the Basin was reached, he assigns it to two causes:—1. That the water was allowed to run in an open trough behind James's Gate. 2. That it is conducted in shores along Thomas-street, &c.: he declared that the principal disadvantage of this open trough was that the nearest inhabitants served themselves and drew off what should have been distributed proportionally.

In a description of the City Basin in Whitelaw's "History of Dublin," occur two paragraphs which further bear on this question, and we know that for a number of years during the end of the last century wooden pipes were introduced, which had to be abandoned in favour of metal ones. Whitelaw informs us that after reaching the City Basin, the water supplied the city by means of a "curious system of metal and wooden pipes"; and that about 1802, an important improvement was made in the structure of the pipes; "it was found that those of wood rapidly decayed, and iron tubes were then laid."

GRANTS OF WATER.

Some idea of the ancient watercourse and the regulations made from time to time for its maintenance, &c., having been obtained, we shall now proceed to examine a few of the water grants specially made by the ancient Corporation to citizens and communities within its jurisdiction, and with a number of such, couched in quaint and curious terms, the old city records are especially enriched.

According to a memorandum in the "Liber Albus," the Prior and Convent of the Holy Trinity, on the morrow of the Festival of St. Leonard the Confessor (6th November), 39 Henry III., are stated to have received water from the cistern of the citizens ("*aquam de vase civium*"), which is described as being situated opposite the Tholsel near the gate of the Priory of the Holy Trinity. This supply would appear to have been furnished to the Priory in pursuance of an agreement made between the

City and the Prior and Convent, dated Thursday next after the Festival of St. Petronilla (30th October), 39 Henry III. The water works in pursuance of the King's writ of 1244 should have been completed within the city walls about this period, and the very special memorandum above indicates that on 6th November, 1254, the new supply of water was for the first time permitted to flow within the precincts of the splendid monastic foundation close by the conduit.

About the same time a grant "as perpetual alms" was made by the Mayor and citizens to the Church of the Holy Saviour¹ near the Bridge of Dublin, and the Friars Preachers there, pursuant to which they were allowed portion of the city water, which was to be taken within the walls at the new gate near the house of William the Clerk, the Friars attaching their pipe to that of the citizens at this point, and to have liberty to lay it through the land of the city as far as their house. In this instance (the monastery having occupied the site of the present Four Courts), it was necessary to bring the pipe across the river, and this the Friars were to accomplish without injury to the Bridge. The diameter of the Friars' pipe was to be five inches, and within their house it was to be so narrowed that its opening might be stopped by the insertion of a man's little finger. The Friars were to keep up the pipe at their own expense, and the Mayor and citizens agreed that should they be at any time molested in respect of the city conduit pipe, the Archbishop of Dublin, by stopping the pipe where it crossed through his lands, might restrain the citizens.

This grant is undated, but owing to the fact of its being witnessed by Luke, Archbishop of Dublin, who died in 1255, and by Richard de St. Martin, Dean of St. Patrick's, who held the Deanery from 1250 to 1260, there is every probability that it was made in 1254, and that the House of the Friars Preachers became indebted to the new water supply at the same period as the Priory of the Holy Trinity.

Robert de Assebourne, Mayor of Dublin, allowed the Friars to lay the pipe of their conduit through his lands, which extended to Gormund's Gate by the wall,² and the community was authorized to dig in his grounds and to mend the pipe, when necessary. This grant is also undated, but de Assebourne was Mayor, 1261-1263.

A citizen named William le Devenys (who was Remembrancer of the Exchequer), was granted in 1290, a supply of water from the conduit through a pipe of the thickness of a goosequill, which was to be taken from the city pipe within the new gate, and to be brought at his own cost to the stone house that belonged to William Picot.³ Shortly before this, in 1287-8, a right to some of the city water had been vested

¹ This Friary of the Holy Saviour was founded between 1202 and 1218, by William Mareschal, Earl of Pembroke, in Osmantown, on the spot where stood the chapel of St. Saviour. Archdall, in his *Monasticon*, says it first belonged to the Cistercians, but the Dominicans, coming in 1224, the former Order gave it up to them. The Dominicans' Church was dedicated and founded 1st May, 1238.

² "Until late in the last century, the only passage from the upper part of Bridge-street to the west side of the city was through Gormond's Gate, in the city wall, at the south-western extremity of the street; the name became corrupted to Ormond's Gate, and then to Wormwood Gate, by which last designation, a few houses between Lower Bridge-street and Meetinghouse-lane are still known."

³ He was town-clerk: in a grant to him the Mayor and Commonalty call him "their beloved and faithful clerk."

in Sir Richard of Exeter, Knight, which was to be conveyed to his premises through a pipe of dimensions similar to that last mentioned, and a transfer of this right made by his son Richard to Henry le Mareschal (Mayor of Dublin in 1281) was confirmed by the Corporation, on account of "its usefulness to the vicinity." The confirmation stipulated for the water being taken from the city pipe towards the corner that extended to Kilholmok-street,¹ and conveyed to Le Mareschal's house near Holy Trinity Church at his own cost, while a portion of the supply was permitted to be taken from his cistern for the use of the neighbours: the supply of this crystal stream would seem to have exercised a poetic influence on the grantors, as they imposed on Henry and his heirs the presentation to the Mayor and his successors on every Feast of St. John the Baptist of no less an offering than a "chaplet of roses"!

In the person of one William, this same family of Le Mareschal had a demise of ground in the immediate neighbourhood of the Reservoir, already alluded to, the terms and local designations in which are of interest: in 1320 he was granted a plot between the wall of St. Thomas's Abbey and the curtilages of divers citizens in Thomas-street, which extended in length from the Abbey Gate as far as the City Cistern of the watercourse towards the west, and thence as far as the place where the watercourse crossed; and in breadth, between the ground of Robert Rowe from the north and the ground of the Canons of the said Abbey from the south: and in length as far as the small cross that stood in the raised way towards Kilmainham, together with the fosse towards the north near the gate at the Barrs. Le Mareschal was allowed to conduct and discharge any overflow water through the fosse, and the service by which he held this grant was of a much more practical character than the ornamental one assigned his kinsman in the preceding one—he became bound to sustain efficiently at his own cost and labour the common city watercourse from the last place at which that water was turned aside towards the city as far as the City Cistern near St. Thomas's Abbey.

In 1323 we find a rent of 6*d.* yearly charged to Walter de Istelep for a supply from the cistern near St. Michael's Church in the High-street, the water being brought in a pipe of the diameter of a goosequill through the middle of the street on the opposite side to Master Walter's house, and for 1*d.* rent in 1329, Nicholas Fastolf and Cecilia his wife were allowed a reasonable supply from Master Walter's cistern in the Parish of St. Nicholas, the pipe to run through Rochelissetreet,² to their residence.

The Fastolf family were further permitted to have all their tenements

¹ So far back as the 12th century, a street, styled in ancient records, "*Vicus de Kylholmok*," and "*Maegillamocholmog's-street*," ran from High-street to Cook-street, close by the western side of St. Michael's Church. It was named from a tribe so called, which occupied the Hy Dunaghy—the valley of the Dodder, Co. Dublin, and whose chief in early times had a town residence here. About the beginning of the 15th century, the name of the street was changed to St. Michael's-lane.

² The narrow street at the reer of High-street, on the south, now called "*Back-lane*," was anciently styled "*Vicus Rupelli*," and "*Rochelissetreet*." Mr. Gilbert thinks the original cause of the name unapparent, and says that the theory of its having been derived from some of the Rochelle merchants resident in Dublin is not supported by documentary evidence. The name of "*Augustinus de Larochelle*" occurs in the Dublin Roll of names, which is assigned to the latter part of the twelfth century.

in the same parish supplied with water through the pipe, and they had leave to open the street for the purpose of laying it and of repairing the conduit, when necessary: the Corporation of Dublin, solicitous at that early period as in these latter days, that the citizens should be put to as little inconvenience as possible by the opening of the streets, thoughtfully added a proviso that the work should be "speedily done," and that the Fastolfs should repair the street and sufficiently pave it at their own cost. The constant proviso in these grants as to the pipes being of the diameter of a goosequill will have been noticed, and it proves that in such cases, the water was kept continually flowing, and there must have been tanks or vessels to receive it.

In 1458 the House of St. John without the new gate was granted the running water and its course from the small house called "le water house," near Crockers¹ Barrs, passing through Thomas-street, and by the House of St. John the Baptist, so far as the water mill of that Hospital: the Mayor and commonalty, as of old, to be supervisors and governors of the water, and in case of need, to have power to divert it to fill the city ditch.

By a Concordatum made by the Lord Deputy in Council, on November 22nd, 1533, the rent was to be paid by the Vice-Treasurer out of the King's revenues to the Mayor, Bailiffs, and Citizens of Dublin, in compensation for the rent of the watercourse, which had been paid by the Prior of St. John's, until the dissolution of that house, when the watercourse became common.

Accustomed as we now are to a plentiful supply of water at high pressure, and in cases of fire, to the services of a skilled brigade, the primitive appliances and equipments provided against such emergencies by the civic authorities would seem wholly inadequate, and the Chief of our City Fire Brigade might well be dismayed at the clumsy contrivances held in readiness for grappling with outbreaks of fire in the days of the Tudors. Twelve graps of iron for pulling down houses that might chance to be on fire and eleven buckets of leather for carrying water were ordered to be made, and the Mayor was bidden to see to the matter with all speed.

This account of the early water supply of Dublin has extended beyond the limits intended, but I must not bring it to a close without paying a special tribute to the munificence and public spirit displayed by the Corporation of this historic town in the publication of some of the Records in their custody, which has been the means of throwing light on so much that is of special value in connexion with the history and development of our civic institutions.

¹ Crocker-street, which lay near Thomas-street, is called in ancient documents "Vicus Figulorum," the street of potters or crockers. At the Barrs stood a gate with a tower over it.

ANCIENT FORTS IN COUNTY SLIGO.

By SEATON F. MILLIGAN, FELLOW, HON. PROVINCIAL SECRETARY FOR ULSTER.

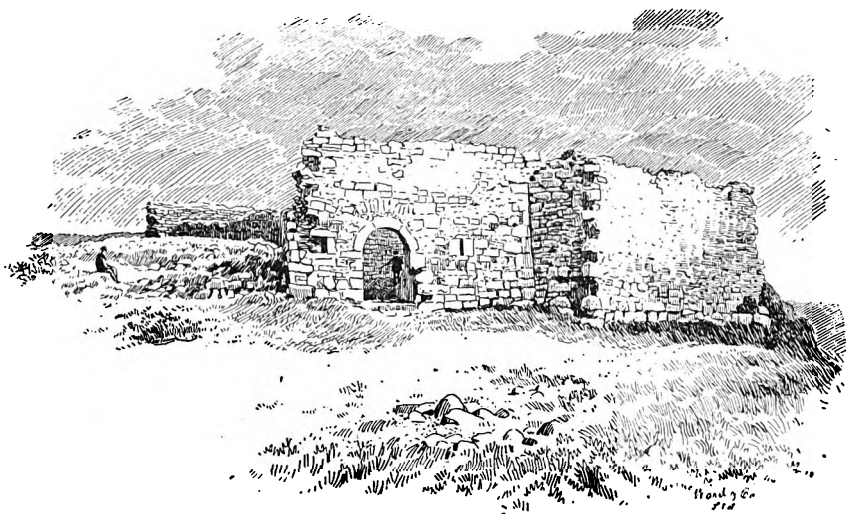
THIS county has long been known as a happy-hunting ground for the enthusiastic archæologist. Beranger, who visited it in 1779, first brought its ancient monuments under public notice. In 1837 Dr. Petrie, then engaged in the Ordnance Survey, explored its antiquities, and fully described the magnificent series of ancient sepulchral monuments in the townland of Carrowmore, situated between Sligo and the hill of Knocknarea. Since then all the prehistoric sepulchral monuments of the county have been figured and described in the pages of this *Journal* by Colonel Wood-Martin and Mr. Wakeman. There are other ancient monuments, mementoes of past years, that have received but scant notice, though they possess considerable interest for the historian and antiquarian. I refer to the raths and duns,¹ earthen forts, and to the cashels, or cahirs, stone forts of the early period; as well as to the castles and bawns of a later age.

Of these ancient forts, the cashels are comparatively few in number, and mostly dilapidated, owing to the stones with which they were constructed having been removed for building and other purposes. On the contrary, the earthen forts, the duns, raths, and lisses, are numerous, and in comparatively good preservation. In this brief paper I shall only refer to examples which may be looked upon as typical forms of the forts built by the ancient Irish. These range from the simple ring fort to the more complex military dun and cashel, the residence of a chief or other important personage.

The Celtic race have in all countries they colonized in ancient times, erected forts such as we shall now describe, in which their dwelling-houses were placed, and their cattle sheltered and protected. These dwellings were either circular or oblong, constructed of wickerwork daubed with clay and thatched, or else of timber and roofed with shingles. It is generally admitted that lime cement was not introduced in building until after the introduction of Christianity, and that churches and round towers were the first buildings in which cement was used. The building of castles or dwellinghouses with lime cement seems not to have been general until after the English Invasion. With this short introduction I shall proceed to describe some examples of ancient forts that came under my notice during a brief sojourn in the county of Sligo.

We drove from the town of Sligo to the village of Raughly situated on Sligo Bay, a distance of some nine miles, and commenced our investigations. The surrounding district of Magherow is referred to in the "Annals of the Four Masters" as having been first occupied by the Nemedians a few years after they first landed in Ireland. The "Annals" state that they cleared the plains, and built forts; just what we would expect new colonists to do in a country covered with forests in which wolves and other ravenous animals prowled about. We may safely infer they obtained abundant supplies of food from the adjoining bay and

¹ There are about 1850 ancient forts still remaining in this small county.



DUNFORE, CO. SLIGO.—SOUTH VIEW.
From a Photograph by R. B. M'Neily, Esq.



DUNFORE.—WEST VIEW.
From a Photograph by R. B. M'Neily, Esq.

inlets (which have been celebrated from the most remote times for the vast quantities of shellfish found therein), as well as in the woods in which the red deer and wild boar then roamed. Close by Raughly may be observed the most primitive type of earthen fort, just such a simple ring fort as the Nemedians might have thrown up on first landing. It is about 100 feet in internal diameter, slightly raised above the level of the plain, and the moat greatly trampled down. A short distance off is another fort called Ramore, which has in addition to the encircling moat and fosse, a great central earthen mound rising to a height of some 30 feet. Should an enemy succeed in crossing the moat, he had further to force his way up the side of the almost perpendicular mound which was flat on top and probably enclosed by a strong palisade, most difficult to surmount when properly defended.

Leaving Ramore, and retracing our steps towards Sligo, we soon reach Lissadell fort, from which the townland and seat of Sir Henry Gore-Booth is named. This fort is referred to in Irish history as having been inhabited in the 13th century. It is situated on a slight elevation close by the road (which evidently has been cut through a portion of the moat). It has an additional work not observed in any of the forts previously examined, viz. a crypt or chamber built below the surface of the central mound. This crypt is built of rounded field stones, about 4 feet 6 inches in breadth, and about 5 feet high, and is angular in shape. It is roofed across with flagstones, and has one ope or entrance on the top of the mound, and another on the side, which were probably concealed from view when the dwellinghouse stood there. Close by Lissadell on lower ground is Dunfore, as its name implies it is a dun, and consequently was surrounded by a fosse filled with water. The remains of two concentric moats and fosse may still be observed encircling the central fort, and are sometimes filled with water in the winter months. The local tradition is that it was a stronghold of the O'Harts, who were a sept of some consequence in Carbury up to the 16th century. On top of the central mound of Dunfore, is a strong bawn built of stone and lime mortar, which is a fair example of this class of modern stronghold.¹

The bawn is constructed by walls forming a quadrangle of considerable size with flanking turrets at the angles; the dwellinghouse stands in one of the corners, and the walls are loopholed for musketry. The entrance is by a circular-headed gateway about 8 feet wide, behind which are apertures in the walls where the strong wooden bar was inserted for securing the gate. In virtue of its dual character it is called The Bawn, as well as Dunfore, the ancient name. Another fort claims attention as it is different in some ways from any yet described.

It is situated about two short miles from Sligo at a place called

¹ The ancient raths and duns from their well-chosen sites were frequently selected in modern times as most desirable places on which to erect castles and bawns, instances of which could be given in almost every county in Ireland. The first castles were built by the English, and it was not till about the 14th century the Irish commenced to build castles for themselves. An incident which illustrates the feeling the Irish had about castles is worth reciting :—

"In 1171 John De Courcy made peace with M'Mahon, the chief of Farney, now county Monaghan. Thinking to secure his good will, De Courcy built two castles which he presented to M'Mahon; the latter said it was contrary to his nature to live in the cold walls of a castle when he had the woods in which he could be free."

Summerhill, a little to the right off the county road when going from Drumcliffe to Sligo. Lisnalurg is much larger and stronger than any fort we have yet referred to. The works cover a large area with moat, deep and wide fosse, and central mound. The mound differs from any we have yet examined, as it is faced with stones, and stands almost perpendicular, thus giving a greater available surface on the mound, as well as protection against denudation. The fosse is so broad that when filled with water, the fort would present somewhat the appearance of a crannoge in the centre of a small lake. Standing on the moat, the fort has a sunken appearance as if scooped out of the ground; the name Lisnalurg, or fort of the hollow, is consequently a most appropriate name. It stands so low that it presented the least possible indications of its existence to either friend or foe, and would have been most difficult to take if well provisioned and garrisoned, previous to the invention of gunpowder, except by regular siege.

Between Roughly and Lissadell, in the townland of Cloghboley, are the remains of what was once a large and strong cashel about 150 feet in diameter. The foundations and a portion of the wall now enclosing a farm-yard, together with some huge stones too heavy to remove, are all the outward indications of its existence. The only interesting feature left are the subterranean chambers, four in number, which are well preserved. These consist of two pairs of crypts or souterrains each pair being detached from its neighbour, and having separate external entrances. The opes leading to the crypts are about 27 inches broad by 20 inches high, just sufficient for one person to pass through. The easiest mode to enter is feet foremost lying on the face, and sliding down the passage, which is about 12 feet in slant length. The first chamber is about 15 feet long, 6 feet broad, and 5 feet 9 inches high; it is built of unhewn stones without mortar and roofed by flagstones which span the structure. A dividing wall at the end, in which is a small ope like the external one, separates this chamber from the adjoining one. The inner crypt is five to six feet lower than the outer, and the passage to it slants down like the exterior one for a distance of about 8 feet. This crypt is 16 feet long, 9 feet broad, and 6 feet high; the end of the chamber is curved and the roof arched. A section of a straw beehive would be a fair representation of the plan of the chamber at its terminal end. Except the terminal section of the chamber the remainder of roof is flat, like its neighbour, and the covering stones seem to be overlapped so as to exclude wet soaking through. There is a small funnel a little below the roofing stones leading outwards, probably a ventilating shaft. The entrance to the second pair is removed from the first by the length of the passages and chambers of the first set. The entire series of crypts are in line or nearly so with the external cashel wall. A description of the second pair would only be a repetition of what has been already stated. It is still locally called the Cashel.

If we proceed from Sligo by the road which leads around the southwestern end of Lough Gill, past Doonie Rock, and strike off to the right through a mountain pass, for a distance in all of eight or nine miles, we shall reach the fort of Cashelore. This cashel is referred to by the Four Masters under the year 1389, as follows:—"O'Rorke invaded county Sligo, but was encountered at Cashelore by the cavalry of the O'Healys. The latter were overthrown, and their territory pillaged." The cashel is

68 feet by 53 inside, and rises almost plumb with the precipitous hillock on which it stands, which is steep on all sides but the west. The wall at present stands from 8 to 10 feet high, and is 10 feet broad. A chamber is constructed in the thickness of the wall;¹ the entrance to it is by an ope, or small door, square headed, measuring 2 feet 6 inches high, by 2 feet broad. It is so filled with rubbish and stones that we could not enter to examine it. A man who lived close by stated that there is a secret passage from the chamber to the bottom of the hill on which it stands, and when a boy he had gone through it. The entrance door of the cashel and a portion of wall on either side have been removed. The fine stones that form the doorways, from their better shape, are usually sought for by farmers when building houses; consequently it is very rare to find the doorway of a cashel *in situ*.

The following are the dimensions of some of the larger stones in Cashelore, measured on the external end in face of wall; their depth in the structure could not be ascertained:—5 feet 6 inches by 3 feet; 6 feet 3 inches by 3 feet 6 inches; 5 feet by 1 foot 6 inches; and 7 feet by 2 feet 4 inches. We were informed that human skeletons have been frequently found in the ground outside the cashel; and in the immediate vicinity there are several ancient burial mounds, and a cromleach.

From Cashelore to Collooney is a journey of some eight miles, and on the way we examined the following forts, viz. Castle Deargin,² Doonamurray, and Ballygrania. We first reach Castle Deargin, which stands on the verge of a precipitous cliff overlooking Lough Deargin. It was built early in the 15th century on the site of an ancient cashel by Connor MacDonough. A small portion of the castle is still standing, and the stone stairs placed in the thickness of the external wall leading to the parapet are still *in situ*, and so narrow, that two persons could not pass on them.

Doonamurray is an earthen fort, situated in a commanding position; it has moat, fosse, and central mound faced with stones. Ballygrania is a rath occupying a large space of ground situated about a mile from Collooney. It is of interest to note that in the year 1516, the fort of Doonamurray was occupied, as it is recorded that The O'Donnell in one of his raids captured Collooney Castle, Castle Deargin, and Doonamurray, all in one day. Collooney Castle is the only one of these which has totally disappeared.

In the townland of Cairns, about half-an-hour's walk from Sligo, situated on the southern slope of the hill overlooking Lough Gill, are the ruined remains of three cashels in a space of a couple of hundred yards. The first and second are 53 yards apart, and the third is 150 yards from the second. The latter, which is furthest from the road, stands from 2 to 3 feet high, is circular, 80 feet in diameter inside, and wall is 10 feet broad. The foundation stones of the other two alone are left, which show their outlines. One is 80 feet in diameter, and breadth of wall 8 feet. Within the circumference of the cashel wall there is an angular-shaped souterrain with the walls perfect, and roofing stones gone; one of the

¹ When the ground permits I have always found these chambers constructed beneath the surface, but Cashelore is built on a rock, hence the chamber is built in the thickness of the wall; the same applies to Aileach, in Innishowen.

² In the townlands of Arnisbrack and Carrownagh, near Castle Deargin, there are two giants' graves which have been described in the *Journal*.

chambers is 40 feet long, and the other 20; width of souterrain about 4 feet and shaped like the capital letter L. The remaining cashel foundation shows a circle of 60 feet inside, breadth of wall 7 feet 6 inches; there is a straight souterrain 32 feet long and 4 feet broad, extending outside this circle; the side walls of this crypt are perfect, but the roof is gone. The most interesting feature of the last cashel is that there seems to have been another and concentric wall around it with a space between the two walls varying from 12 to 15 feet. I was informed that a former owner of the townland of Cairns was noted for a mania of building stone fences about 6 feet high through his lands, and that this was the explanation for the disappearance of the stones of these cashels.

Our investigations now led us to the townland of Magheraghanrush, commonly called the Deerpark, which is five miles from Sligo on the leading road to Manorhamilton. Entering the Deerpark and ascending the crest of the hill towards the east, our attention was arrested by the great megalithic sepulchral monument locally called the giant's grave.¹ Descending the southern slope of the hill from the giant's grave we reach the ruins of a great cashel. An immense quantity of stones lie piled around in two huge rings, and the wall of the cashel stands between to a height of about 3 feet. The diameter inside the wall is exactly 100 feet, breadth of wall 12 feet, increasing to 13 feet on either side of the doorway. There is one doorway which is 3 feet 6 inches wide on the interior side, and splays to 3 feet 9 inches on the exterior side; depth of entrance passage through thickness of wall 13 feet. One of the large stones forming angle of wall at the interior side of the doorway has a hole sunk in it to a considerable depth which was evidently drilled, and was probably the receptacle for shaft of hinge, on which the door was hung. There is a souterrain built below the surface near the centre of the cashel in shape of an inverted letter L with the longer arm leading towards the doorway; this portion of the crypt is almost filled up; the shorter arm forms a crypt 18 feet long, 3 feet 6 inches broad, and 6 feet 6 inches deep. The walls of the crypt are built in the usual way with unhewn stones, and the mortar, and the terminal end of the chamber widens out considerably and forms a kind of beehive hut with arcuated stone roof and rounded side walls.

What height this huge cyclopean fort originally stood would now be difficult to determine, as all the stones which lie around, together with

¹ This monument has been referred to by Mr. James Ferguson in his work on "Rude Stone Monuments;" also by Mr. Hardman, both of whom have expressed very peculiar views as to the probable original use of the monument. They merely looked at it; they do not seem to have brought the pick or spade into requisition to ascertain what lay beneath the surface, consequently their observations are not entitled to the same consideration. Colonel Wood-Martin properly describes it in the *Journal* as a sepulchral monument. I spent a portion of two days in making excavations, with the assistance of a labourer, in the locality, and in every spot we dug we found bones. I submitted a few of them to Professor Redfern, M.D., Queen's College, Belfast, who forwarded me a detailed list which, given in general terms, specified that there were portions of the bones of three adults and two children amongst those sent, together with bones of the ox, goat, and hare. The bones of animals used at funeral feasts are frequently found amongst the human remains. I was informed by a most intelligent man residing in the locality, that the late Right Hon. John Wynne, about thirty-five years ago, made an excavation here to a depth of 8 or 10 feet, and found human remains in a cist or vault, built of long-shaped uncemented stones.

as many more that were removed to build the wall around the Deerpark, once formed a portion of its structure.¹

We proceeded about half-a-mile across the Deerpark, in an easterly direction, examining on our way some ancient sepulchral monuments (already referred to in the *Journal*), next descended a precipitous hill, and crossed a narrow valley, reaching the site of another cashel. The stones have been removed (probably for fences), with the exception of those embedded in the ground, which showed the plan as clearly as if it had been outlined yesterday. The shape is circular, 180 feet in diameter (which is 5 feet more than the cashel on Innishmurray), and the breadth of wall is 8 feet. Within the circumvallation there are foundations of three other structures; their positions are in a line due north and south. Two are circular in form, and one oblong; the latter is on the extreme south of the cashel, and is 50 feet by 56 feet in extent. The wall of the cashel forms its outer boundary, and from it two walls parallel to each other extend 50 feet towards the north; a cross-wall 56 feet long joins them, and forms the southern fort or enclosure, the interior walls of which are 5 feet broad. A clear space of 25 feet intervenes between the oblong fort referred to and the next, which is circular; its dimensions are 29 feet internal diameter, and wall 4 feet 3 inches in breadth. Close to the northern margin of the cashel is a small circular structure, 13 feet internal diameter, and the wall 3 feet broad. In some of the cashels in county Kerry, there are small stone-roofed huts, circular in shape which would correspond to this.

From the fact that the interior walls of the large southern enclosure are only 5 feet in breadth, it is probable that it was not a citadel, but a bawn for cattle. On the western side the remains of a souterrain may be seen. The position of this cashel was well chosen, being fortified by nature; it is protected by an almost perpendicular wall of rock on the north, and a deep valley and precipitous hill on the west: this may account for its walls not having been built broader. On the eastern side there is a stone like a font with a basin cavity; it is 2 feet 10 inches high, and about 2 feet square on its upper face, which is flat; the basin is about 5 inches deep, and 11 inches in diameter. A little above the cashel high up in the precipitous limestone cliff there is a cave, almost concealed from view, which has unmistakable indications of having been a dwelling-place of primitive man. It is situated in an almost impregnable position that a few could defend against a multitude, and as such was a natural stronghold of a type in use ages before the days of artificial forts. The principal cave is 55 feet long, 5 feet wide, and 9 to 10 feet high; about its centre a second cave branches off to the right for a distance of 25 feet. Outside the entrance is the midden where the ancient

¹ The following information was given to me by an old resident who was present when the following took place:—"About thirty-five years ago this place attracted the attention of the proprietor, the late Right Hon. John Wynne, of Hazelwood. He was anxious to ascertain what sort of structure the huge heaps of stones once formed, and with that object in view he resolved to remove them and see if anything lay beneath that would give a clue to it. The work was one of considerable magnitude, and to carry it out he invited the assistance of a few hundred of his tenantry (with whom he was very popular) to meet him here and help in the work. They did so with a will, and pitched the stones all around off the heap until they reached the portion of the cashel wall which was still *in situ*, leaving it uncovered as we now see it."

occupiers pitched their refuse, and also, apparently, cooked their food. We dug here through a layer of charcoal, and also found a quantity of bones of various animals, and turned up a small bronze buckle as well.

Before concluding our short sketch of ancient forts in county Sligo, we may state there are ruins of numerous castles over the county which are principally of Anglo-Norman origin, of which that at Ballymote, built by De Burgo in the early days of the 14th century, is the finest example. Castles of a similar kind were built by De Courcy, and De Lacy, and others in various parts of the country, to keep the native Irish in subjection.

There is a fortified house or castle of a later period, near Raughly, that we may briefly refer to; it is called Ardtarmon, and was the original seat of the Gore family, who now reside at Lissadell. The house is oblong with pointed gables, and circular flanking towers at the angles in front, another flanking tower at the centre of rere-side wall; the large enclosure or bawn at back was flanked at each of the angles opposite house by similar towers; and the parapets in front and rere of house were loopholed for musketry as well as the towers. The walls of the house, now roofless, are still in good preservation; those enclosing bawn are almost gone; portions of the towers of the latter are still standing. The entire face of the exterior walls of house and bawn could be enfiladed from the towers, which also commanded the face of the walls inside of bawn. It is an interesting type of 17th century fortified house or castle.

I wish to refer to a cashel not in county Sligo for the purpose of illustrating a feature which is missing in those already described, viz. the stone steps leading to the parapet. The discovery of this cashel is entirely due to inquiries made from a number of countrymen I accidentally met, who were returning from a funeral, an opportunity I usually take advantage of. On my way home from Sligo I stopped at Belcoo, a station on the line of rail to Enniskillen. My object was to spend a day examining some ancient sepulchral monuments situated on the hills some 3 or 4 miles above Blacklion. Amongst the objects of interest to the antiquarian that we observed were two giants' graves, one cromleach, and a rocking-stone; also a cairn from which a fine cinerary urn had been taken a short time previous to our visit. It was on my return from this excursion I got the information that resulted in finding the cashel on the occasion of my next visit.

A few months afterwards a small party was formed to explore this district, and find the cashel. It would occupy too much valuable space to give the details of the day's proceedings; suffice it to say that four members of the Royal Society of Antiquaries spent a most enjoyable day, and never felt happier than when taking shelter from a sudden down-pour under a newly-discovered cromleach. Its magnitude can be understood when it is stated that we stood under the huge covering-stone, and though one of the party stood over 6 feet, as he said, in his stockings, he did not require to take off his hat, or stoop whilst standing there. The cashel is situated in the townland of Moneygashel, four miles from Blacklion, in the county of Cavan, and is on the farm of Terry Coyle, who is well known, as he is a mason as well as farmer, and takes an interest in preserving it from further dilapidation.

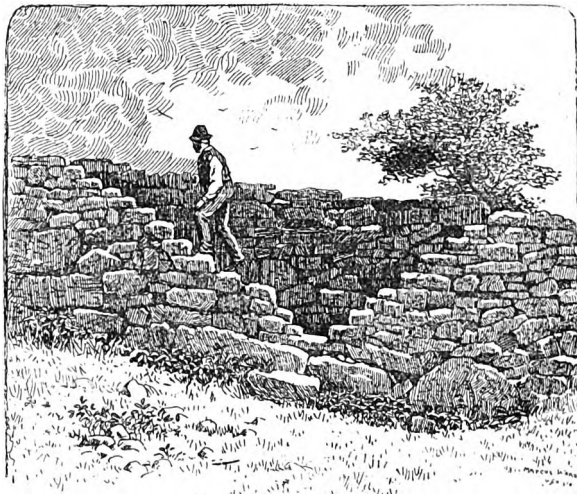
The cashel stands on a hill sloping to the south, is circular in shape, diameter inside, 85 feet by 83 feet; the wall is 10 feet broad, and stands

about 8 feet high; there are as many stones lying around which have fallen off as would raise it 8 feet higher. The stone steps are still *in situ*, two flights on the eastern side, and two on the northern side. The steps are arranged in this way: a large flat block rests on the ground, about 12 inches high, forming step number one. From this step one can ascend to the parapet by a flight of steps to the right, or by another to the left. These steps go up the slant face of the wall; and in the larger cashels there are platforms around the wall, parallel to each other, from which one can ascend to a higher level, and ultimately to the top; this is exemplified at the Grianan of Aileach. We secured a photograph of the steps on the eastern side, but a similar pair on the northern side were enclosed by a shed which was built against the wall at this spot. A portion of the original doorway, consisting of two layers of stone, is still *in situ*; its width is 3 feet 9 inches on the inner, and 4 feet on the outer side, and the passage is 10 feet in depth. On the southern side where the drainage of the cashel would naturally flow, there is an outlet under the wall only observable on the outside, about 14 inches high, and 18 inches broad; it is the outlet of a covered sewer that extends a considerable distance inside. This, as well as the other cashels we have described, have a southern aspect, and are placed so as to receive the greatest amount of sunlight, which would no doubt add materially to the comfort of the occupiers. In the cashels we have described there are features missing in one which are found in another, but taking them as a whole we are able to form some idea what the great cyclopean forts of ancient Ireland were like. We have one almost perfect example of cashel in county Kerry. I refer to Staigue Fort, and will give its dimensions for the purpose of comparison, as well as the dimensions of the Grianan of Aileach, our greatest northern cashel. The following measurements of Staigue Fort are taken from Lord Dunraven's work:—Circular wall 89 feet diameter inside, 12 feet 10 inches thick at base, and 7 feet at top. The door is 6 feet 2 inches high on exterior side of wall, 5 feet 2 inches wide at base, and 4 feet 3 inches at top. The passage is 12 feet 9 inches in depth, and is roofed by three lintels. The ground rises towards the interior of the doorway, which is there 5 feet 5 inches high. The wall is 18 feet high on the north side, and has the original coping stones on it. In the thickness of wall are two chambers. The door leading to one is 2 feet 9 inches wide, and 3 feet 6 inches high, and 6 feet high inside. The second chamber is 6 feet 3 inches high, 10 feet long, and 4 feet wide, and roofed by overlapping flags. There was a moat and fosse around the fort as an additional protection. The dimensions of the Grianan of Aileach, the ancient seat of the Kings of Ulster are as follows:—Diameter inside, 77 feet 6 inches, breadth of wall varies from 11 feet 6 inches to 15 feet at the base, its present height reconstructed from the stones which have fallen off the old structure is 17 feet 3 inches, the average batter is 2 feet 9 inches, the average width of doorway is 3 feet 10 inches, and the passage is 15 feet deep. There are two opes leading to two chambers in the thickness of the wall. There are flights of steps leading to parapet, and platforms around the interior of wall. There are remains of two earthen ramparts around the cashel; the first is 97 feet from doorway. There is a spring well that has never been known to go dry within the ramparts; such is a brief description of Aileach, which stands on a

high hill that commands a most extensive view of both Lough Swilly and Lough Foyle.

The earthen forts noticed in this Paper are comparatively small in size, except Lisnalgur¹ and Ballygrania; they are given as typical examples of fort construction, and not for their extent. None of them are equal in magnitude to some of the great earthen forts in county Down, such as Rath-Celtchar, close to Downpatrick, which is probably the greatest fort in Ireland; it is 2100 feet in circumference, and the conical height of the mound is 60 feet. It is surrounded by three ramparts, one of which is 30 feet broad, and three-quarters of a mile within the circuit of the works.

The great rath at Dromore, which is such a prominent object overlooking that town, is 80 feet in conical height, 650 feet around mound at fosse, and is 60 feet in diameter on top. On a lower level, and attached to it is a square-shaped fort, 100 feet in breadth; it is surrounded on one side by the river Lagan. The Crown Rath at Newry is 110 feet in conical height, 579 feet around mound at fosse, which is 21 feet in breadth. There is a square fort or platform on a lower level commanded by the rath, and separated from it by the fosse, the sides of which measure about 130 feet. We hope this notice of our ancient forts may direct more attention to them as relics of an ancient and primitive civilization.



The original Steps in Cashel, Moneygashel, Co. Cavan.

¹ The Fort of Lisnalgur covers exactly $2\frac{1}{2}$ acres. The circumference of the outer rampart is about 440 yards, and is from 40 to 45 feet in slant height. The central mound, or fort, is 140 feet in diameter, and is 15 feet high. There is a good spring-well in it.

I.—BOG BUTTER : ITS HISTORY, WITH OBSERVATIONS.
 II.—ON A DISH OF WOOD FOUND IN A BOG AT
 BALLYMONEY. III.—ON A PRIMITIVE WOODEN MILK
 CHURN.

By W. FRAZER, F.R.C.S.I., MEMBER OF COUNCIL.

I.—BOG BUTTER : ITS HISTORY, WITH OBSERVATIONS.

It will form an appropriate supplement to the foregoing description of a primitive churn to append a few remarks relating to the subject of "Bog Butter," which may be considered, to a certain extent, as having special demands upon the notice of Irish archæologists, for whilst we cannot claim it as altogether of Milesian origin, it is, to a certain extent, ours, as the preponderating number of finds recorded are obtained in this country, and from our Irish bogs.

There are numerous specimens of this ancient butter to be seen preserved in our museums, which were discovered during the past century in various districts by peasants engaged in excavating our bog lands for the process of digging peat, or, as it is more commonly termed with us, turf. Some of these derelict masses were dug out of banks that appeared composed of firm bog from considerable depths beneath the present surface of the ground, such as ten, fifteen, and even eighteen feet deep. These must have been deposited in far remote ages if they were originally concealed in the situations where they were found; but when we consider (what appears a probable admission) that the owner placed his store of butter in the hollow of some small lakelet, or bog-hole, then it is quite possible that in the course of time, being forgotten, it would gradually sink, subsiding through the semi-liquid mud, and get subsequently covered up by the growth of successive generations of bog plants, forming in their decay secondary growths of peaty material, undistinguishable from the original surrounding bog itself; even with this allowance a considerable antiquity must be allotted to many of these finds, although no absolute data exist by which we may calculate or approximate to the average increase of bog soil, which must vary, to a wide extent, under the varying circumstances of vegetable growth and subsequent consolidation.

There is a brief but interesting Paper, by the late Sir William Wilde, published in the *Proceedings* of the Royal Irish Academy (vol. vi., p. 369). In this he mentions that Sir William Petty, in his enumeration of different articles of food used by the Irish, describes "Butter made rancid by keeping in bogs"; and refers also to the "Irish Hudibras," where we read of—

"Butter to eat with their hog
 Was seven years buried in a bog."

The practice has long since passed into oblivion, and is remembered only by students of our ancient customs. Even any tradition of such a practice is forgotten by the descendants of the race who must in former times have employed it as an ordinary and familiar proceeding, for specimens of long-buried bog butter turn up from time to time in nearly every

district where bogs of any considerable extent abound. Similar finds are occasionally obtained in Scotland, and it would be an interesting subject of inquiry how far its Scottish *habitats* correspond with the settlement of that kingdom by Irish Celtic colonizers from this island. Even in remote Iceland the process of burying in bog-land formed the habitual method for preserving butter for periods of scarcity, or winter consumption. It is possible the practice still may be in use—it was described as common and well-known not long since. The Icelandic custom may date from those ages when Irish missionary priests and wandering laymen kept up a close intercourse between both countries; they were well acquainted with its shores and people, and would, no doubt, introduce their ideas upon butter-farming with success. If that be so, we have, at least, plausible ground for referring the manufacture of bog butter to a period upwards of twelve hundred years since—a rather respectable antiquity for the process in question.

The specimens of Irish bog butter can be divided into two different classes, dependent on the manner in which it was originally packed by its owners. One variety is obtained placed in hollowed vessels of wood, in which it was preserved with similar care to that practised in our butter-markets at present. Examples of this kind of butter are, in many instances, of considerable size, weighing 30 lbs. to 40 lbs., or upwards. The receptacles in which it is contained may be constructed like our present butter-firkins, of staves of wood, hooped together; or they consist of tubs hollowed out from the solid trunks of trees, similar in shape and construction to the wooden churn I have described and figured. The second variety of bog butter is made up into various-shaped masses of irregular form. These are usually surrounded by a layer of some description of moss, at times having an additional covering of linen-cloth. These masses are smaller than the butter placed in kegs, their bulk seldom exceeding ten to fifteen inches, and about ten inches or so in breadth and height.

A specimen of the latter description of bog butter I obtained some time since. It was discovered in a bog in the North of Ireland, near Belfast. It presented its usual appearance, being a hard, yellowish-white substance, darker coloured externally, and tasting like old spermaceti. I examined it with the assistance of the microscope, and ascertained it had been originally packed in bog moss, for the external portions of the lump had preserved the "Sphagnum" leaves in a perfect condition. By melting portions of the fatty mass on glass slides, under the microscope, it was found to afford numerous hairs of distinct reddish colour, referable to the cow who yielded it originally. The presence of a considerable quantity of cows' hair in butter does not appear to have been uncommon, or to excite serious consideration in former times in the country districts of Ireland. In this respect the spread of modern ideas and more fastidious taste has effected a change for the better in our supplies of butter.

The object sought to be obtained by immersing butter in bog-water, or burying it in peat, would appear to be its preservation under circumstances, and in districts, where salt was difficult or impossible to obtain. In the course of time, when thus preserved, it underwent peculiar changes in its composition and flavour which caused it to resemble cream-cheese, or some of the softer varieties of caseous material. Chemical examination still demonstrates in it the presence of those oily acids obtainable from ordinary butter, and an absence of common salt. This is characteristic

and of interest, for in the county Cork butter is still made without the subsequent addition of salt.

All varieties of apparent fatty matter found buried in the soil are not to be assumed to represent genuine butter. Sir W. Wilde, in his Paper, describes the burying of ordinary animal fat, obtained from sheep-tallow, which was habitually made use of, after lying in earth for long periods, by the inhabitants of the Faroe Islands two hundred years since. He quotes the following statement respecting its use:—"They dig and put in moist earth to keep it, it growing the better the longer it is kept; and when it is old, and is cut, it tasteth like old cheese." "A peasant was considered rich in proportion to the abundance of his store of this buried fat." Such is the report of this custom contained in a Dutch work on the Faroe Islands, written by Lucas Jacobson Debes in the year 1676, and "Englished" by John Sterpin, Doctor of Physic, London.

Buried fat and fleshy material will, under special circumstances, when lying in moist ground, pass into a peculiar state of fatty change, yielding a greasy substance termed "Adipocere." The alteration occurs with more or less rapidity under favourable conditions, and when produced, the resulting body will last, without further decay, for long periods of time. Thus in the search after the bones and horns of our giant Irish elk, the *Cervus megaceros*, masses of this description of fat are occasionally procured, but such are not at all likely to be mistaken for genuine "Bog Butter."

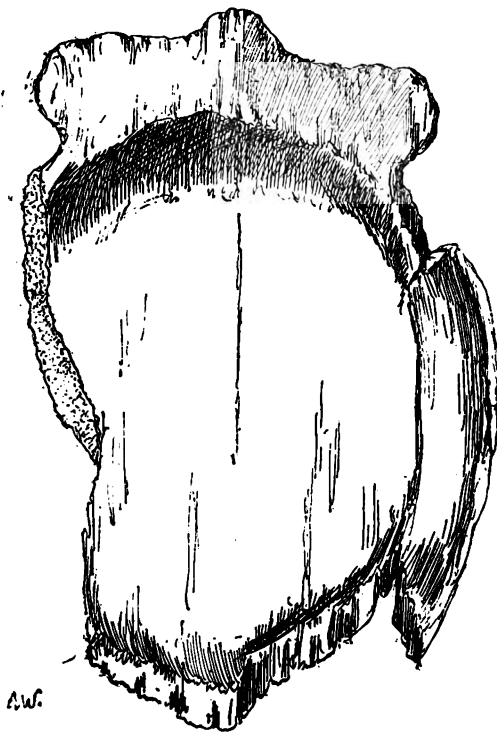
Since the above observations were written, I have noticed a Paper in the *Ulster Journal of Archaeology*, vol. vii., p. 288, contributed by the late Mr. Clibborn, Curator of the Royal Irish Academy, in which he has described our Irish churns, and recorded a number of facts respecting bog butter. In this communication he refers to the "Irish Hudibras," by William Moffat, and gives the following extract from it:—

"But let his faith be good or bad,
We in his house great plenty had
Of burnt oat-bread and butter found,
With garlick mixt, in boggy ground.
So strong, a dog, with help of wind,
By scenting out with ease might find,
And this they count the bravest meat
That hungry mortals e'er did eat."

Mr. Clibborn was of opinion that the allusion to garlic might imply not that the butter was seasoned with that strong-smelling substance, but rather had a similar flavour, due, probably, to the quantity of wild garlic and other like weeds which grow on the pastures where the cows fed. I fear these solutions cannot be accepted, for we know the fact that specimens of bog butter in the present day do not present traces of garlic odour, or any other strong-smelling flavouring materials; and it is needless to say they are not found in our modern dairy products, although the plants on which cows now feed must be similar to those eaten in former times. Mr. Clibborn, I am glad to state, was familiar with the presence of cows' hair, in considerable abundance, in bog butter, of which I was not previously aware. I would refer those desirous of further information to his Paper, as well as that written by Sir William Wilde, which I have already mentioned.

II.—ON A DISH OF WOOD FOUND IN A BOG AT BALLYMONEY.

I was fortunate in obtaining early this year (through the kindness of a gentleman) the wooden vessel, an oval dish with expanded ends, now figured. He procured it when travelling in the North of Ireland from a person into whose hands it came soon after it was discovered by a labourer engaged in cutting turf in a bog near Ballymoney. It was stated to have lain at a depth of about 16 feet beneath the original surface of the bog, a depth sufficiently great to admit of considerable



Dish of Wood found in a Bog at Ballymoney.

age, for if we allow a foot of bog to represent one century we may conjecture it had lain there for fifteen or sixteen hundred years. Of course, as there is no reliable standard for the increase of bog-soil, this assumption must remain altogether a matter of speculation. When discovered the wood was so damp and softened that it was cut across by the turf-cutter's loy, and the separated portion became lost; but about three-fourths of the dish remains, and the wood, by gradual drying, has preserved its shape, so that we can restore the missing part, and are enabled to reconstruct its original outline, which was that of a graceful oval, terminating

at each end in an elevated flattened expansion, raised in its centre considerably, and tapering outwards in S shaped form on each side, the curved lines displaying much skill in their execution; from the centre extended downwards projecting handles, with small oval perforations, no doubt ornamental, but perhaps intended for the practical purpose of convenience in suspension, or for carriage. The lateral edges of the dish rise about $1\frac{1}{2}$ inches from the flat inner surface, and are rounded; these are about one-third of an inch in thickness, whilst the bottom portion of the dish is less than an inch in depth. It was formed of oak timber.



Side View.

So far as I can ascertain, there is no similar shaped dish described or figured. Its remarkable artistic shape shows that its fabricator was able to appreciate beauty of design, and aware that good outline can produce even in an object intended for ordinary daily use a pleasing effect.

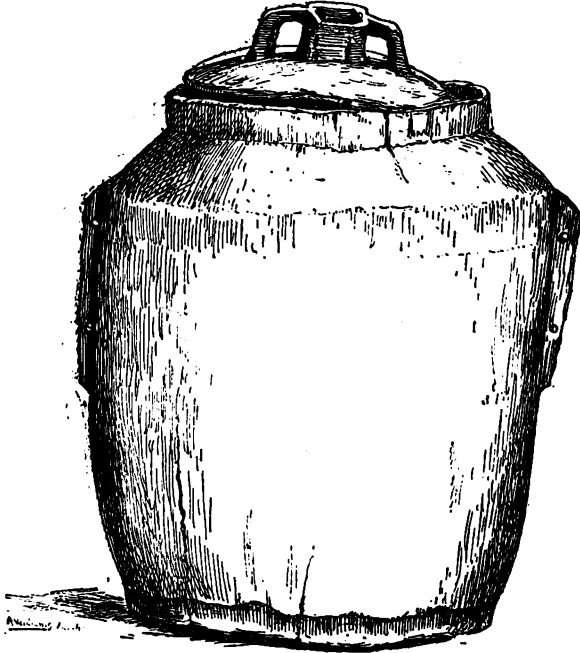
I owe special thanks to Alex. Williams, B.A., for the drawing he made of this wooden dish whence the illustration was copied; and also for the drawing representing the primitive wooden churn, next described.

III.—ON A PRIMITIVE WOODEN MILK CHURN.

HAVING heard that our Member, Mr. Thomas Watson, of Ship-quay gate, Derry, had in his possession a vessel of wood of unusual shape, I requested his permission to send it for exhibition to the Kilkenny Meeting of the Royal Society of Antiquaries. He obtained it about 16 years since from a travelling dealer who picked it up in his journeyings through the county Derry. At the same time he purchased three flat bronze cutting implements, perhaps heads of axes, which were presented to the Kilkenny Museum. I have failed to discover a record of them, and should be glad to obtain information about these articles and descriptions of their exact size, although it does not appear likely there was any intimate relationship between the two finds. The churn is reported to have been found in a bog, and is in good state of preservation. We have some examples of churns of the same shape in the Museum of the Royal Irish Academy; they vary in size, some larger and others smaller than that now shown. The lid is perfect, and has a square-shaped aperture for the churn dash. In height it measures twelve inches, and bulges at the sides so that its shape is oval, and resembles certain butter firkins. The diameter at top is eight inches transverse measurement; the bottom portion is formed by two pieces of wood which fitted into a groove sunk in the wood of the churn. This was made out of a solid piece of timber, by excavating

the inner portion. It appears to have been cut out of fir tree, and is neatly made.

There are projecting handles placed on each side of the churn, through each of which pass two small perforations as if intended to hold thongs or cords for suspension, and convenience of carriage, which may have some relation to the race who used them leading a nomadic life, wandering to different pasture grounds with their cattle, such as we know the Northern Celtic tribes did up to comparatively modern times.



An Early Milk Churn.

Similar perforations are noticed in the wooden dish which is described above, and seems to have been used in various household utensils, made of wood, by our earlier races. I would, however, consider this and similar churns belong to a much more modern period than the wooden dish can be referred to.

The small size of these primitive churns would appear to point to the use of cream for churning, not fresh milk, and as in those days of creameries and margarine, our churns will soon follow the course of rush-lights, and steel and flint for striking light, and be forgotten, it may be well for the sake of posterity to preserve some record of the simple apparatus by which our ancestors obtained their butter.

AN ANCIENT IRISH HOT-AIR BATH, OR SWEAT-HOUSE, ON THE ISLAND OF RATHLIN.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

WHILST making an excursion on the Island of Rathlin, which is situated on the north-east coast of county Antrim, I accidentally discovered an ancient hot-air bath or sweat-house on the farm of the Widow M'Curdy, in the townland of Knockans, and in close proximity to her dwelling-house. I was accompanied by the Rev. P. Scally, B.A., and P.P., of the island, and also by Francis M'Curdy, son of Widow M'Curdy.

A short distance from her house my attention was arrested by a peculiar-looking structure that was quite new to me. On making inquiries from my companions I was informed it was an old disused Ty Falluish or sweating-house. Mrs M'Curdy, on being questioned about it, said she had used it herself fifty years ago, and that it had been used by the islanders from time immemorial. It is now filled up with *débris* which could be cleared out by a couple of men in a few hours. The lintel stone is still *in situ* about 20 inches above ground, and I was informed that the door was about 3 feet in height when it was perfect. A heap of ashes lay outside the doorway, now grown over with grass, which showed that it had formerly been heated by a fire. Mrs. M'Curdy said further that previous to the bath a fire was kindled inside, and when it was sufficiently heated the ashes were swept out. The people came to be cured of the "*pianta puap*," *i.e.* *peeanta fuar*, as she called the rheumatism, the Irish name meaning literally "cold pains." *Ṭiḡ falluis* (Ty falluis) is made up of *ṫiḡ* (*Ty*) "a house," and *falluis*, meaning "of sweat." The latter word is given as *Allus* in O'Reilly's "Irish Dictionary," and is pronounced thus without the *f* in county Waterford and many other places. There was a hole at the top to let out the smoke and to admit light; a flag or scraw was used to cover this aperture and regulate the temperature within. A stool or scraw on the floor was used to sit on, or stand upon in a stooping posture.

The remains of two other sweat-houses are still on the island, but very much dilapidated. There was one in *Cruc-a-chárnain*, *i.e.*, the knock of the little heap, and another in *Drum-na-Moona*, the dorsum or ridge of the turf or peat. Alexander Anderson, who lives near it, said about the first-named that the doorway was about 3 feet high like the one at Knockans; and also stated that the site of another might still be observed at the eastern side of *Locha Oosidi*, *i.e.*, *Lough Usset*. Mrs. Daragh, of Ballycastle, a native of Rathlin, an old lady who left it sixty years ago, remembers these sweating-houses being used. She said that the young women wishing to improve their complexion after making peat, or pulling flax used to have the bath, as it removed the kells, or stains, and made them look nice and white.

Previous to the Great Lammass Fair of Ballycastle, the bath was greatly used by the young women for this purpose, as they were anxious to look their best at the fair. It was usual for four persons to take the bath together, and a number of attendants remained outside to take charge of the clothes, and assist when they came out from it.

I was told an interesting story about another cure for rheumatism. A man named Archibald Jolly, known as "the laird," lived in Dromna-keel, parish of Cullfeightrin, near to the town of Ballycastle; he was a great martyr to rheumatism, and had been ill with rheumatic fever. A man who lived near having heard of this said he could cure him. He asked him to come down to the sea shore, and he dug a deep hole in the sand; he then requested Mr. Jolly to strip and go into the hole; then he covered him round with the sand up to his neck, but sufficiently far from the water to be safe from the tide. After a short time he felt a glow of heat, and said to the man that he felt better of it already. He remained for three hours in this singular position, when the man liberated him and told him to run as hard as he could into the tide and buffet the waves for a time. He did so, and a cure was effected. My informant cannot vouch for the accuracy of the details, but he related the story to me as it was told to him.

Mr. W. F. Wakeman, in his Paper on the Island of Innismurray, at pp. 211 and 212, gives a description, and an illustration of Teach-an-alais—"house of sweat," but I consider this a special thing got up by the religious for themselves. I was not aware that they were commonly used by the peasantry until Mr. S. F. Milligan, M.R.I.A., Hon. Provincial Secretary for Ulster, followed up the matter both by description and illustration, and showed that they were known all over the country, and are still in use in both the counties of Cavan and Leitrim.

Since writing the above, I have found the site of a fourth "Sweat-house" in Ballynavargan, Rathlin. The fire was in the middle, and they gathered around it, especially on Saturday nights. It is thought to have been a public bath-house.

ON AN ENGRAVED MEDAL OF THE LOYAL IRISH CALLAN VOLUNTEERS.

BY ROBERT DAY, F.S.A., M.R.I.A., FELLOW, VICE-PRESIDENT.

I HAVE pleasure in sending a description of a medal of "The Callan Volunteers" in my collection, which I hope will prove of interest to the Society in connexion with its visit to the interesting and picturesque town from which the old regiment derived its name. Any information about this Volunteer Corps, its number, its uniform, and the names of its officers, that may be elicited from those at the meeting who are connected with the county Kilkenny, and more intimately acquainted with the Volunteer history than I could hope to be, will be gratefully received by me. The medal is of copper, gilt and engraved. It is two inches in diameter, with a "feather-edge" border. The obverse is inscribed over its whole surface:—"The Reward of Merit adjudged to M^r Sa^m Dobbin for being the best MARK'S-MAN in the Callan Volunteers AT A TRYAL the 21st day of March, 1789." The reverse has two branches joined below by a spray of trefoils, enclosing a well-developed, fully-armed wasp, and in the exergue:—"A STING FOR INVADERS."



In No. 6 of the present volume, pp. 459 to 461, I have described a group of Irish Volunteer medals in my own collection, two of which illustrate the Papers. As engraved medals like this of the Callan Volunteers are unique, and liable to possible loss, I have had this interesting example engraved also by Marcus Ward & Co., and have pleasure in presenting the engravings to the Society. I am much interested in the medals of this eventful period, and would feel obliged to any of our Fellows or Members, descendants of the Volunteers of "82," if they will kindly favour me with description of any such that may be preserved in either their own families or in those of their friends.

In a recent medal sale at Sotheby's one such was disposed of. It was thus described :—

“ Lot 140, Engraved oval badge in reference to the Irish Rebellion of 1798, a soldier about to bayonet a rebel; above *Rebellion defeated*, and a crowned harp between laurel branches. Rev., “To the Gen^l of the Liberty Rangers L^t Comp^y who composed the escort to Monasterevan, Aug^t 30, '98—*This Token* of affection, regard, and esteem is *presented* by L^t Williams, who commanded the same and adjudg'd M^r John Osbrey for his skill in shooting, Oct^r 1798—“a highly interesting, and, doubtless, unique badge of this stirring period, mounted in ormolu frame and loop for suspension.”

NOTE ADDED IN PRESS.

Since writing the above, I have had an opportunity of submitting an engraving of the medal to Leonard Dobbin, Esq., of Hollymount, Cork, who has many records of the Volunteers in the carefully-preserved history of his family. It is his opinion that the medal is associated with the Volunteers of Callan, in the county Louth, and not to Callan, county Kilkenny, as John Dobbin, who died in 1740, inherited an estate at Drumbcashel, county Louth, and this Samuel, who spelled his name in the same way, was, he thinks, without doubt, a relative. Mr. Dobbin informs me that his maternal great-grandfather was Captain of the Aghalee Volunteers, county Antrim, and that Mr. Leonard Dobbin, who was M.P. for the city of Armagh some fifty years ago, being the oldest surviving officer of the Armagh Volunteers of 1782, got possession of the colours of the regiment, which the family now retain.

Miscellanea.

Conference of Archæological Societies.—The following is an Extract from the official Report of the proceedings:—The third Congress of Archæological Societies in union with the Society of Antiquaries, was held at Burlington House, London, W., on Thursday, July 23rd, John Evans, Esq., D.C.L., LL.D., SC.D., F.R.S., President of the Society of Antiquaries, in the chair, when delegates from the following Societies attended: The Archæological Societies of Berkshire, Bristol and Gloucestershire, Buckinghamshire, Cumberland and Westmoreland, Derbyshire, Kent, Norfolk and Norwich, Oxfordshire, Somerset, Surrey, Sussex, Wilts, and Yorkshire, the Cambridge Antiquarian Society, the Woolhope Naturalists' Field Club (Hereford), the Royal Archæological Institute, and the British Archæological Association. The delegates of a number of other Societies were unfortunately prevented from attending.

Since the last Congress the Royal Society of Antiquaries of Ireland has been added to the list of Societies in union with the Society of Antiquaries.

The proposed extension of the Ancient Monuments Protection Act (1882), to enable mediæval buildings to be included within its scope was discussed at length, and it was resolved:—

(1) "That this Congress having taken into consideration the draft of a Bill to extend the Ancient Monuments Protection Act (1882), express to Sir John Lubbock their approval of the principle therein involved."

(2) "That in the opinion of this Congress it is desirable that the Government should have some powers that would enable them to prevent the destruction of Ancient Monuments by the owners, whether private or corporate."

The Report of the Parish Registers and Records Committee was brought up and finally adopted, and a copy of it will shortly be sent to you. The Standing Committee was also continued, and a sum of £5 placed at their disposal.

The question of necessary expenses incurred by the Congress for printing, etc., was discussed, and it was resolved that for the present each Society in Union should contribute £1 *per annum* towards such expenses.

Concerning the continuation of the Archæological Survey of England by Counties, the President announced that he had nearly completed that for Hertfordshire, and that the Surveys for Cumberland and Westmoreland, Surrey, and Berkshire were progressing satisfactorily.

A proposal for the preparation of a classified index of archæological papers, to be published annually, was discussed; such index to include all the papers published by the several Archæological Societies of Great Britain and Ireland during the past year. It was eventually resolved:

"That this meeting is of opinion that it is desirable that the Index, as suggested, should be prepared under the authority of the Congress, and that the best method of carrying this out be referred to the Standing Committee."

The President announced that the Memorial to the Treasury for a grant towards the construction of models of Ancient Monuments had been signed on behalf of a large number of Societies and duly presented; its careful consideration has been promised by Mr. W. H. Smith, and there was reason to hope that the grant would be made.

The Standing Committee was reappointed.

After the business part of the Congress was ended an interesting paper was read by the President "on the Forgery of Antiquities," and illustrated by a select series of examples. A valuable paper was also read by the Rev. J. Charles Cox, LL.D., F.S.A., on "Field Names."

In the evening, thirty-five of the members of the Congress dined together at the Holborn Restaurant, the President of the Society of Antiquaries in the chair. It is hoped that the success of this experiment will lead to the establishment of a social gathering of the same kind as an annual feature of the Congress.

On Friday morning, July 24th, a fair number of members of the Congress assembled at the British Museum, where they were met, in the unavoidable absence of Mr. A. W. Franks, by Mr. C. H. Read, F.S.A., who most courteously conducted them over the galleries of British Antiquities and pointed out the chief objects of interest.

The next Congress will be held in July, 1892.

Hanging in Chains.—Lord Wolseley, according to the *Pall Mall Gazette* of August 29th, has made an antiquarian discovery, *apropos* of hanging in chains. There is an exceptionally well-preserved and typical example of the iron skeleton caging at Kilmainham Hospital. This was unearthed not many weeks since by Lord Wolseley in an old Cork Mansion, and that is how it came to take its place among the splendid old armour adorning the great hall of the Dublin *Invalides*. This metal suit is composed of a series of iron hoops evidently intended to clasp round and support the head, trunk, and legs, of the patient. There is no trace of what we should now style a "chain" about it; but each separate portion has a rude padlock attached in order to prevent any portion of the body being stolen by friend or foe. Close by hangs the great charter, signed, and sealed by Charles II., securing to the disabled and aged soldiers of the Irish army the use of the fine Old Hospice, originally founded by the Knights Templars.

REPORT FROM REV. DR. HEALY, *Local Secretary for North Meath.*

We have just discovered an underground chamber in the neighbourhood of the Hill of Loyd, near Kells. There was a tradition among the people that such existed, and some professed to know the exact spot. We were very accurately directed by Mr. Crosby, of Kells, and removed the covering-stone of a chamber similar to those found in other parts of the country. It is about 10 feet in diameter. There is a low narrow passage leading from it which we traced for 51 feet, when we were stopped by earth having fallen in. I hope to pursue the investigation, and excavate the part that is now blocked up.

Three cists were discovered about a quarter of a-mile from this spot, one of them, at least, containing a cinerary urn. Unfortunately the finder, imagining that he had come upon treasure, kept the matter secret, and broke them up, when he was disappointed in his search.

The two fragments of unfinished crosses at Kells, to which I referred in the Paper lately read before the Society, have now been put together by the Board of Works. When united it appears quite evident that they are the one cross.

Artificial Caves, Co. Antrim.—At the country residence of Dr. Moore, of Fitzwilliam-square, Dublin, near Moore Lodge, on the Antrim side of the Bann, there is a remarkable passage locally called the "Cave." The mouth of it is 16 yards from the bank of the river, and looks southward. The width of this entrance is 4 feet. There is a large flat lintel-stone over it, 37 inches in length, over which are laid smaller round stones, which are continued beyond the corners of the lintel at each end. I crept into the passage to see the interior, and make some measurements. The height of the roof from the floor is 4 feet, and the roof is formed of large stones, one of which I found to be 26 inches long by 21 broad. The other roof stones were somewhat on the same scale, though generally smaller. The walls on either side are formed of five corners of good-sized round stones. I was unable to explore more than a few yards of the passage owing to the roof having fallen in a little further on; but a second hole in the roof, more inland from the river, shows the structure to be the same. It is generally believed in the locality that the passage is of great length, as a similar "Cave" at Mrs. Anderson's, of Rossshane, some mile and a-half away in the same neighbourhood, is said to be a continuation of it; and near Finvoy Parish Church there is another. These passages are thus, roughly speaking, all in the same district. There are various local theories about them, viz. that they were of fairy origin of the pre-historic stone period of Danish origin; were smugglers caves; were constructed as hiding places in the disturbed times; were passages to iron mines—some of these shots must certainly be wide of the mark. I offer no suggestion myself, but would be glad to hear the opinion of a competent critic.—COURTENAY MOORE, *Hon. Local Secretary for North Cork.*

Notices of Books.

QUARTERLY LIST OF NEW BOOKS AND NEW EDITIONS OF WORKS RELATING TO IRELAND AND ARCHÆOLOGY.

[NOTE.—Those marked (*) are by present or former Members of the Society.]

Life of Rev. Father Curtis, S. J. By Miss Taylor. (Dublin : Gill.) Price 4s. 6d.

Life of Mother M. X. Fallon. By Miss Tynan. (London : Kegan Paul.) Price 5s.

Our Judges (Sketches of Irish Judges). By Rhadamanthus. (Dublin : Irish Society Office.) Price 2s. 6d.

The Book of Irish Anecdotes. Edited by P. Kennedy. (Dublin : Gill.) Price 1s.

* *An Account of the Anglo-Norman Family of Devereux, of Balmagir, County Wexford.* By Gabriel O'C. Redmond, M.D. (Dublin : Office of *The Irish Builder*, 1891. Price 1s.

A Genealogical Account of The Massy Family (printed for private circulation only). (Hodges, Figgis, & Co., 1890.)

This work is well printed and published, and contains a number of curious and interesting documents, especially one relating to the partial burning of Duntrileague in the Civil War of 1691. It is unfortunate that the main history is from a MS. account, compiled, in 1782, for the first Lord Massy, and hence lacking the information supplied by so many books of records published since that date. A manifest error appears in p. 169, where Hugh Massy of Duntrileague, county Limerick (who served in Chidley Coote's regiment and, as appears in the appendix, was living in 1691), is identified with Hugh Massy, whose will dated May, 1657, was proved 12th September, 1659, this latter Hugh being son of John Massy, of Coddington, Cheshire. As the whole question of the descent of the Irish Massys rests on the parentage of Hugh (1691), this should have been most carefully authenticated.

* *Triumphalia Chronologica Monasterii Sanctæ Crucis in Hibernia—De Cisterciensium Hibernorum Viris Illustribus.* Edited with a Translation, Notes, and Illustrations, by Rev. Denis Murphy, s.j., M.B.I.A., Member of the Council, R.S.A.I., &c. (Dublin : Sealy, Bryers, & Walker.)

The Rev. Denis Murphy, s.j., the Translator and Editor of the above Manuscript, is already favourably known to the public by his historical work "*Cromwell in Ireland.*" He has also been a frequent and valued contributor to the *Journal* of the Society, and in the Society's Excursions he has been a leading spirit, always contributing by his courtesy and culture

to make them interesting, instructive, and successful. He has now laid the Society, of which he is so distinguished and industrious a Member, under a further obligation by the translation of the *Triumphalia Chronologica*, which he has recently published.

The Manuscript contains two distinct works. The first bears the title of *Triumphalia Chronologica Coenobii Sanctae Crucis*. Bound up with this is another work, *Synopsis Nonnullorum Illustrium Cisterciensium Hibernorum*. The date on the title-page of the first is 1640; on that of the second 1649. The author of the manuscript was the Rev. Fr. Br. John, *alias* Malachy Harty, a native of Waterford. At an early age he left Ireland, to study in the Irish College, at Lisbon. He received the religious habit of the order of Cîteaux in the Abbey of Palauel in Spain. After passing some years in the study of divinity he returned to Ireland, about 1619, being then forty years of age, and having spent ten years in the Order; and twenty-one years later he had completed the first portion of the MS. It was, of course, originally the property, and was in the possession, of the Monastery the history of which it relates, Harris, the Editor of "Ware," mentions that it was lent to him in the year 1733 "by the officiating Romish priest of the parish of Holy Cross." In a visitation held in 1750, by the Most Rev. Dr. Butler, Archbishop of Cashel, "an old book in parchment, entitled *Triumphalia Chronologica*," is recorded as being then in the possession of Rev. James Dorroney, P.P., Holy Cross. Later on it came into possession of the Lanigan family, for at page 16, we read "17 Septembris, 1810, Thomas Lanigan Dominus de Castlefogerty hunc librum dono dedit Thomae Bray Moderno Romano Catholico Archiepiscopo Casseliensi." This prelate was Archbishop of Cashel from 1791 to 1820. From him the MS. was passed as an heirloom to his successors, and at present it is the property of the Most Rev. Dr. Croke, by whose kind permission it has now been published.

Such is a brief sketch in outline of the MS., its author, and its preservation to the present time. We greatly regret that the limited space at our disposal for reviewing obliges us to do such scanty justice to a work of this kind, which we are really only noticing in outline. The Introduction contains eleven chapters from the pen of the learned Translator and Editor, all of which are replete with interest. Their titles are:—

(1) The Benedictine Order; (2) Rise of the Cistercian Order; (3) Ditto continued; (4) Spread of the Order; (5) The Rules of the Cistercian Order; (6) The Cistercian Order in Ireland; (7) Cistercian Monasteries in Ireland; (8) History of Holy Cross Abbey; (9) Architecture of Holy Cross Abbey; (10) The Relic of the True Cross; (11) The Manuscript History and its Author.

In addition to these chapters, which are all annotated, the translation itself is furnished with an abundance of notes, topographical, historical, genealogical, &c., all of which readers will find most helpful in elucidating the text. It may be added that the translation is very faithful to the original, and reads smoothly and easily. Father Murphy himself observes that "the Latin is not of the purest, yet it shows an acquaintance with the works of the Latin Fathers and some of the ancient classics." We may add on our own part that it is written in a simple unpretentious matter-of-fact style, which implies that the author was a man of plain, pious, common sense, rather than of strong imaginative and emotional nature.

As already observed we are dealing with this work so much in outline and in the rough, that we cannot go into detail. But without doing so we may assure our readers that they will find the *Triumphalia* anything but a dry work. It abounds in incidents, and is also interspersed with a considerable element of clever argument. There are occasional references to some of the sources from which it was drawn. The author says: "When I was staying in Flanders, and in the Monastery of Les Dunes, belonging to our Order of Citeaux, I met with an old MS. volume, in which there is a catalogue of almost all the monasteries of the Order. Afterwards when I was transacting the business of our holy Order in France and Belgium in the year 1631, I read it through again more carefully and leisurely. I copied from it a list of our monasteries throughout Ireland."

He also refers to an Irish MS. volume from which he copied an account of the conveying of the Relic of the True Cross to the Abbey. There was a difficulty in fixing the date of this MS., because the first leaf was torn off.

We can only in conclusion express our regret at the incompleteness of our notice of this interesting and valuable work. Father Murphy certainly deserves the best thanks of all Irish Antiquarians for putting it within their reach in the manner in which he has done, and at so moderate a price. The labour bestowed upon it by him in translating and annotating must have been very great indeed; and we hope it may be appreciated as it deserves. A work of this kind primarily commends itself perhaps only to a limited circle of readers; yet we hope it may reach many beyond the limits of our Society, as it is so calculated to sustain and stimulate the taste for antiquarian subjects, which happily appears to have taken root in Ireland of recent years.

PROCEEDINGS AND PAPERS.

The **FOURTH GENERAL MEETING** of the Society for 1891 was held in the Town Hall, Killarney, on Tuesday, 11th August, 1891, at 2 o'clock, p.m. **LORD JAMES WANDESFORDE BUTLER, D.L.**, President, in the Chair.

The Members of the **CAMBRIAN ARCHEOLOGICAL ASSOCIATION**, in response to an invitation from the President and Council, held their Annual Meeting and Excursion for 1891 at the same time. The following are the names of the Members of both Societies who took part in the proceedings, those of the guests being marked with an asterisk :—

- Atkinson, Rev. Edward D., Donacloney, Waringstown, Co. Down.
- Allen, Edward, 28 Henrietta-street, Covent Garden, London.
- *Allen, J. Romilly, F.S.A. Scot., 20 Bloomsbury-square, London, W. C.
- *Arnold, E. V., Brynleg-terrace, Bangor, N. Wales.
- *Allen, Miss, Cathedral Close, St. David's.
- *Allen, Rev. W. Osborn B., 83 St. George's-road, London, S. W.
- *Allen, Mrs., 83 St. George's-road, London, S.W.
- *Allen, Herbert J., 10 Norton, Tenby, S. Wales.

- Barry, Rev. Edmond, P.P., M.R.I.A., Rathcormac, Co. Cork.
- Ballard, Rev. J. W., 2 Upper Mallow-street, Limerick.
- Baillie, Rev. Canon, Letterkenny.
- Browne, James J. F., C.E., Limerick.
- Banim, Miss Mary, 12 Mardyke Parade, Cork.
- Brown, Charles, J.P., Mayor of Chester.
- Butler, Lord James Wandesforde, D.L., *President*.
- Butler, Miss, Poul-na-linta, Dunmore E., Co. Waterford.
- Butler, Julian Wandesforde, 118 Princes-street, Edinburgh.
- *Banks, W. H., Ridgebourne, Kington, Herefordshire.
- *Barnes, Colonel, The Quinta Chirk, Ruabon.
- *Bancroft, J., H. M. Inspector Schools, Lexden-terrace, Tenby.
- Buggy, Michael, Solicitor, Kilkenny.
- Buick, Rev. George R., M.A., M.R.I.A., Cullybackey, Co. Antrim.
- Barry, J. Grene, J.P., M.R.I.A., George-street, Limerick.
- Benner, John, Nelson-street, Tralee.

- Cochrane, Robert, *Hon. Gen. Sec.*, 17 Highfield-road, Rathgar, Dublin.
- Colles, Rev. Goddard Purefoy, LL.D., 7 Sutton-place, Hackney, London.
- Crowe, Rev. Professor, St. Patrick's, Thurles.
- Creighton, David H., F.R.G.S., Kilkenny.
- Carroll, Anthony R., 47 North Great George's-street, Dublin.

Carroll, Rev. P. J., St. Munchin's College, Limerick.

Cooke, John, B.A., 51 Morehampton-road, Dublin.

*Crockett, John, Taff-street, Pontypridd.

Conway, M. E., Post Office, Limerick.

Davy, Rev. Humphrey, Kimmage Lodge, Terenure.

Dix, E. Reginald M.C., 61 Upper Sackville-street, Dublin.

Dowd, Rev. James, B.A., Limerick.

Dwan, Rev. J. J., c.c., Thurles.

Day, Rev. Maurice, Killiney, Co. Dublin.

*Davies, D. Griffith, 200 High-street, Bangor, North Wales.

*Drinkwater, Rev. C. H., St. George's Vicarage, Shrewsbury.

*Drinkwater, Mrs., St. George's Vicarage, Shrewsbury.

Dudgeon, Henry J., J.P., The Priory, Blackrock, Co. Dublin.

Ebrill, William, Limerick.

*Edmondson, Ven. Archdeacon, St. David's College, Lampeter.

*Edwards, W., The Court, Merthyr Tydvil.

*Edwards, Mrs., The Court, Merthyr Tydvil.

Frost, James, J.P., 54 George-street, Limerick.

Fleming, Very Rev. Dean, Cloyne, Co. Cork.

Fogerty, R., c.e., Limerick.

Ffrench, Rev. J. F. M., M.R.I.A., Ballyredmond House, Clonegal.

Flynn, James, Cruise's Royal Hotel, Limerick.

*Franklen, T. M., St. Hilary, Cowbridge, S. Wales.

*Franklen, Mrs., St. Hilary, Cowbridge, S. Wales.

Falkiner, Hon. F. R., Recorder of Dublin.

Frazer, William, F.R.C.S.I., M.R.I.A., 20 Harcourt-street, Dublin.

Gray, William, M.R.I.A., v.p., Mountcharles, Belfast.

Geoghegan, M., P. W. Hotel, Athlone.

Glover, Ed., M. INST. C.E., 19 Prince Patrick-terrace, N. Circular-road, Dublin.

*Griffith, Miss, Glynmalden, Dolgelly, N. Wales.

Hewson, G. J., M.A., Hollywood, Adare.

Harris, H. B., Mill View, Ennis, Co. Clare.

Hodgson, Rev. William, 2 Holm View, Omagh.

Hill, Arthur, R.E., Cork.

Healy, Rev. W., P.P., Johnstown, Co. Kilkenny.

Higinbotham, Granby, 46 Wellington Park, Belfast.

Higgins, Rev. M., Queenstown, Co. Cork.

Heathcote, Miss Beatrice, Millicent, Naas.

Harrington, Edward, M.P., 46 Nelson-street, Tralee.

*Hartland, E. Sidney, F.S.A., Barnwood Court, Gloucester.

*Hartland, Mrs., Barnwood Court, Gloucester.

Hudson, Robert, M.D., Dingle.

Joyce, P. King, 11 Nelson-street, Dublin.

Isaac, Rev. Abraham, Kilgobbin Rectory, Tralee.

*Jones, Rev. P., Llandegai Vicarage, Bangor, N. Wales.

*Jones, John, Glanynant, Merthyr, S. Wales.

*Jones, David Evan, 121 High-street, Merthyr.

Kenny, Patrick, Gráce Dieu, Clontarf.

King, Surgeon-General, M.B., M.R.I.A., 52 Lansdowne-road, Dublin.

Keane, Lady, Cappoquin House, Cappoquin.

Keane, Miss Frances, Glenshelane, Cappoquin.

Kirker, S. K., c.e., Cavan.

Lyster, Rev. H. C., 92 Leinster-road, Rathmines.

Lee, Rev. T., c.c., St. John's, Limerick.

Lynch, P. J., c.e., M.R.I.A., Limerick.

*Lewis, Hugh, Mount Severn, Llanidloes.

- Lenihan, Maurice, J.P., M.R.I.A., *Vice-President*, Limerick.
- *Lloyd, Rev. T. H., Vicarage, Llansantffraid, Oswestry.
 - *Lloyd, Mrs., Vicarage, Llansantffraid, Oswestry.
 - Lough, Thomas, Bedford Park, Chiswick, London, W.
- Mac Gillycuddy, John, J.P., Aghadoe House, Killarney.
- M'Cutchan, Rev. George, Kenmare.
- Mac Gillycuddy, D. de Courcy, Day-place, Tralee.
- M'Enery, M. J., M.A., Public Record Office, Dublin.
- MacMullan, Rev. Alexander, P.P., Ballymena.
- Molloy, W. R., M.R.I.A., 17 Brookfield-terrace, Donnybrook, Dublin.
- Murphy, M. M., Solicitor, Kilkenny.
- Moore, Rev. Canon, Mitchelstown, Co. Cork.
- Mullan, Rev. D., 22 Cambridge-terrace, Kingstown.
- Milligan, S. F., M.R.I.A., 1 Royal-terrace, Belfast.
- Mills, James, M.R.I.A., Public Record Office, Dublin.
- Maginn, Rev. C. A., Killanally Rectory, Ballingarvan, Cork.
- Mullin, Charles, Solicitor, Omagh.
- Murphy, Rev. D., S.J., M.R.I.A., Milltown Park, Dublin.
- Morton, John, 1 Mallow-street, Limerick.
- *Morris, Rev. Canon, M.A., D.D., Eaton Hall, Chester.
 - *Moore, Arthur W., M.A., J.P., Woodbourne House, Douglas, Isle of Man.
 - Moore, J. H., M.A., C.B., 63 Eccles-street, Dublin.
 - M'Cowen, W. H., 7 Nelson-street, Tralee.
- Neligan, Major W. J., Churchill, Tralee.
- Norman, Dr. George, 12 Brock-street, Bath.
- Norman, Connolly, M.D., Richmond Asylum, Dublin.
- *Nicholl, Ilyd B., F.S.A., The Ham, Cowbridge, South Wales.
 - *Nicolson, David, M.D., F.S.A. (Scot.), Medical Superintendent, State Asylum, Broadmoor, Wokingham, Berks.
- Orpen, Goddard H., Erpingham, Bedford Park, Chiswick, London.
- Orpen, Mrs., Grange, Killann, Enniscorthy.
- Olden, Rev. T., M.A., M.R.I.A., Ballyclough, Mallow.
- O'Brien, Rev. F., P.P., M.R.I.A., Cappoquin.
- O'Donoghue, Rev. Denis, P.P., St. Brendan's, Ardferit.
- *Owen, Rev. R. Trevor, M.A., F.S.A., (*Sec. C. A. A.*), Llangedwyn, Oswestry.
 - *Owen, Edward, India Office, London, S.W.
 - *Owen, Mrs., London.
- *Price, Captain, 41 Gloucester-place, Hyde Park, London.
- *Price, Mrs., 41 Gloucester-place, Hyde Park, London.
- *Pye, William, Eaton Cottage, Rodwell, Weymouth.
- Quan-Smith, S. A., 10 Talbot-street, Dublin.
- Robinson, John L., A.R.H.A., 198 Great Brunswick-street, Dublin.
- Ryland, R. H., 26 Herbert-place, Dublin.
- Rowan, Miss, Princes'-quay, Tralee.
- *Rhys, Professor, M.A., President of the Cambrian Archæological Association, Jesus' College, Oxford.
 - *Rhys, Mrs., 87 Banbury-road, Oxford.
 - *Roberts, Edward, Mona View, Caernarvon.
 - Raymond, Geo., Office of *The Kerry Post*, Tralee.
- Sweeny, Rev. P., A.M., Ballinacourty Rectory, Annascaul, Tralee.
- *Sayce, Rev. Professor A. H., Queen's College, Oxford.
 - Stoker, Mrs. C. M. B., 72 Rathgar-road, Dublin.
 - *Smith, Worthington G., 121 High-street, Dunstable.
 - Slattery, James W., M.A., LL.D., President, Queen's College, Cork.
 - Stokes, Rev. Professor, D.D., All Saints' Vicarage, Blackrock, Co. Dublin.

- Tate, Alexander, C.E., Longwood, Belfast.
 Trench, T. Cooke, J.P., D.L., Millicent, Naas.
 *Thomas, Christopher, Drayton Lodge, Redland, Bristol.
 *Thomas, Ven. Archdeacon, M.A., F.S.A., Meifod Vicarage, Welshpool.
 *Thomas, D. Hanfer, 2 Brick Court, Temple, London, E.C.
 *Thomas, Miss, Meifod Vicarage, Welshpool.

- Weldon, J. H., J.P., Ash Hill Towers, Kilmallock.
 Walsh T. Arnold, Kilmallock
 Westropp, Thomas J., M.A., 13 Trafalgar-terrace, Monkstown, Co. Dublin.
 Wynne, Ven. Archdeacon, D.D., Woodlawn, Killarney.
 White, W. Grove, St. Helen's, Lucan, Co. Dublin.
 Wakeman, W. F., Blackrock, Dublin.
 *Williams, Stephen W., F.R.I.B.A., Penrally, Rhayader, Radnorshire.
 *Williams, David, c/o John Jones, Esq., Glanynant, Merthyr, S. Wales.
 *Wynne, Mrs. Frank, Ystrad Cottage, Denbigh.
 *Wynne, Miss, Ystrad Cottage, Denbigh.
 *Williams, Miss, The Brow, Ruabon.
 *Williams, Miss A., The Brow, Ruabon.
 White, John Davis, Cashel.

The President, in opening the proceedings, welcomed the Cambrian Archæological Association to Ireland, and called on the Hon. General Secretary, to read the Minutes of the last Meeting, which were then confirmed.

The following Fellows and Members were elected :—

FELLOWS.

Edmond Johnson, J.P., Nullaghmore, Milltown, Co. Dublin : proposed by Robert Day, J.P., F.S.A., M.B.I.A., *Vice-President*.

John Ward, F.S.A., Lenox Vale, Belfast : proposed by Robert M. Young, B.A., *Fellow, Hon. Local Secretary, Belfast*.

William Mac Neile Dixon, LL.B., Auditor of College Historical Society (*Member, 1889*) : proposed by G. D. Burtchaell, *Fellow*.

Robert F. S. Colvill, J.P., Coolock House, Coolock : proposed by J. J. Digges La Touche, LL.D., *Fellow*.

James W. Slattery, M.A., LL.D., President, Queen's College, Cork : proposed by Arthur Hill, B.E., *Fellow, Hon. Provincial Secretary for Munster*.

MEMBERS.

John P. Dalton, M.A., District Inspector of National Schools, Templemore : proposed by Rev. W. Healy, P.P., *Hon. Prov. Secretary, Leinster*.

John Hungerford Sealy, M.D., J.P., Gortnahorna House, Kilbrittain, Co. Cork : proposed by Rev. Canon Moore, M.A., *Hon. Local Secretary, North Cork*.

P. Newell, B.A., District Inspector of National Schools, Education Office, Marlborough-street, Dublin : proposed by A. P. Morgan, B.A., *Hon. Local Secretary, West Galway*.

Charles Alexander Johnstone, L.R.C.P.I., L.R.C.S.I., Innistioige, Co. Kilkenny : proposed by M. M. Murphy, *Fellow*.

Samuel Cunningham, Glencairn, Belfast ; W. P. Headen, B.A. (Lond.), District Inspector of National Schools, 62, Clifton Park-avenue, Belfast : proposed by Robert M. Young, B.A., *Fellow, Hon. Local Secretary, Belfast*.

Rowland J. Quaille, Downpatrick : proposed by Seaton F. Milligan, *M.B.I.A., Fellow, Hon. Provincial Secretary, Ulster.*

Rev. John W. A. Mac William, The Manse, Ballymote : proposed by Rev. J. Tweedie Agnew.

Rev. Joseph Woods, *P.P.*, Lake View, Latton, Ballybay ; Rev. James J. Mohan, *c.c.*, Aughnamullen, West, Latton, Ballybay, Co. Monaghan ; P. J. M'Quaid, *M.D., M.Ch.*, Surgeon-Major, Garrison Station Hospital, Hillsea, near Portsmouth : proposed by D. Carolan Rushe, *Fellow, Hon. Local Secretary, Co. Monaghan.*

H. M'Neile M'Cormick, Clerk of the Crown, Co. Antrim, Ardmarra, Craigavad, Belfast : proposed by Francis Joseph Bigger.

Captain H. H. Woollright, 1st Battalion Duke of Cambridge's Own Middlesex Regiment, Tower House, St. Leonards-on-Sea, Sussex : proposed by Major Grove White.

Mark Bloxham Trimble, Tudor Villa, Albert-road, London, S.E. : proposed by Alexander M'Cay.

The Hon. Frederick R. Falkiner, *q.c.*, Recorder of Dublin, Inveruisk, Killiney, Co. Dublin ; H. J. Dudgeon, *J.P.*, The Priory, Blackrock, Co. Dublin ; Rev. T. A. MacMurrough Murphy, *M.A.*, 18, Warrington-place, Dublin : proposed by Rev. Professor Stokes, *D.D., M.B.I.A.*

Rev. Canon Twigg, The Rectory, Swords, Co. Dublin ; Richard H. Ryland, 26, Herbert-place, Dublin : proposed by E. R. M'C. Dix, *Hon. Local Secretary, North Dublin.*

John Benner, Accountant, Nelson-street, Tralee ; R. J. O'Reilly, Bridge-street, Ballina, Co. Mayo : proposed by Robert Cochrane, *Hon. General Secretary.*

J. G. Robinson, Waterford and Limerick Railway, Limerick ; Samuel Burke, Killeemnee, Cahir : proposed by John Roberts.

Captain Joshua Kearney Millner, Cherbury, Booterstown : proposed by Lord Walter Fitz Gerald, *Fellow.*

John Hodges, 16, Westmoreland-street, Dublin ; Rev. James J. Keon, *P.P.*, The Presbytery, Lusk ; Patrick Kenny, Grace Dieu, Clontarf : proposed by J. L. Robinson, *A.R.H.A., Hon. Provincial Secretary, Leinster.*

Miss Nugent, 50, Rutland-square, Dublin : proposed by John Cooke.

Rev. Robert Butler, *B.A.*, The Rectory, Killeagh, Oldcastle : proposed by Rev. Edward Goff.

Rev. J. W. Lindsay, *M.A.*, Beechmount, Carrigrohane, Cork : proposed by Rev. Thomas Somerville Lindsay.

Rev. Samuel Alfred Cox, *B.A.*, 19, Madrid-street, Belfast : proposed by Mrs. Tarleton, *Hon. Local Sec., King's Co.*

Col. Deane Mann, *J.P.*, Dunmoyle, Co. Tyrone ; James Boyle, Solicitor and Coroner, Ballybofey, Co. Donegal ; Matthew John Gardiner, Inspector, G. P. O., Dublin : proposed by Charles Mullin.

Rev. Wm. F. Alment, The Rectory, Castletown, Navan : proposed by Rev. J. B. Keene, *M.A.*

James T. Andrews, *M.A.*, Barrister-at-Law, 88, Lower Baggot-street, Dublin : proposed by J. J. Digges La Touche, *LL.D., Fellow.*

Denis M'Carthy Mahony, *B.A.*, Barrister-at-Law, 7, Stephen's-green, North, Dublin ; E. Tenison Collins, 35, Palmerston-road, Dublin : proposed by G. D. Burtchaell, *Fellow.*

The Very Rev. J. A. Anderson, o.s.a., Prior, Augustinian Abbey, Fethard, Co. Tipperary: proposed by Rev. James J. Ryan.

Rev. Thomas Hill, Dunkerrin, Roscrea: proposed by Rev. Leslie A. Handy.

Rev. J. W. R. Campbell, m.a., (Dubl.), Wesleyville, Tralee: proposed by Robert Day, *Vice-President*.

James Farrell, Naas, Co. Kildare: proposed by W. Grove White.

Major W. J. Neligan, Church Hill, Tralee: proposed by Rev. D. O'Donoghue, p.p., *Hon. Local Secretary, North Kerry*.

Rev. Frederick Foster, m.a., Rector of Ballymacelligott, Tralee: proposed by Rev. George M'Cutchan, m.a.

Jeremiah J. Meagher, 76, Leinster-road, Rathmines; Louis Ely O'Carroll, Barrister-at-Law, 77, Harcourt-st., Dublin; James Johnston, Solicitor, Crown Chambers, Royal-avenue, Belfast; Andrew Devereux, Solicitor, 51, O'Connell-street, Dublin: proposed by William P. O'Neill.

Rev. Charles P. O'Meara, The Rectory, Newcastle, Hazelhatch, Co. Dublin: proposed by Rev. J. F. M. French, m.r.i.a., *Fellow, Hon. Local Secretary, Co. Wicklow*.

Rev. James Gallagher, Adm., Inver, Donegal; Rev. James Cassidy, c.c., Donegal; P. M. Gallagher, Solicitor, Donegal: proposed by H. S. Warnock, f.r.c.s.i.

Lady Keane, Cappoquin House, Cappoquin; Miss Frances Keane, Glenshelane, Cappoquin: proposed by F. E. Currey, j.p., *Fellow*.

Rev. Abraham Isaac, Kilgobbin Rectory, Tralee; Rev. Patrick Sweeny, m.a., Ballinacourty, Tralee: proposed by J. W. Busteed, m.d.

Rev. Robert George Livingstone, m.a., Fellow of Pembroke College, Oxford, Pembroke College, Oxford: proposed by John Rhys, m.a., *Hon. Fellow*.

Rev. P. J. Carroll, St. Munchin's College, Limerick: proposed by Rev. T. Lee, c.c.

Francis Robert Lepper, Director, Ulster Banking Co. (Limited), Belfast: proposed by G. Higinbotham.

William Hill, t.c., 7, Castle-street, Tralee; Charles James Boland, Valuation Office, 6, Ely-place, Dublin; George Raymond, *Kerry Post Office*, Tralee; Thomas B. Storey, Income Tax Office, Tralee; Very Rev. A. F. Canon Scully, p.p., v.f., Hospital, Co. Limerick: proposed by P. J. Lynch, m.r.i.a.i., *Fellow, Hon. Provincial Secretary for Munster*.

Herbert Webb Gillman, b.a. (Dubl.), Barrister-at-Law, Lincoln's Inn, j.p., Clonteadmore, Coachford, Co. Cork: proposed by Cecil C. Woods, *Fellow*.

Daniel de Courcy Mac Gillycuddy, Sessional Crown Solicitor, Day-place, Tralee: proposed by Miss Rowan.

John Ellard, Solicitor, George-street, Limerick: proposed by William Ebrill.

Rev. Herbert R. Neill, b.a., the Rectory, Headford, Co. Galway: proposed by Arthur P. Morgan, b.a., *Hon. Local Secretary, Galway, W.*

William P. Trant M'Carthy, Solicitor, Killarney: proposed by Daniel Mahony, b.l.

John Mallins, Solicitor, Ramelton, Co. Donegal: proposed by Rev. N. G. Batt, m.a., *Hon. Local Secretary, Co. Donegal*.

Reginald Bence-Jones, j.p., Lisselan, Clonakilty, Co. Cork: proposed by O'Donovan, of Liss Ard, j.p., *Vice-President*.

CORRESPONDENCE.

The Hon. General Secretary read the following letters from the recently-elected HONORARY FELLOWS, which were ordered to be inserted in the Minutes, and printed in the *Journal*.—

“JESUS COLLEGE, OXFORD,
“June 4th, 1891.

“MY DEAR SIR,

“I need hardly say that I feel highly flattered by the honour which the Royal Society of Irish Antiquaries have thought fit to confer on me though I have done very little to deserve it. May I ask you kindly to convey my gratitude to the Society.

“Hoping to have the pleasure of meeting you and other leading Members of the Royal Society in Kerry by-and-by,

“I remain,

“Yours very truly,

“JOHN RHYS.”

“48, MANOR-PLACE, EDINBURGH,
“May 26th, 1891.

“SIR,

“I beg to acknowledge receipt of your letter of the 23rd inst., in which you inform me that I was elected an Honorary Fellow of the Royal Society of Antiquaries of Ireland at their General Meeting held on the 18th inst. For this distinguished and unexpected, but most gratifying, honour I have to request that you will convey to your Society my warmest thanks. I am not cognizant of having done anything to merit such a distinction, but as I work for the sake of truth and my own pleasure, it is pleasing to find that my humble labours have been recognised by so large and learned a body as the Royal Antiquaries of Ireland. Let me add that if anything could enhance the value of this honour to me it would be the admirable, progressive, and administrative ability with which archaeological researches have been prosecuted by your Society especially during the last few years. I am, therefore, proud of my new Fellowship, and I trust it will be the means of enabling me to acquire a better knowledge of the rich archaeological treasures of Ireland.

“I have the honour to be,

“Your most obedient Servant,

“ROBERT MUNRO.”

“MUSEI PREISTORICO-ETNOGRAFICO E KIRCHERIANO,
Roma, il 5 Giugno, 1891.

“ILLUSTRE SIGNORE,

“Ho ricevuta la lettera oltremodo cortese colla quale V. S. mi ha partecipata la mia nomina a Membro Onorario di codesta insigne Società Reale degli Antiquarii dell'Irlanda. Tengo l'alto onore fattomi tra i maggiori che io abbia ricevuti, e ne porgo a lei ogli illustri Colleghi i pur vivi e rispettosi ringraziamenti.

“Ho l'onore di dirmi,

“Della S. V. devotissimo,

“L. PIGORINI.”

“HIGH ELMS, FARNBOROUGH, R. S. O., KENT,
“May 26th, 1891.

“SIR,

“I have duly received your letter, for which I am much obliged.

“Pray assure your Committee that I much appreciate the compliment conveyed in the election.

“Believe me,

“Yours very truly,

“JOHN LUBBOCK.”

" SMITHSONIAN INSTITUTION, BUREAU OF ETHNOLOGY,
" WASHINGTON, D. C., *June 10th*, 1891.

" DEAR SIR,

" I have much pleasure in acknowledging the receipt of your letter of 23rd May, informing me that the Royal Society of Antiquaries of Ireland has done me the honour of electing me an Honorary Fellow of their body. Will you kindly convey to the Society my best thanks for the distinction they have conferred upon me, and my hearty good wishes for the welfare and prosperity of the Society, which I shall be happy to promote by any means that lie within my power.

" Believe me, dear Sir,

" Yours most faithfully,

" W. J. HOFFMAN, M.D."

" VILLA NOVA, BLACKROCK, CO. DUBLIN,
" *May 26th*, 1891.

" DEAR SIR,

" I am favoured with your letter of the 23rd instant, and beg to say that I feel much honoured at having been elected an Honorary Fellow of the Royal Society of Antiquaries of Ireland.

" Believe me to be,

" Yours faithfully,

" JOHN T. GILBERT."

" CARRIG BREAC, HOWTH,
" *May 26th*, 1891.

" SIR,

" I beg to acknowledge the receipt of your kind favour of the 23rd of May, informing me of the honour which it has pleased the President and Fellows of the Royal Society of Antiquaries to bestow in electing me an Honorary Fellow of their Society at the General Meeting held on the 18th inst.

" I trust you will convey the expression of my gratitude for the kindly feeling which prompted this act, and of my desire that, by any humble effort on my part, I may be enabled to further the objects of the Society.

" I have the honour to be, Sir,

" Your obedient Servant,

" MARGARET STOKES."

The following letter was read from the Earl of Kenmare, and a vote of thanks was passed to him for his courtesy in receiving the Members at Killarney House :—

" KILLARNEY HOUSE, KILLARNEY,
" *August 10th*, 1891.

" DEAR SIR,

" It will give me great pleasure to place my Demesne at the disposal of the Members of the Royal Society of Antiquaries of Ireland, and of the Cambrian Archaeological Association.

" I shall also be most happy to show them Killarney House and Gardens, and to do everything in my power to render their stay at Killarney as agreeable as possible.

" Yours faithfully,

" KENMARE."

The Rev. Denis O'Donoghue exhibited an ancient Crozier of beautiful workmanship, the property of the Most Rev. Dr. Coffey, The Palace, Killarney, which was found in the River Laune in the year 1867.

The relic is in a good state of preservation, and is of the usual Celtic shape, with a horseshoe-crook at the top, and pointed ferrule at the bottom. The Crozier is of bronze, with interlacing beasts and other ornaments characteristic of the tenth or eleventh century Irish art chased upon it, and partly inlaid with thin sheets of gold.

The following account of the finding of this priceless treasure, which will be illustrated in a forthcoming issue of the *Journal*, is extracted from Rev. Denis O'Donoghue's Paper:—

"In the summer of 1867, a fisherman named Denis O'Sullivan, in the employment of Sir Maurice James O'Connell, of Lakeview, was fishing for salmon near Beaufort Bridge. The water in the river was remarkably low and clear, so that the fisherman was able to scan the bed of the river as he went along in his boat. Passing under the ancient Castle of Dunloe, now in ruins, which overhangs the river, he saw in one of the pools what he thought was a salmon lying at the bottom. He struck at it with his gaff, but there was no sign of life. However, he fished it up, and found it to be what he called "a curious handstick;" but on showing it soon after he was informed his "find" was an ancient bishop's crozier.

"The crozier was exhibited in Dublin, at the Kensington Loan Exhibition in 1868, as the property of the Most Rev. Dr. Moriarty, who had purchased it from O'Sullivan for £18, and remained on exhibition the following year. It attracted much attention, and was pronounced to be one of the most perfect specimens of early Irish art in such work that has survived to our time. On the death of Dr. Moriarty, the present Bishop, Dr. Coffey, as one of his executors, became the proprietor of this crozier, and he has kindly allowed me to exhibit it for the inspection of our members on this occasion.

"I do not pretend to the special knowledge and experience necessary to determine the age of this work of art, nor to describe its merits as a specimen of early Irish workmanship. Some of our members, who are experts in such science, will have an opportunity of examining it minutely, and may, at some convenient time, give us a detailed account of its date and style of ornamentation. There was a full-sized water-coloured drawing of it, made last year by one of the nuns in charge of the School of Art attached to the Presentation Convent, Tralee, which the authorities at Kensington approved of so highly that they granted the Sister who made the drawing their 'Medal of Honour.'

"From the description given by Dr. Healy in his very learned work on 'Ancient Irish Schools and Scholars,' of the Lismore Crozier, found in Lismore Castle in 1814, now the property of the Duke of Devonshire, I am inclined to think that our crozier may have been of the same age and style of workmanship as that of Lismore, which fortunately bears an inscription in Irish, purporting that it was made for *Nial Mac Mhic Aeduan* (who, we know, was Bishop of Lismore from 1090 to 1113), by the artist *Nectan*. This Lismore Crozier lay concealed in a built-up doorway within the Castle of Lismore 'since the troubles that followed 1641,' according to Dr. Healy's account. It is hard to believe that if

this ancient crozier was lost in the lake or the river so early as the period when resident bishops ruled in Aghadoe—that is, at latest in the second half of the twelfth century—it would have preserved its perfect condition for so many centuries in the depths of these waters.”

Mr. William Gray, V.-P., exhibited some Photographs of a Stone Circle at Ballynoe, county Down, and after some lengthened remarks on the neglected condition of the reputed grave of St. Patrick at Downpatrick, and the desirability of erecting a monument over it, proposed the following resolution, which was adopted :—

“That in the opinion of this Meeting it is most desirable that Mr. Gray’s suggestion should be carried into practical effect, and that the Council of the Society be recommended to appoint a Committee for the purpose, or take such other steps as they may consider best.”

Rev. Denis Murphy, S.J., exhibited Photographs of an ancient Celtic Shrine, found in Lough Erne during the present year, and now the property of Mr. Thomas Plunkett, M.R.I.A., Enniskillen.

In shape the shrine resembles the stone-roofed oratories which were erected in the eighth and ninth centuries : the ends of the roof are hipped, not gabled. There was a small bronze box inside the shrine which contains the relic, all trace of which has now disappeared.

The shrine is ornamented with bands and raised bosses covered with interlaced work, probably not older than the tenth century. It bears a resemblance to the Monymusk shrine, and is not unlike those preserved in the Edinburgh and Copenhagen museums.

Drawings and a detailed description will be given in the *Journal* for First Quarter, 1892.

Rev. Denis O’Donoghue, exhibited and described a stone-basin of remarkable shape from Kilmalkedar Church, probably used for holy water :—

“This stone was taken, about thirty years ago, from the ruins of Kilmalkedar, by an inspector of National Schools, and deposited at the Presentation Monastery, Killarney. On the occasion of the inspector’s visit to the locality he discovered that a short time before a stranger visiting the church had stolen therefrom what the people venerated as an ancient stone-chalice, of which no trace has been since found. He considered it better to place this stone in safe-keeping. The stone is said by some to have been a baptismal font, but the cup is much too small for any such purpose. Very probably it was a stoop for holy water, used in one of the early oratories in the neighbourhood, long before the present Irish-Romanesque Church was erected. Its workmanship is rude, and the sides of the septagon are irregular ; its material, silicious sandstone, very hard and gritty ; the cup is sunk about 4 inches, being $3\frac{1}{2}$ inches in diameter ; the upper surface around the cup is worn quite smooth, as is the basin itself, seemingly from frequent handling when in use ; while the sides are rough, being dressed with a punch or point, not with a chisel of any kind. It stands 9 inches high, and as its base is undressed, it was fixed on a stand or pedestal of some kind, where it was originally placed for use.”

KILLARNEY.

AFTERNOON EXCURSION, TUESDAY, 11th August, 1891.

Killarney House was first visited, where the Members were courteously received by the Earl and Countess of Kenmare, and shown over the beautiful mansion and picturesque grounds, from which magnificent views of the charming lake scenery were obtained.

Ross Castle was next visited, Inisfallen was reached by boats, and a drive to Muckross Abbey concluded the Afternoon Excursion.

ROSS CASTLE.

Ross, the most extensive of the Killarney islands, has an area of about one hundred and fifty acres. It is separated from the neighbouring land by a narrow channel now bridged over. Its castle may be considered as a fine typical example of the stronghold of an Irish chieftain during the middle ages. The principal feature is a commanding quadrangular keep, which was accompanied by a spacious bawn or courtyard. The walls of the latter were defended by formidable semi-cylindrical flanking towers, several of which yet remain. A still practicable staircase of stone leads from base to summit of the keep. At intervals are narrow doorways by which the various floors might be entered. From the battlements one of the finest and most comprehensive views of Lough Leane and of the chief mountains of the district may be enjoyed, to the west rise Toomies and the Purple Mountain, canopied, as it were, by the towering Reeks. To the southward are Mangerton, the Torc Mountains, and Cromaglan, Castlelough Bay, and Muckross.

The castle was built by one of the O'Donoghue Ross chieftains, and there is reason to believe that, though additions and alterations have been made, it dates from the fourteenth century. Some time during the Commonwealth war Ross Castle was held by Lord Muskerry on the part of the Royalists. There appears to have existed a prophecy amongst the Irish that the place could never be captured but by an attack from the water made by a man-of-war. Ludlow, the Parliamentary general, when investing the hold, caused an armed vessel, of unusual size for fresh water operations, to be carried overland and launched upon the lake. The Irish garrison observing this "prodigy," abandoned all hope of a successful resistance, and, though five thousand strong, laid down their arms. Ross was the last fortress in Ireland to hold out against the Parliamentary forces.

INISFALLEN.

A short row and we reached Inisfallen, a spot as dear to the artist, botanist, or lover of Nature, as it is to the antiquary. Here indeed are "hill and dell;" wood as gloomy as the ancient Druidical forests, thick with giant ashes and enormous hollies; glades sunny and cheerful, with the beautiful underwood bounding them; bowers and thickets; rocks and ruins; light and shadow; everything that Nature can supply, without a single touch of the hand of art save the crumbling walls, and all in the space of twenty-one acres, making Inisfallen justly the pride of the worthy denizens of Killarney.

Of a monastery founded here in the seventh century by St. Finian, and which subsequently became very famous, little more than a small oratory and foundations of walls, all but hidden with moss and ferns of most luxuriant growth, now remain. The oratory, however, is invaluable as an example of Hiberno-Romanesque art. Its doorway, which as usual in structures of the same character and age faces the west, displays highly interesting work of an ante-Norman period in Ireland. As long at least as Irish history is studied, the fame of this monastery will survive, for within its bounds through centuries of thoughtful labour were the "Annals of Inisfallen" compiled. This invaluable work, which is happily still extant, takes high rank amongst the chronicles of Erin.

MUCKROSS ABBEY.

The abbey, which stands in an exquisitely beautiful demesne of the Herbert family, skirting Lough Leane, was, according to Archdall, founded in 1440 by the M'Carthy, on the site of a much older establishment. The remains at present consist of a church and convent, the former measuring 100 feet or so in length, and presenting nave, choir, transept, tower, and cloisters, all in a wonderful state of preservation, so much so, that only roofing seems required to render the pile nearly as perfect as when first erected. The cloisters in themselves furnish a most delightful architectural study. They consist of a quadrangle displaying beautifully formed arches, some of which are pointed, while others are semicircular. A yew tree, still vigorous, and scarcely time-touched, believed to be as old as the abbey itself, stands in the centre of the square, over which it casts a truly funereal shade, palliating the graves of long-forgotten ecclesiastics, warriors, and the great of old whose bones moulder beneath.

As might be expected, the architectural style of the church and of its accompaniments is late pointed, extremely plain and severe, nevertheless very charming in its simplicity. The masonry may be looked upon as a model of thoroughness and skill in execution.

The abbey was anciently called Oirbealach, that is, "The Abbey of the Eastern Pass or Way." It was erected in 1440 by Mac Carthy, according to the "Annals of the Four Masters," and became the chief burial-place for his family, and the O'Sullivans, Mac Gillacuddys (until 1700), and the O'Donoghues. In its chancel is the tombstone of Mac Carthy Mor, created Earl of Clancarty by Queen Elizabeth. His arms and English coronet, surmounted by an Irish crown, are rudely carved on the time-worn stone. An engraving of it is given in Archdeacon Rowan's "Lake Lore," and in Mrs. Hall's "Ireland," but in the latter work the drawing is incorrect, and omits the Irish crown, which is one of the most interesting features of this old memorial of the King of South Munster, whose followers considered him degraded by the acceptance of an English coronet. This abbey was still in the possession of the Franciscan Order until the advent of Cromwell, as appears by entries in the Mac Gillacuddy Papers, edited by Rev. Dr. Brady.¹

¹ The *Gentleman's Magazine* for 1864, Part I., p. 418, contains an interesting account of Muckross Abbey, with good illustrations, by Sir J. H. Parker.

EVENING MEETING, TUESDAY, 11th August, 1891.

The Members of both Societies, to the number of 120, dined together at the Great Southern Hotel, LORD JAMES WANDESFORDE BUTLER, D.L., presiding.

After the usual loyal toasts the Chairman proposed the toast of "The Cambrian Archæological Association, coupled with the name of the VEN. ARCHDEACON THOMAS, Chairman of Committee"; and the latter in responding, proposed "The Royal Society of Antiquaries of Ireland, and its President, LORD JAMES BUTLER."

The toast was acknowledged by his Lordship, and he at the same time proposed the health of the Rev. Professor Sayce, the eminent Egyptologist, and Member of the Cambrian Archæological Association, who made an appropriate speech in reply.

The Rev. Dr. Stokes read his Paper on "The Island Monasteries of Wales and Ireland" (see p. 658), which was referred to the Council for publication, and the proceedings terminated.

WEDNESDAY, 12th August, 1891.

AGHADOE AND DUNLOE OGAM CAVE.

The itinerary for this day included a drive to Aghadoe, in Irish Achadh-da-eó, *The Field of the two Yew Trees*, situate just two miles and a-half from Killarney. Here in the seventh century an establishment, which afterwards became the seat of a bishopric, was founded by St. Finian. The remaining buildings of this venerable monastery consist of a ruined church, the base of a *cloittheach*, or round tower, and a very remarkable castle called the "Pulpit," or "Bishop's Chair," which was probably the residence of the bishops of Aghadoe during several centuries, commencing with the twelfth. The cemetery contains a number of highly interesting memorial stones, including a fine example of an Ogam-inscribed monument, now sadly injured. The round tower, which at present measures about eighteen feet in height, stands at a little distance westwards. This must have been originally a splendid *cloittheach*. Its masonry shows striking examples of polygonal work such as is found in several of our oldest ecclesiastical buildings. Many of the blocks, however, which formed part of the outer facing of the wall have been abstracted, and used as headstones in the cemetery adjoining.¹

The castle, circular in plan, has stairs and passages in the thickness of the walls. Nothing has been retained of its history, nor does any record of the erection of this once important work appear in our annals. It is, no doubt, as old as the twelfth century, a period when it was customary in not a few parts of Ireland to construct circular keeps of great magnitude and strength.

Hardly anything, even at Killarney, can be finer than the panorama of many-tinted mountain, island, and lake, which presents itself to one

¹ Sir J. H. Parker gives a very careful description of the architectural features of the Cathedral in the *Gentleman's Magazine* (1864 Part I., page 411); and in Lord Dunraven's "Notes on Irish Architecture" (vol. ii., pp. 35 and 115), drawings are given.

standing upon the sacred historic eminence at Aghadoe, and looking towards the south or west. Nor does the witching loveliness of the scene diminish as an approach to the famous Gap of Dunloe is made. Near the mouth of this magnificently wild and romantic defile, close to the roadside, occurs an artificially constructed cavern, commonly called the Cave of Dunloe, some notices of which have from time to time appeared in the pages of our *Journal*. The chief peculiarity of this mysterious souterraine consists in the fact that a considerable number of the flag-stones forming its roofing, as well as some others of the interior bear well cut or punched inscriptions in the Ogam character. The stones upon which the scorings are figured have all the appearance of sepulchral monuments. Certain it is that the lettering which they exhibit must have been executed ere yet these lithic puzzles had been placed in the positions they now occupy. As the cave is of a character usually pronounced prehistoric in Ireland, and, indeed, in the British Islands, a very curious question arises, and that is, did the natives of Erin, while yet pagan, practise Ogam writing? It might also be asked whether the construction of drystone bee-hive houses and souterraines, such as are found in raths and cashels, was continued with us for at least a lengthened period after the introduction (whenever that may have been) of alphabetic scribings? The cave, it should be observed, was discovered in the year 1838 by labourers engaged in digging a drain; and it was found to contain a number of skulls and other human bones, which unfortunately appear to have been lost.

By the kindness of Dr. Stoker, who had the earth removed from the covering flags, the cave was rendered accessible, and the work of exploring easily accomplished. The Hon. General Secretary gave a *résumé* of the opinions of the various writers who had examined the Ogams since its discovery in 1838. The Right Rev. Dr. Graves, Bishop of Limerick, contributes an interesting Paper on the inscriptions at page 665.

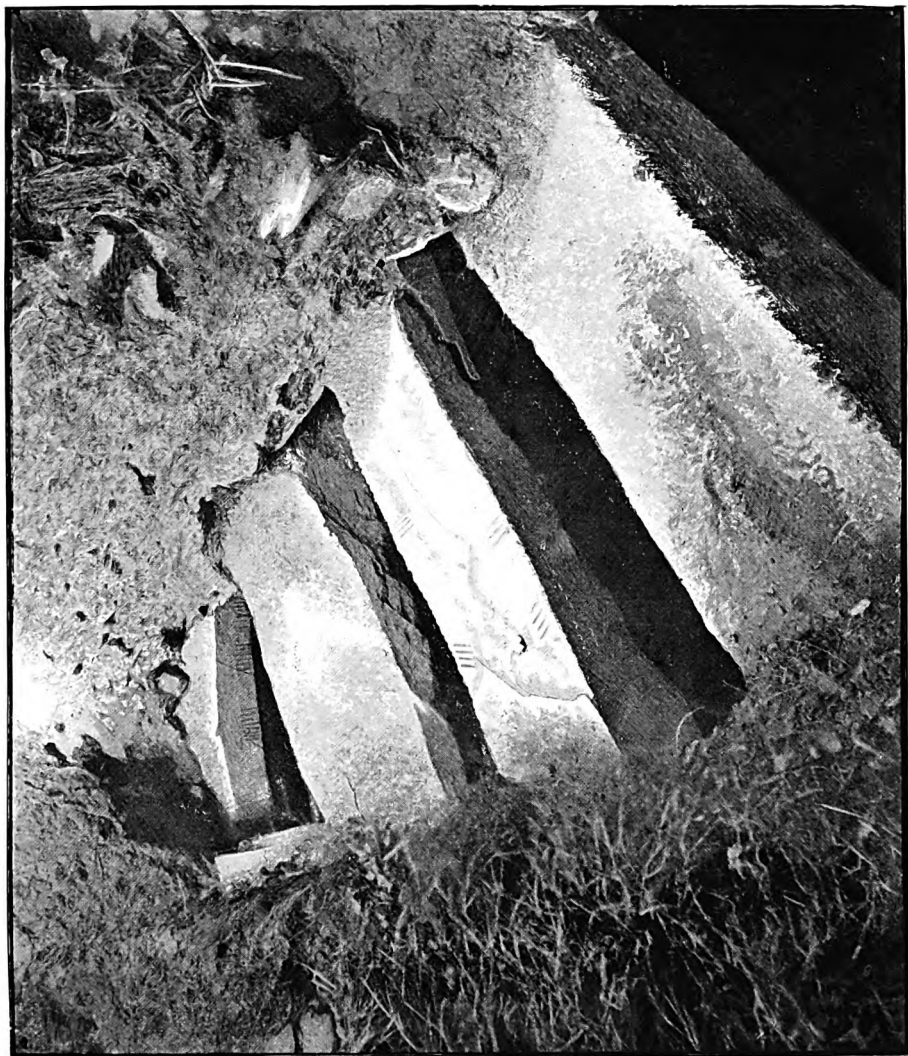
For a further description of this remarkable cave, see "Notes and Queries" in the *Journal* for the year 1884, pp. 312, 313, with a plan of the cave; also a note on p. 314, same year, by Professor Rhys. An interesting Paper, with illustrations, was contributed by G. M. Atkinson, M.B.I.A., and will be found at p. 523 of the *Journal* for the year 1866. See also a Paper by the Right Rev. Charles Graves, D.D., at p. 605 of the *Journal* for 1886.

On the invitation of Dr. Stoker, Dunloe Castle was next visited, where luncheon for the party was provided on the lawn. The castle, now fitted up as a modern residence, is the remains of a stronghold of O'Sullivan Mór, erected A.D. 1215, which, in the war subsequent to 1641, was taken and dismantled by General Ludlow, one of the chief officers of the Parliamentary army. The original staircase was found last April, in the western wall of the castle, by Dr. George Stoker, the present occupier.

Before leaving a cordial vote of thanks was conveyed to Dr. and Mrs. Stoker for their generous hospitality in entertaining the visitors.

GAP OF DUNLOE.

Having investigated, as far as possible, the secrets of Dunloe's mystic cavern, or cell, we soon find ourselves at the entrance of a ravine which



DUNLOE OGHAM CAVE. *From a photograph by F. M. Franken, Esq.*

takes high rank amongst the grandest scenes of *unimproved* nature to be found in western Europe. This pass possesses much in character with that of Glencoe in Scotland, but, in extent it is much larger, being about four miles from end to end. The natives assert that this weird glen had an origin other than natural, in fact that it is the result of one blow from the sword of a giant!

“Crag, knolls, and mounds confusedly hurled,
The fragments of an earlier world,”

strew the slopes to their base, and at first sight, would seem to threaten the narrow winding path or road, and block a troutful stream which in many places rushes in whitening foam over its rocky bed. The glen where narrowest is almost obstructed by a huge rock, called by country people the “Pike.” Not far from this is a sombre tarn known as *Loch Dubh*, or the “black lake,” where, it is said (but not in the “Annals of the Four Masters”) St. Patrick destroyed the last *piast*, or demon serpent left in Erin!

At or near the termination of the Gap is a point from which one of the most impressively picturesque glens of Killarney may be seen. This wondrous amphitheatre is known by English-speaking people as the “Black valley.” That title, however, would seem to be erroneous. In Irish the place is styled *Cùm-*ui-Dhuibh**, or “O’Duff’s valley”—See Joyce. It is curtained, as it were, by huge gloomy mountains the sides of which, after rain, sparkle with innumerable streamlets, often, indeed, foaming torrents. It contains a goodly sprinkling of *lochauns*, or small lakes, the most important of which is *Loch-an-bric-derg*, “the lake of the char, or red trout.” Nothing can be grander in its way than the surrounding scenery, which may be well described as completely Ossianic in character; with gray rock, purple heath, murmuring stream, blue loch, overshadowed by some of the highest mountains in Ireland, of which Carran Tual (3414 feet in height) is the most conspicuous.

The Gap of Dunloe, between Mac Gillycuddy’s Reeks and the Purple Mountain, was left behind, and on the party reaching the Upper Lake, the boats were found in readiness, and passing through the Long Range, between Torc Mountain and the Eagle’s Nest, and under the Old Weir Bridge—shooting the rapids—Muckross Lake was reached. Leaving Dinish Island, Lough Leane, or the Lower Lake, was traversed, and skirting Inisfallen and Ross Island, the landing place at Ross Castle was reached, and the carriages were resumed for the return journey to Killarney. The land route for the day’s Excursion was 18 miles, and the water route ten miles.

EVENING MEETING, WEDNESDAY, 12th August, 1891.

An Evening Meeting was held in the Town Hall, Killarney, at 8 o’clock, p.m. The Chair was occupied by PROFESSOR JOHN RHYS, M.A., President of the Cambrian Archæological Association, *Hon. Fellow* of the Royal Society of Antiquaries of Ireland.

Professor Rhys delivered his inaugural Address as President of the Cambrian Archæological Association, the subject of which was “The Early Irish Conquests of Wales and Dumnonia.”

On the motion of Professor Sayce, seconded by Mr. Stephen

Williams, the best thanks of the Meeting were accorded to the President for his Address, and it was resolved, on the motion of Rev. Denis Murphy, s.j., seconded by Rev. D. O'Donoghue, p.p., that the Address be printed in the Proceedings of both Societies.

Mr. J. Romilly Allen, *Fellow*, read a Paper on "Celtic Art in Wales and Ireland Compared," which was referred to the Council for publication in the *Journal*.

The following Papers were taken as read, and referred to Council for publication :—

"The Great Earl of Desmond," by Rev. Denis Murphy, s.j., M.R.I.A., *Fellow*.

"The Voyages and Adventures of St. Brendan, the Navigator," by Rev. T. Olden, M.A., M.R.I.A.

"The Ogam Cave of Dunloe, near Killarney," by the Right Rev. Dr. Graves, M.R.I.A., Lord Bishop of Limerick, *Fellow*.

"Notice of an Ancient Wooden Trap, probably used for catching Otters," by Rev. Geo. R. Buick, M.A., M.R.I.A., *Fellow*.

"Mor, Sister of St. David of Menevia, and Mother of Kerry Saints," by Rev. Denis O'Donoghue, p.p.

EXCURSION, THURSDAY, 18th August, 1891.

The route to-day was by special train from Killarney by the Great Southern and Western Railway to Tralee, and special train from Tralee by the Tralee and Dingle Light Railway to Dingle. A halt was made at Kilelton to view the remains of an ancient oratory, built of stone without mortar, supposed to have been dedicated to St. Eltin, who lived in the sixth century.

At Ballintaggart, near Dingle, the following Address was presented by the members of the Dingle Local Reception Committee, to which the Rev. Denis Murphy suitably replied :—

"TO THE PRESIDENT, FELLOWS, AND MEMBERS OF THE ROYAL SOCIETY OF ANTIQUARIES, AND OF THE CAMBRIAN ARCHEOLOGICAL ASSOCIATION.

"We, the Committee appointed to represent the inhabitants of Dingle, bid you a very hearty welcome to our ancient and historic town.

"When you shall have investigated the remarkable Ogams at Ballintaggart, Kilfountain, the old Oratory of Gallerus, the ancient Churches of Kilmalkedar and Temple Gael, St. Brendan's Oratory, the Bee-hive Houses at Cabirdargan, and the mural monuments in the Dingle Churchyard, we have no doubt but that all will prove of invaluable interest in subject-matter for your researches.

"There are many other ancient monuments in the district, but owing to the pressure on your time, we fear you will not be afforded an opportunity of visiting them.

"Your Societies have already done good work, and we are confident that your visit will, sooner or later, have the effect of inducing Parliament to take further measures for the preservation of these interesting objects as National monuments.

"We are deeply obliged to you for coming to Dingle. We wish the Societies every success, and hope ere long to have the honour again of welcoming you amongst us.

"We trust your voyage to the Skelligs Rock, which will enable you to enjoy a view of an important part of the scenery of Dingle, may be an enjoyable one, and that you may be able to recall many pleasant reminiscences of your visit to this romantic locality.

"(Signed),

"JOHN LAWLER, C.C., *Chairman*.

"J. T. MILES, M.D., J.P., } *Secretaries*."

"E. G. BURKE,

The Rath and Ogams at Ballintaggart were examined, and the journey by rail to Dingle was resumed.

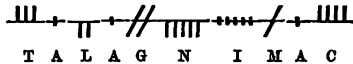
Luncheon having been partaken of at Dingle, the carriages in waiting were entered, and the Bee-hive Cells, surrounded by a cashel, were visited at Cahirdargan.

The Church, Ogams, and Crosses at Kilmalkedar were next examined; also St. Brendan's Oratory and the ecclesiastical residence adjoining, and on the return journey the Oratory at Gallerus was inspected, and a visit to the Bee-hive Cells and Ogam-stones at Temple Gael concluded the day's work, and Dingle was reached late in the evening.

DINGLE AND NEIGHBOURHOOD.

The little seaport of Dingle enjoys the distinction of being the most western of European towns. It was formerly called *Daingean-uis-Cushey*, or the "Castle of Hussey" from a fortified dwelling built there by an Anglo-Norman family of that name, or as others assert, from *Daingean Uí Cuis*, the stronghold of the O'Cush, an Irish chief. More recently the place was styled *Dingle-i-Couch*, a corruption of the older name. Though once walled, and having three castles, Dingle now contains no trace of any mediæval building; some of its older houses, however, are respectably quaint and antique in appearance.

Quite close to the railway station, and within a quarter of a mile of Dingle, in the townland of Emlagh West, is an Ogam stone in a field fence. It is given in Brash's "Ogam Inscribed Monuments," p. 216, thus:—



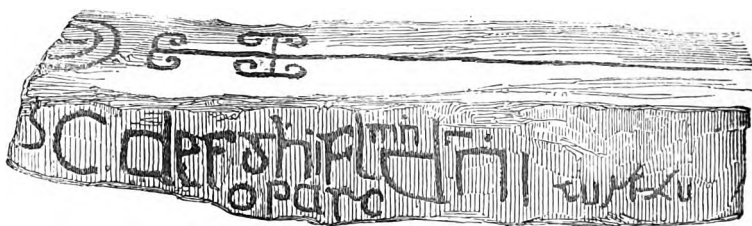
A sketch of the stone is also given in Plate XXV. of the same work, but the inscriptions, as shown on the two, do not correspond. That now transcribed is the correct one; the top is broken, and the inscription is therefore incomplete.

The whole district of Corkaguiny, the barony in which the town stands, is singularly rich in Celtic remains of an extremely early age. It contains a considerable number of stone cashels, bee-hive houses, groups of plain and Ogam inscribed pillar stones, crosses, oratories, of the earliest Christian period, churches, and castles or tower houses, &c., all of the greatest interest to the antiquary of any country.

KILMALKEDAR.

Here is to be seen one of the most curious early churches remaining in Ireland. It is admirably built, and but for the absence of a roof might be considered nearly perfect. In plan it presents nave and choir, with an exquisite chancel arch, and a western doorway of unusual richness. All the details are strictly Hiberno-Romanesque of probably the close of the eleventh or early part of the twelfth century. The *Journal* for the year 1869, page 560 *et seq.*, contains an Article by

Arthur Hill, B.E., on "Kilmalkedar," and a ground-plan of the church is given with a section through chancel arch. It stands in a cemetery abounding with early lapidary monuments, some of which there is reason to believe date from the sixth century. Of these perhaps the most important is a pillar stone bearing, carved upon it, the whole of the Roman alphabet (except the letter A, which has been broken off) as used in the sixth century. "As to the object of this inscription," wrote Dr. Petrie, "I can of course offer only a conjecture, namely that it was an *abecedarium*, cut by one of the early Christian settlers in this place—either a foreigner or a native, who had received a foreign education—for instructing his followers in the rudiments of the Latin language." The stone may originally have been an idol, as besides the alphabet it is inscribed with the letters DNI, for DOMINI. This looks very like an invocation or consecration. It also exhibits two crosses of the earliest Christian type.



Ancient Alphabet in the Byzantine Character, on a Stone at Kilmalkedar, in the barony of Corkaguiny, in the county of Kerry.

In the same cemetery is an extremely curious so-called cross, sundial, or holed-stone, lately described in the *Journal* of the Association by G. M. Atkinson, M.R.I.A.; also an Ogam pillar. Perhaps one of the most rare and curious objects of the group is a terminal cross which anciently surmounted the west gable of the church. Drawings of these terminal stones are given at page 252, and of the dial-stone at page 249 of the *Journal* for the years 1887-88. All these, as well as many other remains scattered through the tombs, are well worthy of notice by the student of Celtic antiquities.

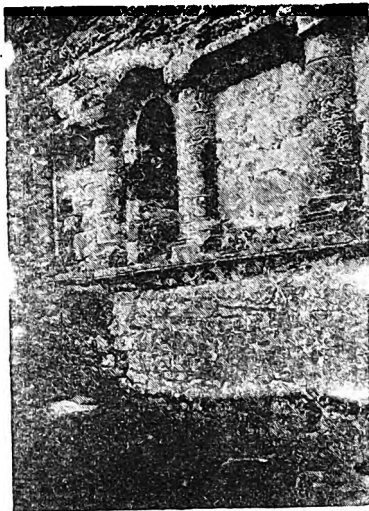


Example of an Ancient Window.

Some of the domestic buildings found in connexion with the church should be carefully noted, as they are not devoid of strange peculiarities. There are some good examples of bee-hive houses, and the remains of a stone-roofed oratory in the near vicinity. An example of an ancient window, with an internal and external splay in the jambs, is shown in the accompanying drawing. This window is in the stone oratory, built without cement, near the old church of Kilmalkedar,

Kilma'kedar Church,

County Kerry.



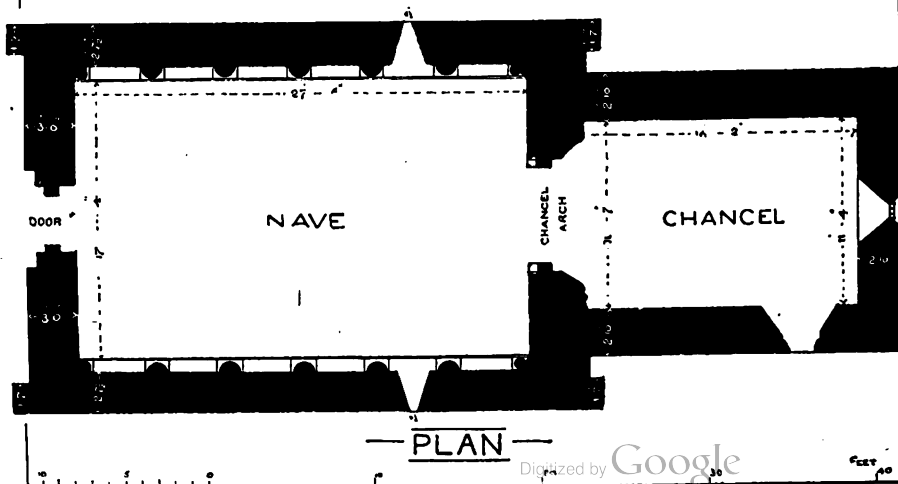
— SOUTH WINDOW —



— CHANCEL ARCH —



— DOORWAY —



about a mile to the east of Gallerus, and is unquestionably one of the earliest ecclesiastical structures in Ireland.¹

Kilmalkedar is situated on the western slopes of Mount Brandon, and five miles within the most western point of Europe. Half-way from Gallerus to Sybil Head, near the sea, is the site of the Spanish Fort, as described by Kingsley in "Westward Ho!" There is a small oratory on the top of Brandon for those who please to climb 3127 feet; and at Templemanaghan (or Manchan) and Templecloonagh some vestiges of oratories yet remain.

Mr. Arthur Hill, B.E., F.R.I.B.A., *Fellow*, supplies the following notes on the Ancient Church of Kilmalkedar:—

"In the 'Martyrology of Donegal' the following reference is made to Kilmalkedar:—'Anno Domini, 636. MAOLCETHAIR, son of Ronan, son of Uladh, of Cill Melchedair, near the shore of the sea to the west of Brandon Hill. He was of the race of Fiatach Finn, Monarch of Erin.'

"The existing church consists of a nave measuring 27ft. 2in. × 17ft. 3in. inside, and a chancel 16ft. × 11ft. 4in. attached to it, the latter being an addition which was made at some time previous to the introduction of pointed architecture into the country. Before this alteration the nave was terminated to the east by a small apse or arched recess, giving the church quite the appearance of an early Christian Basilica in miniature. This recess, which now does duty for a chancel arch, is but five feet wide, and was little over three feet deep. The jambs are moulded with a simple shaft cap and base, surmounted by a semicircular arch, within which a pair of square pilasters carry a richly moulded zigzag pattern member. When the chancel was added the eastern end of this apse seems to have been literally torn down right through the little side windows (or if not windows arched niches or recesses), leaving half of them and the vaulting above in a broken and jagged way. On excavating this place some years ago I found, not far below the present surface, two rudely built stone steps, and beneath them the original flagged floor, upon which rested a couple of courses of stone forming a cross wall 3ft. 3in. back from the nave. In its original appearance this apse must have been similar to that at the east end of the chancel of Cormac's Chapel, Cashel, gabled externally, and arcaded round its interior sides, and the dimensions happened to agree to an inch.

"The doorway, as is usual in all early Irish buildings, is at the west end. It is formed with an ornamental arch in two orders with angle shafts worked in the jambs, surrounded by a label moulding with heads introduced both at the crown and the springing—the latter bearing a strong resemblance to the hippopotamus. The archway is filled by a plain tympanum carried on independent piers, on the inside of which a grotesque head projects, worked in the solid, against and under which rested the horizontal timber plate, to which the door was suspended most likely by leathern thongs. When a door hung in this way had to be kept open, the simple expedient of a prop was all that was needed. The hole through the thickness of the wall to contain the sliding closing bar is still evident.

"The interior of the nave is decorated with a series of half round shafts

¹ Transactions of Royal Irish Academy, vol. xx., page 184.

resting on a string course and carrying a double horizontal course of simple chamfered stones, forming a series of rectangular panels, which gives the interior a very archaic appearance. One of these panels on each side is occupied by a little round-headed window, scarcely a superficial foot in area, splayed inside, unmoulded, and not prepared to receive either shutters or glass.

"The nature of the roof that originally covered the nave is not perfectly clear. At present one can see the stonework externally slanting off from the eaves course for three or four feet high, the interior line curving inwards gradually from the top of the side panels. Whether this method of stone roofing was actually carried on to the ridge, or whether the builders hesitated and changed their minds, substituting a light thatched or other form of roof covering requires further study to elucidate.

"That the chancel was stone-roofed there is less doubt. In its detail it affords a marked contrast to the earlier work, though still of the round arched period. The east window, instead of being a simple opening with sloping jambs, is constructed with parallel jambs moulded on the exterior, and is much higher in proportion to its width. The east gable is ornamented by a projecting band worked in the solid from horizontal stones, and the quoins differ from the nave, being without buttresses.

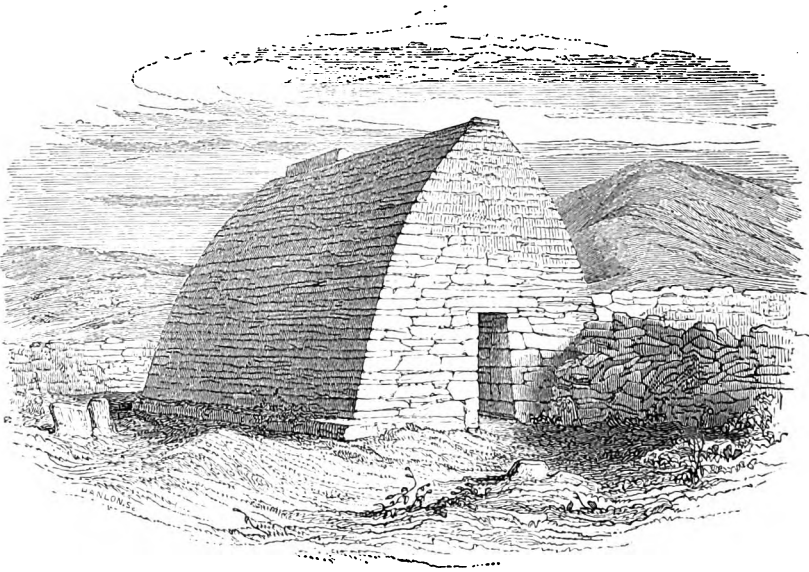
"The mason work throughout is extremely good, the buttresses, or *antæ*, being as closely jointed as possible. A fine grained yellowish sandstone was used for all the dressed stone-work, of a quality that can be got in the mountains south of Tralee—if not nearer. The rest of the walling is of a more slaty quality of material.

"A cross in the form of the Greek Y formerly stood on the west gable, and a small Latin Cross with another incised on its eastern face stands on the east gable of nave. Portions of a font consisting of a fragment of the basin and the pillars on which it stood are preserved in the church.

"There is no documentary or other evidence of date known, but the architectural character of the buildings would lead to the conclusion that the nave was built towards the end of the 11th or very early in the 12th century, and the chancel added within a hundred years later.

"A short distance to the north of the church is a very rudely built house, having two rooms on the ground floor (the inner and smaller one being a later addition), and a second floor over them. The older part may be of the thirteenth or fourteenth century."

Rev. Denis O'Donoghue, P.P., read some "Notes" which he had prepared on the date, probable founder, &c., of the church. He referred at some length to an opinion propounded by the late Archdeacon Rowan, in a Paper read by him many years ago before the Royal Irish Academy, that the founder of Kilmelchedor was a Bishop of Ardfert, Melbrennan O'Ronan, who died in 1161, and the *alias* of this bishop was *Melchedor*, who was "the son of Ronan," according to the "Book of Ballymote, and, therefore, the same as O'Ronan, the Bishop of Ardfert. But it is stated in the "Martyrology of Donegal," that "Melchedor, son of Ronan," died in A.D. 636, and is named in that of "Tallaght" as being honoured as a saint before its date, viz. A.D. 798, his festival being May 14th. He could not, therefore, have been the Bishop of Ardfert who died in 1161.



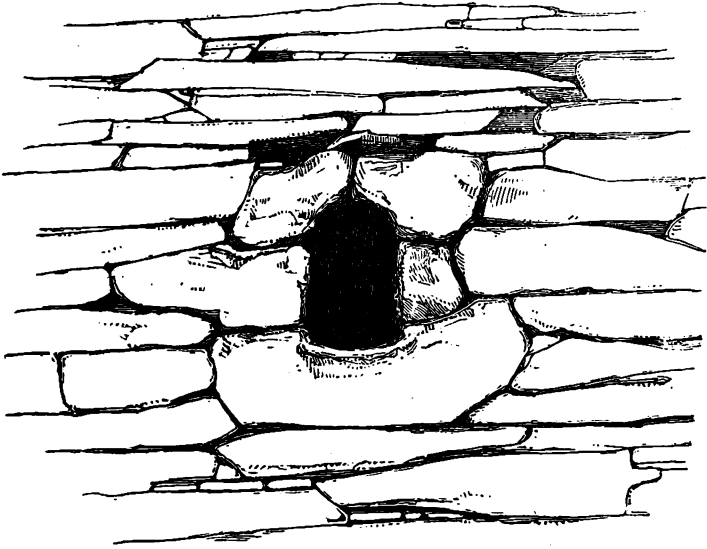
Stone Oratory at Gallerus.



View of Doorway at Gallerus.

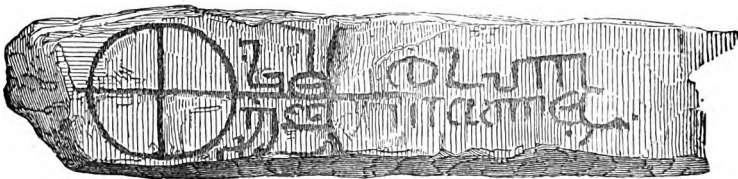
GALLERUS.

About one mile nearer Dingle, but in a north-westerly direction, and not far from the roadside, is the nearly perfect stone-roofed oratory of Gallerus. This is the best preserved building of its kind remaining in Ireland, and was supposed by Petrie to be probably as old as the fifth



East Window of the Oratory at Gallerus. Head formed of two Stones, and built without Cement.

century. Anyone seeing this primitive church or *cill* can form a correct idea of all its fellows which are still extant. (Some interesting notes on the "Ancient Oratories at Gallerus and Kilmalkedar" are given, with illustrations, by the late George V. Du Noyer, at page 29 of the



The Stone of Colum.

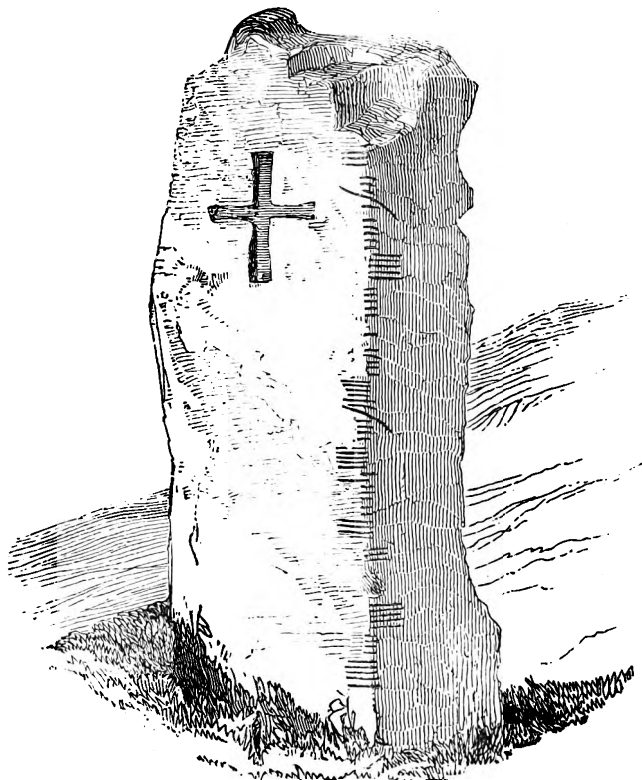
Volume for the year 1864 of the Society's Proceedings.) Here is a pillar, which probably marked the grave of the founder. The inscription is not perfectly legible, but is clear enough to preserve the name of

the ecclesiastic whose memory it is intended to perpetuate, and reads thus:—

"*cie colum mec . . . mel.*"
 "THE STONE OF COLUM SON OF . . . MEL."

TEMPLE GAEL.

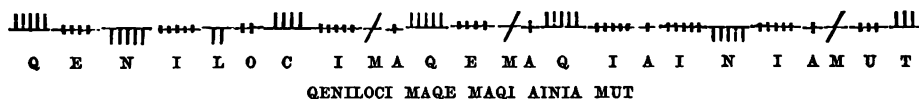
Returning from Gallerus we visited a very similar, but less perfect oratory, which is still encompassed by its original *cashel*, *cahir*, or *mur*, composed of dry stonework. This should by all means be examined. Near the west end stands a *gallaun*, said to be the pillar-stone of its founder, St. Monachan. The monument bears a deeply cut Ogam



Ogam Inscription on a Stone at Temple Gael, in the Barony of Corkaguiny, in the County of Kerry.

inscription, and an extremely early, but certainly Christian, incised cross. A holy well adjoining was supposed to contain an "enchanted" fish, which from days immemorial had there existed, growing neither larger nor smaller. These fish stories connected with not a few of our holy wells are very curious, and no doubt had their origin in myths derived from the far East.

This Ogam is described by Brash in his work on "Ogam Inscribed Monuments," at page 206. He says the accompanying engraving, on page 620, by Dr. Petrie, does not give the inscription correctly, and, from six copies he procured, all more or less differing, he gives the following as correct :—



Dr. Ferguson's reading gives "Qenilocimaqimaqainiamu." The proper name NILOC, and the patronymic AINI, or AINIA, have not yet been identified in history.

EXCURSION, FRIDAY, 14th August, 1891.

SKELLIG-MICHAEL, THE GREAT SKELLIG ROCK.

Owing to heavy fogs, and somewhat rough weather on the west coast, the gunboat H. M. S. "Banterer," and S.S. "Alert" (the former kindly granted by the Rear-Admiral commanding the Queens-town Station, and the latter by the Commissioners of Irish Lights), had not arrived in Dingle Bay at the hour appointed (8 o'clock, a.m.) to take the party to St. Michael's Rock to view the remains of the monastic cells there.

The "Banterer," however, was not long behind time, and at 10 o'clock a party of about thirty of the most adventurous were safely on board. The commander, Lieutenant Roper, R.N., was most unwillingly obliged to prohibit ladies from attempting the voyage owing to the threatening aspect of the weather, and the uncertainty of the time and place at which it would be possible to effect a landing on the return journey.

The roughness of the sea produced universal symptoms of *mal de mer* amongst the archæological explorers, but their perseverance was well rewarded.

On arrival at the island the weather suddenly changed for the better, and the sun shone brightly, giving delightful effects. The "Alert" had arrived, and Captain M'Combie, with his crew, assisted by the blue-jackets of the "Banterer," soon transferred the voyagers to the Rock, the waves having wonderfully subsided, and the landing-place being fortunately at the lee-side of the island.

The opportunities for visiting these remains have been so few, that it was decided to make the most of the time at disposal; consequently cameras were soon at work, and many sketches and measurements were made, to further illustrate the antiquities of the island and correct the work of former investigators.¹

When a landing can be effected on this mite of an Atlantic rock visitors are as much charmed with the peculiarly sublime grandeur of the scene, as interested in all that remains of a sixth-century establishment of

¹ See p. 662 for view of monastic cells in this island.

Christian recluses. The little churches seem to have been untouched save by the hand of time; the very huts or stone-domed dwellings in which the community existed during at least portion of the twenty-four hours, often remain just as they had been erected, and just as they had been abandoned. Penitential stations, crosses, and *leaghla* abound, all in the very earliest style of Celtic Christian art. These humble remains are of extreme interest to any student of the history of the Irish Church. They were erected by men whose pupils were ere long to carry the light of Christianity into far distant countries during a period when, as Spenser wrote:—

“Ireland flourished in fame
And wealth and goodness far above the rest
Of all that bear the British Islands’ name.”

The return journey was made safely in the “Alert.” Dingle was reached about 9 o’clock, p.m., and the special train did not arrive in Tralee until after midnight.

The ladies and those members of the party who preferred not to venture to the Skellig Rock took cars at Dingle, and proceeding through Lord Ventry’s demesne, where they examined the numerous Ogam-stones, visited the site of the prehistoric city of Fahan, Dunbeg Fort, and the magnificent cliff scenery of Sleah Head.

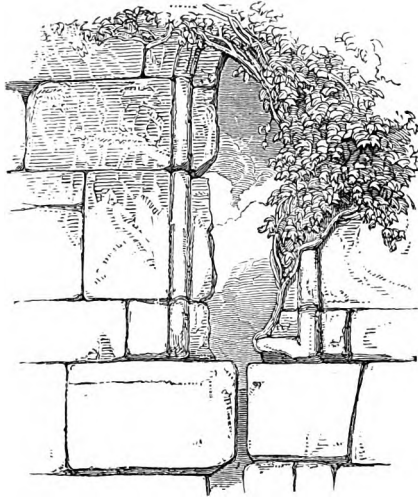
TRALEE, RATASS, AND ARDFERT.

Under the guidance of Rev. Denis O’Donoghue, P.P., an Excursion was made from Tralee for those members for whom accommodation could not be found at Dingle, and who had consequently to return to Tralee on the night of Thursday.

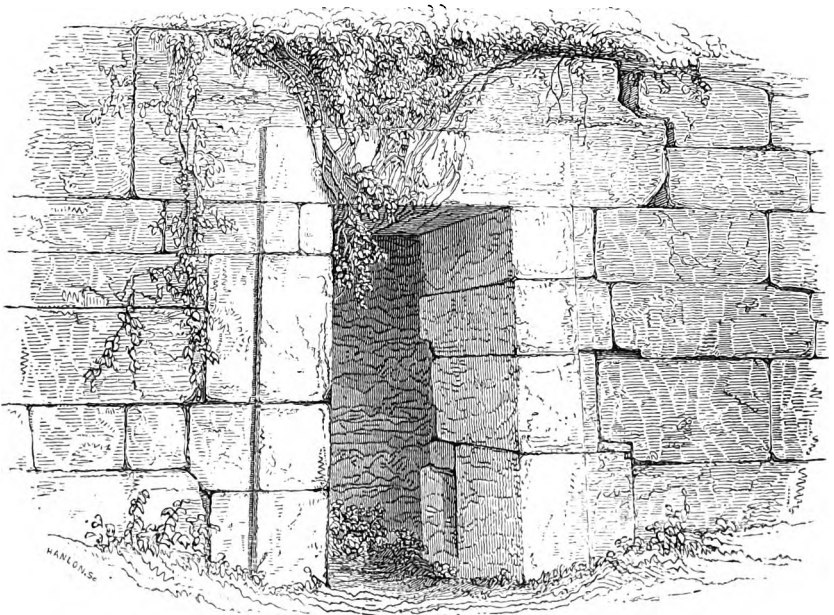
Tralee is a very neat, thriving town, situate near an inlet of the Atlantic, usually styled Tralee Bay. At present it contains no antiquarian remains of any importance; but in its immediate vicinity is the extremely ancient church of Ratass. Nothing in its way can be finer than the Egyptian-looking doorway of this primitive Celtic *Teampull*.

It is only a few years since the antiquities of Ardfert were visited and carefully examined by the Royal Society of Antiquaries. An exhaustive description, accompanied by a series of beautifully executed illustrations of all that remained subsequently appeared in the *Journal of the Association*.¹ It will be enough here to state that, considering the frequent destructions and burnings of the city and its churches during the middle ages, the wonder is that any portion of the sacred edifices has been permitted to descend to our own time. Yet, happily, many of the walls, with all their exquisite details, still stand to excite the wonder and admiration of the critic who is in any degree acquainted with the varieties of early ecclesiastical art as exemplified in remains scattered over western and northern Europe.

¹ See the *Journal* for the year 1884, page 291, for a Paper “On the Cathedral and other Churches at Ardfert,” by Arthur Hill, B.E., with seven Plates, giving plans, sections, elevations, and details, including a photograph of the twelfth-century doorway of the Cathedral.



Window in the East Wall of the Church of Ratass, Co. Kerry.



Doorway of the Church of Ratass, near Tralee, Co. Kerry.

KILMALLOCK.

EXCURSION, SATURDAY, 15th August, 1891.

The route for this day comprised a visit to Kilmallock, where the ancient Gateways, Town Walls, Dominican Abbey, Church of St. Peter and St. Paul, and Round Tower were examined, after which the journey to Limerick was resumed.

Kilmallock is described in a Paper by Rev. James Dowd, B.A., at page 204 of the *Journal* for the year 1889; and further reference to its antiquities will be found at pages 9, 80, 146, 153, 168, and 216 of same volume.

In the volume for the year 1882, at page 640, after the continuation of the "Unpublished Geraldine Documents," containing the "Pedigree of the White Knight," who is buried in the Dominican Abbey at Kilmallock, a series of finely-executed full-page wood engravings (six in number) are given illustrating the remains of the Abbey. The fine east window and southern transept window, with other portions of the structure, were fast falling into decay, and although repeated applications had been made to the authorities to vest the structure under either of the two Acts for the preservation of our ancient national monuments, the building was not taken up, and the work of preservation had to be undertaken by this Society in the same manner as the work at Jerpoint Abbey, county Kilkenny; Franciscan Monastery, Kilkenny; Clonmacnois, King's County, and other monuments preserved by the Society before the introduction of these Acts of Parliament. The legislation on the subject has been a dead letter in the case of the ruins of Kilmallock.

LIMERICK.

EXCURSION, MONDAY, 17th August, 1891.

[Drive to Bunratty Castle, Dromoland Castle and Demesne, and Quin Abbey.]

BUNRATTY—(the mouth of the (river) Raité).

In 1248 King Henry III. granted the district of Tradree to Robert de Musegros, with power to fortify castles, and in 1251 allowed him to hold a fair at Bunratty.¹ It would appear that the English were driven out in 1257. King Brian the Red, having been expelled in 1276 by his nephew Torlogh, granted this district to Sir Thomas de Clare, who exchanged certain English manors with Musegros for Tradree and Ocassin, and restored the castle. It was the scene of that fatal banquet in 1277, whence De Clare's guest, King Brian, was taken to be dragged

¹ For view of Bunratty Castle and St. Finghin's Church, Quin, see page 292, volume for 1890.

to death by horses, after which his head was cut off, and his body hanged by the heels to a gallows. During the wars of the De Clares with Torlogh and Mortogh O'Brien, the town of Bunratty was often burned; the castle was nearly taken by blockade by King Torlogh, the siege being raised by Butler, apparently reinforced by John Wogan, the Justiciary, at a cost of £117 17s. 7½d. On the hill behind the castle, and near Mr. Studdert's house, William de Burgho defeated Sir Richard de Clare on Ascension Thursday, 1311, but, pursuing too eagerly, was captured by the garrison. Lady Johan de Clare, wife of Sir Richard, on hearing of the defeat and complete destruction of the Normans at Dysertodea, May 10th, 1318, set fire to Bunratty Castle, bringing off all her movable property, and the inhabitants of the castle and town in barges over the Shannon. It was held for the Crown by James de Bello Fago in 1326, and was taken by the Macnamaras in 1332. We hear little of it then till the beginning of Queen Elizabeth's reign, when the Lord Deputy fired upon it across the river till the soldiers of Donnell O'Brien (who was regarded as king by the Irish) surrendered July 2nd, 1558. It is shown in the map of 1567, and confirmed to the Earl of Thomond by Perrot's composition of estates in 1585.

Though often mentioned, the following events during the seventeenth century are alone of interest:—Donat, "the great Earl" of Thomond, repaired the church, glazed and decorated the castle, and commenced Six-mile-bridge in 1617. The fragments of his splendid tomb are to be seen in St. Mary's Cathedral, Limerick. In 1646 Barnaby, 6th Earl of Thomond, left the castle in the hands of the Parliamentary Admiral, Sir William Penn; the Irish of Six-mile-bridge thereupon burned Bunratty village, and besieged the castle, Captain Mac Adam, the bravest of the English, was shot, and, encouraged by the Nuncio, Cardinal Rinnuccini, the Irish stormed the outworks, the English surrendering in July, their standards being borne in triumph through Limerick, and *Te Deum* being sung in St. Mary's Cathedral. The castle makes no figure in the wars of 1651 and 1691, and ceased to be a residence of the Earls of Thomond, Henry, the 8th Earl, disposing of his vast estates by fee-farm grants (under an Act of Parliament), September, 1712. It may interest our Members to give the names of the purchasers:—Bindon, Burton, Colpoys, Comyn, Dalton, Drew, England, Fitzgerald, Gabbett, Gore, Henn, Harrison, Hickman, Mac Donnell, Mac Namara, O'Brien of Dromoland, Purdon, Scott, Spaight, Stackpole, Vandeleur, Westby, Westrop, Widenham, and Wilson. The castle was for many years a residence of the Studdert family, and is now a police-barrack. The fine seventeenth-century stucco-work is very noticeable. The church stands south-west of the castle, and has been extensively remodelled. The neighbouring towers of Cratloe, Ballintlea, and Rosmanaher are visible from the line: between Ballycar and Six-mile-bridge the old castle of Ralahine should be noted to the south of the railway. Here (according to O'Donovan) was held the great muster of the Southern nobility against the Scotch, May, 1317; while, in the following August, Dermot O'Brien and the supporters of King Mortogh mustered here for their march to Corcomroe Abbey, where the army of the Clan Brian was finally exterminated. Here also Thomas Dyneley (whose interesting tour has been published in our *Journal*) resided for some time with Giles Vandeleur, and observed the comet of December 10th, 1681.

Dromoland Castle was next visited, and the Members were received by Lord and Lady Inchiquin, who showed the pictures and antiquities preserved in their mansion.

QUIN—(the name means "The Arbutus Grove").

A church, dedicated to St. Finghin, stood here in 1278, when the Clan Brian burned it over the heads of Sir Thomas de Clare and his men, De Clare with difficulty escaping. He probably rebuilt the church in its present form, as Quin was his frontier castle; it was waste at the time of his death, 1287, and taxed in 1306. The castle was erected in 1280, and was the scene of the murder of Donald, brother of King Turlogh O'Brien, by a mason or soldier of the garrison. Between 1284-1287 the garrison slew O'Liddy; and Covêha Macnamara in revenge took and burned the towers, breaking down the flanking walls, so that in 1318 it remained a ruin, and Sir Richard de Clare camped in the church on his way to the fatal battle of Dysert. There can be little question that on the great ruins of this castle the abbey was founded, the earliest mention of it being "before 1350." It was extensively rebuilt by Sioda Mac Namara, Prince of Clancuilen, in 1402, and again added to by his son Maccon, in 1433; who procured a Papal Bull for its reformation to the strict observance in that year. Although dissolved in 1541, it long survived. The friars were in possession in 1584, when Perrot most cruelly executed Donald O'Brien, half hanging him, breaking his bones with an axe, and suspending his body, still alive, from the abbey belfry. It was afterwards used as a barrack by the English in the latter part of Elizabeth's reign, and as such was burned by the Irish. The monks restored it in 1604 and 1626; and by the activity of O'Cahan, its prior, it became, in 1642, a great college, with 800 students, one of them being the well-known monastic historian, Bruodinus. It was mercilessly suppressed in 1652; and although the monks returned to it again, and were left legacies as late as 1689, it attracted little notice till its final destruction by Colonels William and Henry Stamer. Even then the monks retired to Drim, in its neighbourhood, one still dwelling in the abbey in the middle of the last century, the last monk, Father John Hogan, dying in 1820. His interesting and pathetic epitaph exists in the east cloister walk. The buildings were conserved by the Board of Works in 1881.

Quin is noteworthy for several battles—one in 1278, when Sioda, Prince of Clancuilen, fell; again, in 1317, when Prince Donogh O'Brien, advancing to the aid of Bruce, then camped at Castleconnell, was repelled by Felim O'Conor. Captain Flower defeated Teige O'Brien and Walter Bourke in 1601; and the Titular Bishop of Killaloe (Molony) was captured under its walls by the Cromwellians in 1652. It was the site of a cavalry camp of King James's army during the siege of Limerick in 1691.

In the fields north-east of the abbey is Danganbrack, a castle of the Macnamaras, mentioned in the Taxation of 1302-1306, and retained as a Cromwellian garrison, 1653.

EXCURSION, TUESDAY, 18th August, 1891.

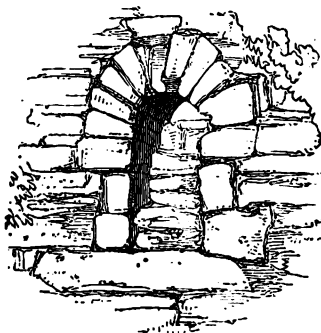
ASKEATON—(Gephtine's Waterfall.)

"The Annals of Inisfallen" state that, in 1199, the English built a castle at "Eas Gephtine;" it was well situated on an island in the Deel, and commanded an important pass. After a long period of obscurity, the Franciscan Abbey was founded in 1389; it seems not to have been finished till 1420 by James, 7th Earl of Desmond, and was reformed to the observance in 1490. In 1564 a chapter was held in its halls, but ten years later the rebellion of the 16th Earl of Desmond brought down the English under Malby, who defaced the Abbey, and slew the monks, despite the protest of the Earl. In 1580 the Earl of Ormond and the Lords Justices reduced the castle almost by the noise of their cannon, there for the first time heard by the garrison. The castle seems to have been then dismantled; three years later the Earl of Desmond was betrayed and slain by his foster-brother. The people of Askeaton considered it a judgment on the Earl, who had spared his betrayer's life, though he had stabbed the Prior of the Abbey in cold blood, and at the very convent door. The manor of Rock Berkeley was created at Askeaton, and granted to Sir Francis Berkeley in 1590. Under his kindly care and considerateness to the Irish the town flourished; it was incorporated in 1612, and returned two members to the Irish Parliament. In August, 1642, the castle was besieged and taken by the Confederate Catholics, who largely restored and rebuilt the Abbey, which subsisted till 1652, when it and the castle seem to have been finally laid in ruin.

A notice of the ruins at Askeaton, with short historical notes, will be found at p. 158 of the Society's *Journal* for the year 1889;¹ and at p. 159 of the same year a notice of Adare and its interesting remains is given.

ADARE.

The route to-day was by cars to Askeaton to examine the Franciscan Abbey, founded A.D. 1420 (Wadding says 1389), and ruins of Desmond



Window in the East Wall of the Ancient Church of Mungret, County of Limerick.

¹ The "Annals of Inisfallen," T.C.D., state that the Castle of "Eas Gephtiny" was built in 1199.

Castle; return journey to Adare, to view the Trinitarian Abbey, one of the earliest foundations in Ireland (now the Catholic church); Desmond Castle (A.D. 1226), and the ancient bridge built by Gerald, 5th Earl of Kildare; the Franciscan Abbey founded in A.D. 1464 by the 7th Earl; the Augustinian Abbey (now the Protestant church), founded by John, 1st Earl of Kildare, in A.D. 1315. The ancient churches at Mungret were also visited, for an account of which the volume for 1889, page 171, may be consulted, for a Paper by Rev. Denis Murphy, s.j.

The Cistercian Abbey of Monasternenagh was also visited. This interesting structure is fully illustrated and described by T. J. Westropp, M.A., at page 232 of the volume for 1889.

EXCURSION, WEDNESDAY, 19th August, 1891.

INIS SCATTERY.

To-day the Excursion was by steamer from Limerick to Inis Scattery, a beautiful island near the mouth of the river Shannon, opposite Kilrush, and in the diocese of Killaloe. St. Senan of *Corca Baiscui* founded an abbey here in the time of St. Patrick. He had eleven churches for his monks, and no women were permitted on the island. In time this became a priory of regular canons, A.D. 538. St. Kieran joined St. Senan here. Scattery was frequently plundered by the Danes in the 9th and 10th centuries. By the 20th Elizabeth, Inis Scattery, the abbey, with churchyard, 24 acres of land, a house and stone castle; also several cottages, a church in ruins, 20 acres of wood, with all the tithes and customs of the island, were granted to the mayor and citizens of Limerick for ever in free socage at the annual rent of £3 12s. 8d.

St. Senan's bed, the remains of seven churches, and a round tower are still to be seen at Scattery. See a Paper by Rev. Sylvester Malone, in our *Journal* for 1873.

EXCURSION, THURSDAY, 20th August, 1891.

HOLYCROSS ABBEY AND THE ROCK OF CASHEL, COUNTY OF TIPPERARY.

On Thursday morning the Members left Limerick by train at 9.35, arriving at Goold's Cross at 10.51, where cars were in waiting to convey them to the Rock of Cashel and Holycross Abbey, the former 7 miles distant by road, and returned in time to catch the train from Thurles, timed to arrive in Dublin at 9.38 p.m.

THE MONASTERY OF HOLY CROSS

is on the western bank of the river Suir; the high road from Thurles to Cashel passes close by. It was founded for Cistercians by Donald O'Brien, King of Thomond, in 1182. The original charter is still in

existence. Its former name was Manister Ochterlamhain; but when it came into possession of the relic of the True Cross, given to it either by Pope Pascal II., or by a Queen of England, it took its present name. On the epistle side of the high altar is what tradition calls "The Tomb of the Good Woman's Son"; and in the south transept "the waking-place of the monks," both beautiful specimens of pointed architecture. The inscribed stones in the choir and chapels bear the names of O'Fogarty, O'Kearney, &c. On the bridge over the Suir close by there is a monument erected by Lady Dunboyne in memory of her husband, James, 2nd Lord Dunboyne, who died in 1621. It bears the arms of Dunboyne and O'Brien.

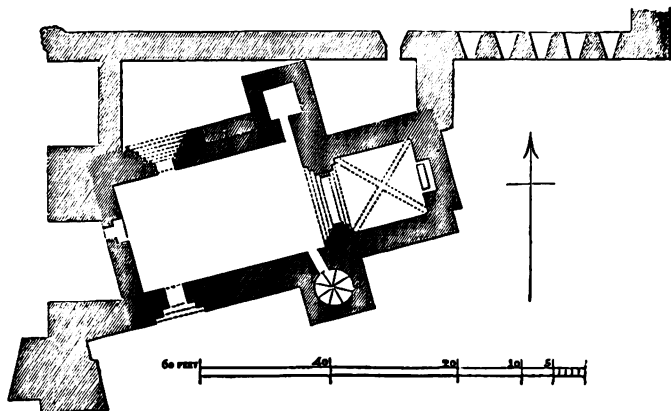
A history of the abbey, written by one of the monks in 1640, and bearing the title *Triumphalia Monasterii S. Crucis*, has just been published, with an introduction, notes, &c., by Rev. Denis Murphy, s.j., one of our Members, beautifully illustrated, price 10s. net.

A short account of Holycross has been published by Mr. J. Davis White, price 6d., which may be had at the abbey or at Cashel.

THE ROCK OF CASHEL.

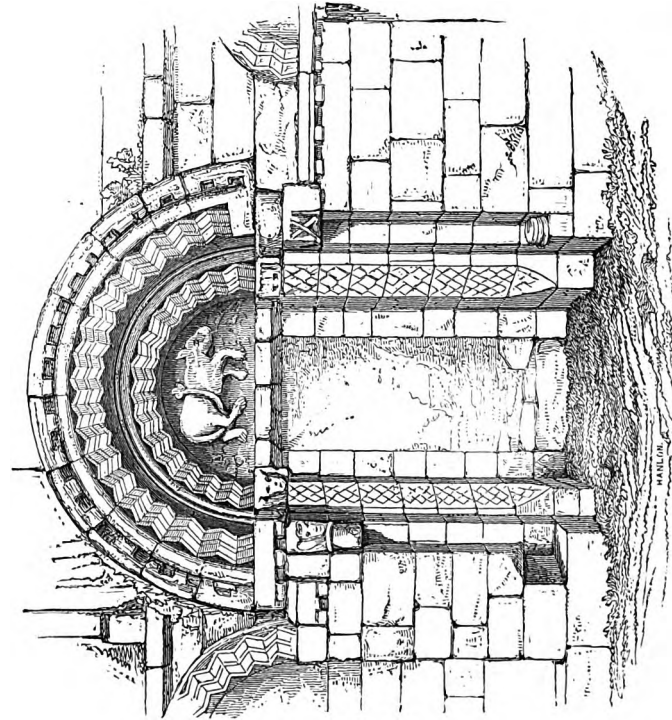
Mr. J. Davis White, *Hon. Local Secretary*, who has prepared an illustrated guide to the ruins on the Rock of Cashel, conducted the party over this stately pile of ruins, and explained all the remarkable features.

An interesting account of the ecclesiastical remains here will be found in "The Round Towers and Ancient Ecclesiastical Architecture of Ireland,"

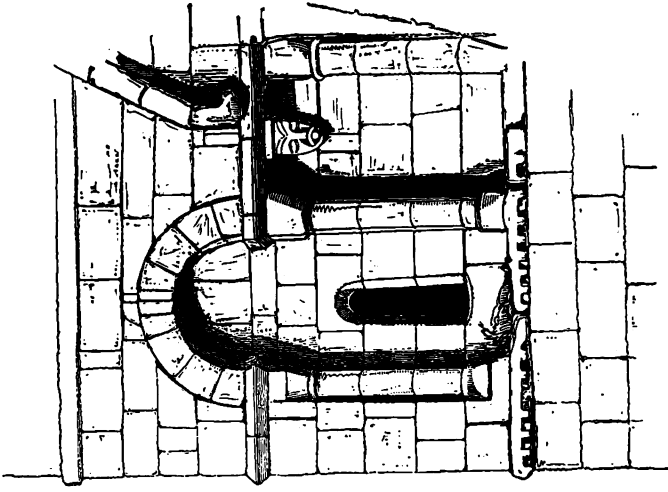


Ground plan of Cormac's Chapel, Rock of Cashel, showing difference of orientation between it and the later Church.

by the late George Petrie, LL.D., published by Messrs. Hodges, Figgis, & Co., to whom we are indebted for the drawings illustrating these remains.



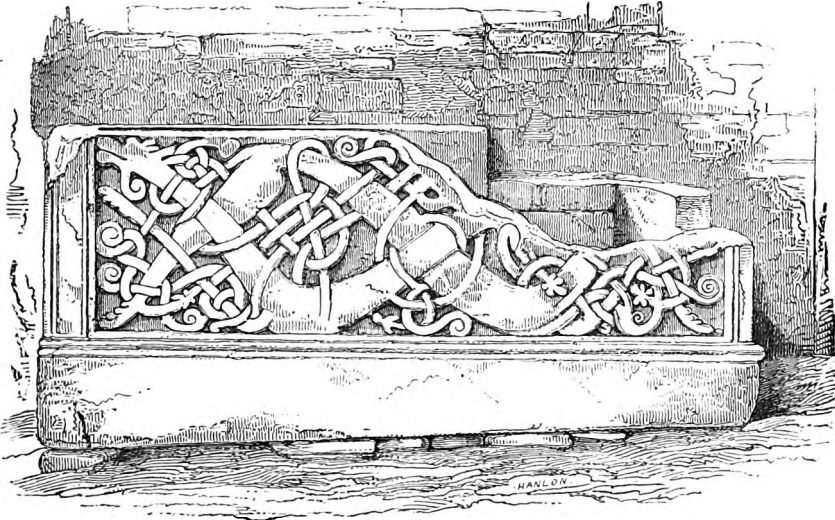
View of the South Doorway, Cormac's Chapel, exhibiting a grotesque animal under the arch mouldings.



Arcade of the Southern Tower of Cormac's Chapel, Cashel.

THE "FONT" IN CORMAC'S CHAPEL.

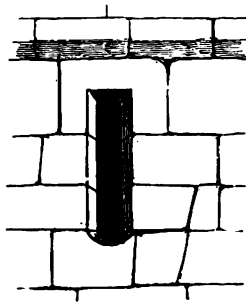
Though popularly described as a "Font," this is evidently a tomb, the covering stone of which was ornamented with a cross, and exhibited an inscription in Irish, containing the name of Cormac, king and bishop of Munster. The sculpture and inscription were ground off



The "Font" in Cormac's Chapel, Cashel.

by a tradesman, who appropriated the stone as a monument for himself and family. The interlaced ornament of the front of the tomb is of the 12th century. For a detailed account of this remarkable tomb, see Petrie's "Round Towers," published by Hodges, Figgis, & Co., Dublin.

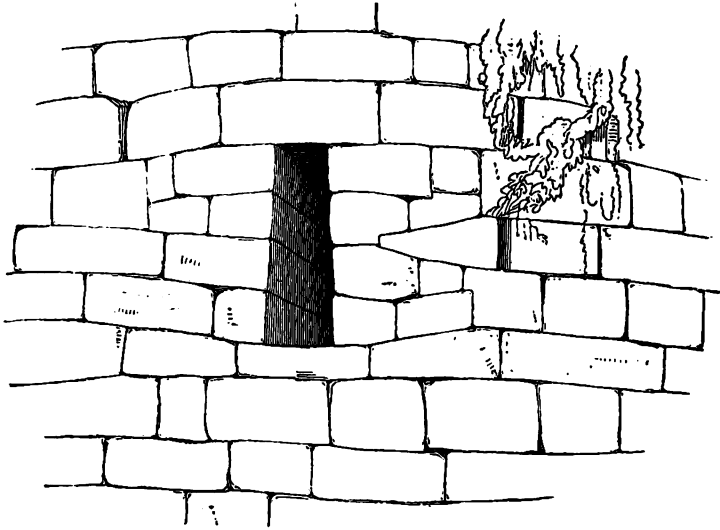
The illustration herewith is one of a peculiar window of Cormac's



Window in Cormac's Chapel.

chapel. It is one of the oblong apertures of the south tower, splayed extremely, and curved at the sill.

The following represents one of the upper windows of the round tower of Cashel, showing the character of the masonry of same. This is one of the finest examples of the horizontal-headed aperture, and is interesting as exhibiting what Dr. Petrie calls "the curious Etruscan



One of the Upper Windows of Round Tower, Cashel.

character of the masonry of this and so many of the other towers and churches." Another of the apertures has an angular head, formed of a single stone.

The architectural beauties of Cormac's chapel have been fitly illustrated and described by the able pencil and pen of Mr. Arthur Hill, F.R.I.B.A., our distinguished *Fellow* and Hon. Provincial Secretary for South Munster. This gentleman has produced a series of Monographs of Ancient Irish Architecture. That of Cormac's chapel contains two large-sized photographs and fourteen large-scale drawings, comprising plans, elevations, and sections, with complete detail drawings of the ornament and sculpture.

The other Monographs of this series are: "Ardfert Cathedral, Co. Kerry," illustrated by ten plates (size 17" x 14"), and six photos; "Kilmalkedar, near Dingle," eight plates, size 13" x 10", and four photos; "Templenhoe, Ardfert," six plates, size 13" x 10", and three photos.

Other Papers will be given in the next volume, containing accurate accounts of many of the places visited in Kerry and Limerick.

The following is taken from the current number of *Archæologia Cambriensis*:—"In response to an invitation from the President and Council of the Royal Society of Antiquaries of Ireland, a party of fifty members of the Cambrian Archæological Association visited Ireland, and were present at a joint Meeting of the two Societies held in the

county Kerry during the fortnight commencing August 11th, 1891. Amongst the Welsh archæologists were Prof. Rhys (President of the Association), the Ven. Archdeacon Thomas, F.S.A. (Chairman of the Committee), the Ven. Archdeacon Edmondson (Principal of St. David's College, Lampeter), together with many other members who have achieved distinction in various branches of science, amongst whom may be mentioned the Rev. Prof. A. H. Sayce, a scholar of European reputation; Mr. Sidney Hartland of Folk-Lore celebrity; Mr. Stephen Williams, F.R.I.B.A., the explorer of Strata Florida Abbey; Mr. A. W. Moore, M.A., the able projector of *The Manx Notebook*; and Mr. Worthington G. Smith, F.L.S., whose knowledge of palæolithic implements is only exceeded by his skill as a fungologist. We must not omit either to give the names of Mr. T. M. Franklen and Mr. W. H. Banks, whose indefatigable labours with their photographic cameras have produced such valuable results in preserving a permanent record of so many of the places visited.

"The Fellows and Associates of the Royal Society of Antiquaries of Ireland, who took part in the Meeting, numbered quite one hundred, including such well known and learned archæologists as Lord James Wandesforde Butler, D.L. (President); the Rev. Prof. Stokes, D.D.; Mr. Arthur Hill, B.E., the author of some of the best monographs that have appeared on ancient Irish architecture; Mr. W. F. Wakeman, whose beautiful drawings of Irish antiquities will be more and more highly prized as time goes on, and the objects represented have perished; Dr. William Frazer, M.R.I.A.; the Rev. D. Murphy, S.J., M.R.I.A.; the Rev. G. R. Buick, M.R.I.A., and many more.

"The success of the Meeting was so largely due to the admirable arrangements devised with such great forethought, and carried out with such care, by Mr. Robert Cochrane, M.R.I.A., that the opportunity must not be missed of thanking him, in the name of the Cambrian Archæological Association, for his services.

"A special feature in the arrangements prepared for the comfort of the visitors was the issuing (gratis) to every one of an "Illustrated, Descriptive Guide to Killarney, West Kerry, Limerick, and other Places of Antiquarian Interest, to be visited in connexion with the Meeting," prepared under the direction of Mr. Cochrane, and containing upwards of 60 pages of letterpress, with numerous illustrations. This Guide was found so useful that it is to be hoped that the Committee of our own Association will profit by the experience, and endeavour to promote the publication of more extended programmes of the Meetings held in Wales.

"On the evening of Monday, the 10th of August, the town of Killarney presented a scene of unusual bustle and excitement consequent on the arrival of the archæologists in full force. The capacity of the hotels was taxed to the uttermost in order to accommodate so many extra guests at the height of the tourist season; but the arrangements made previously by the Secretary were so excellent that every one was provided for as well as could possibly be wished. The members had quarters allotted to them at several different hotels, as it was quite impossible to find room for them all in one establishment. The Railway Hotel is the largest, and nearest to the Station. Most of the others are situated outside the town, some being two or three miles distant; but this may be considered rather an advantage than otherwise, as the environs of Killarney are infinitely preferable to the town, which has an air of squalor quite out of keeping with the lovely scenery on every side."

PROCEEDINGS AND PAPERS.

The FIFTH GENERAL MEETING of the Society for the year 1891 was held in the Lecture Theatre, Royal Dublin Society's House, Kildare-street, Dublin, on Tuesday, 10th November, at 4 o'clock, p.m.

DEPUTY SURGEON-GENERAL KING, M.B. (T.C.D.),
M.R.I.A., in the Chair.

The following Fellows and Members signed the Attendance-book:—

William R. Molloy, M.R.I.A.; P. F. Sutherland; Rev. M. C. Vincent, M.A.; J. J. Law Breen; Rev. G. B. Taylor, LL.B.; Rev. Denis Murphy, S.J., M.R.I.A.; Lord Walter FitzGerald, M.R.I.A.; Rev. John O'Brien, P.P.; Daniel Mahony, Barrister-at-Law; J. K. Millner; Dr. Alexander Patton; Rev. John Healy, LL.D.; Rev. J. F. M. French, M.R.I.A.; Col. G. Fox Grant, J.P.; R. White; Rev. C. P. Nolan; Rev. Joseph Rapmund, C.C.; Rev. Leslie A. Handy; Rev. W. O'N. Lindesay, M.A.; A. T. Chatterton; H. F. Berry, M.A.; Dr. Frazer, M.R.I.A.; Rev. T. Doran-Falkiner; W. F. Wakeman; J. J. Digges La Touche, LL.D., M.R.I.A.; James Mills, M.R.I.A.; M. J. M'Enery, M.A.; J. Younger; John L. Robinson, A.R.H.A.; E. R. M'C. Dix, Solicitor; William C. Stubbs, M.A.; Rev. Professor Stokes, D.D.; Frederick Franklin; Rev. William Falkiner; M. Dorey; Thomas J. Westropp, M.A.; Rev. Humphrey Davy; Mrs. C. M. B. Stoker; S. A. Quan-Smith; Richard Bravin, M.A., M.R.I.A.; Geo. Dames Burtchaell, M.A., M.R.I.A.; Brian Mac Sheehy, LL.D.; Geo. Gerald Tyrrell, M.R.I.A.; Ed. Perceval Wright, M.D., *Secretary*, Royal Irish Academy; Chas. G. F. Chute; Rev. H. J. Lawlor; George Healy, J.P.; W. P. Chapman; George A. P. Kelly, M.A.; Rev. George W. S. Coulter, B.A.; James Brennan, R.H.A.; Rev. James B. Keene, M.A.; Rev. J. J. O'Meara, M.A.; J. B. M'Neill; Henry A. Cosgrave; Rev. J. W. Stubbs; Anthony R. Carroll; Thomas Meehan; Samuel J. Revelle; J. Bewley.

The Minutes of the last Meeting were read by the Hon. General Secretary, and confirmed.

The following Fellows and Members were elected:—

FELLOWS.

Edmund Dease, J.P., D.L., Rath, Ballybrittas: proposed by T. Cooke Trench, *Fellow*.

William Robert Scott, B.A. (Dubl.), 18, Trinity College, Dublin: proposed by G. D. Burtchaell, *Fellow*.

MEMBERS.

Henry L. Tivy, *Cork Constitution*, Cork : proposed by Robert Day, F.S.A., *Vice-President*.

Rev. Canon Morris, M.A., D.D., Eaton Hall, Chester ; Arthur W. Moore, M.A. (Cantab.), J.P., Woodbourne House, Douglas, Isle of Man ; Frederick W. Crossley, Gresham Hotel, Dublin : proposed by Robert Cochrane, *Fellow*, *Hon. General Secretary*.

Conor O'Kelly, The Square, Claremorris, Co. Mayo ; William Henry Duignan, Solicitor, St. Ronan's, Walsall : proposed by G. D. Burtchaell, *Fellow*.

Rev. Henry Evans, D.D., Great Charles-street, Dublin ; Douglas Lithgow, Downpatrick ; Very Rev. Canon M'Cartan, P.P., Donaghmore, Co. Tyrone : proposed by S. F. Milligan, *Fellow*.

Robert Lloyd Praeger, B.E., M.R.I.A., Secretary, Belfast Naturalists' Field Club : proposed by John Vinycomb, *Fellow*.

Sir Anthony Crosdill Weldon, Bart., J.P., D.L., Kilmoroney, Athy ; Lavens Mathewson, Helen's Bay, Co. Down : proposed by Colonel P. D. Vigors, *Fellow*.

Cecil Butler, M.A., Barrister-at-Law, Dulas Court, Pontrilas, Herefordshire : proposed by Major-General Stubbs, *Fellow*.

William Livingstone, J.P., Westport : proposed by W. E. Kelly, *Fellow*.

Rev. Wm. F. Seymour, M.A., Abington Rectory, Murroe, Co. Limerick ; John W. Scott, J.P., Roslevan, Ennis, Co. Clare : proposed by James Frost.

Alfred Molony, 22, Hugh-street, Eccleston-square, London, S.W. ; Rev. Edward Gabbett, M.A., Chancellor of St. Mary's Cathedral, Limerick, Rectory, Croom : proposed by J. Grene Barry.

H. M. Eustace, Lieutenant, 1st Batt. Duke of Cambridge's Own Middlesex Regiment, Kilkenny ; R. J. Ross, Lieutenant, 1st Batt. Duke of Cambridge's Own Middlesex Regiment, Newcastle, Co. Down : proposed by Major J. Grove White.

Right Rev. The Abbot of Mount Melleray : proposed by Rev. F. O'Brien, P.P.

Mrs. F. Finch, Thornville, Limerick ; Lionel E. Westropp, 60, Holland-park, London, W. : proposed by T. J. Westropp.

Mrs. Catherine Frazer, Finvoy Rectory, Ballymoney ; Mrs. Longfield, Curraghglass Rectory, Tallow ; James Byrne, Wallstown Castle, Castletownroche, Co. Cork : proposed by Rev. Canon Courtenay Moore.

Hervey de Montmorency Fleming, J.P., Barraghecore, Goresbridge ; C. Paston Crane, D.I.R.I.C., Waterford : proposed by Rev. E. F. Hewson.

Henry Brougham Leech, LL.D., Regius Professor of Laws, Dublin, Yew Park, Castle-avenue, Clontarf ; J. M. Quinn, 4, Vergemount Hall, Clonskeagh ; M. Cadic de la Champignonnerie, 133, Tritonville-road, Sandymount ; proposed by John Cooke.

Rev. Oliver Joseph Tibeaud, M.A., Durrow Rectory, Tullamore : proposed by Rev. Dr. Healy.

Mrs. Flynn, Cruise's Hotel, Limerick : proposed by James Flynn.

John White Mullins, Newlands, Clondalkin ; Bryan Mac Sheehy, LL.D., 85, Gardiner's-place, Dublin : proposed by W. Grove White.

634 ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.

Rev. T. J. Flannery, P.P., Carna, Co. Galway ; Major W. P. Gaskell, 1, Albrecht Strasse, Dresden, Saxony : proposed by A. P. Morgan.

W. M. Mitchell, R.H.A., 5, Leinster-street, Dublin ; J. J. O'Meara, Solicitor, t.c., Great Brunswick-street, Dublin : proposed by J. L. Robinson.

Rev. J. Garven Digges, M.A. (Dubl.), Clooncahir, Lough Rynn, Dromod : proposed by H. J. B. Clements.

Miss Juliana Tisdall, Sunnyside, Clontarf ; Lieut.-Colonel William H. Poë, c.b., Slaghtfreidan Lodge, Cookstown ; William J. Venables, Gortalowry House, Cookstown : proposed by Rev. H. B. Carter.

Bernard S. Mara, 47, Clarinda-park, Kingstown : proposed by Rev. H. W. Burgess, LL.D.

Rev. John Knox Barklie, B.A., The Rectory, Moira, Co. Down : proposed by Rev. E. D. Atkinson.

George Blacker Morgan, L.R.C.S.I., J.P., Senior Surgeon, Sunderland Infirmary, Sunderland : proposed by H. A. Cosgrave.

Rev. John C. Trotter, Ardahan, Co. Galway : proposed by Edward Martyn.

William Bridge, M.A. (Dubl.), Solicitor, Roscrea ; George Fawcett, Monte Video, Roscrea : proposed by Rev. J. Johnstone Walker.

E. H. Cornwall L. Crosby, 36, Rutland-square, Dublin : proposed by Rev. P. S. Whelan.

George H. S. Boyd, Midlothian, Waverley, Sydney, N.S.W. : proposed by S. J. Revelle.

Rev. John M'Inerney, c.c., Roscrea ; Thomas O'Malley, Secretary, Waterford, Dungarvan, and Lismore Railway Company, Waterford : proposed by W. P. O'Neill.

Rev. John H. Mervyn, M.A., 10, Clifton-street, Belfast : proposed by Rev. G. Otway Woodward.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

The Secretary of the Cambrian Archæological Association wrote to thank the President and Council of the Society for the kind reception accorded them at the Killarney Meeting in August. The letter was ordered to be placed on the Minutes :—

" CAMBRIAN ARCHÆOLOGICAL ASSOCIATION,

" LLANGEDWYN, OSWESTRY,

" September 2nd, 1891.

" DEAR SIR,

" The President and Members of the Cambrian Archæological Association have requested me to ask you to convey their best thanks to the President and Council of the Royal Society of Antiquaries of Ireland for the kind reception given them on the occasion of their late visit to Ireland, and to say that they hope the Members of the Royal Society of Antiquaries of Ireland will honour them by attending on some future occasion one of their Annual Meetings in Wales.

" I have the honour to remain,

" Yours faithfully,

" R. TREVOR OWEN, F.S.A.

" Sec. of the Cambrian Archæological Association.

" To ROBERT COCHRANE, Esq."

The Papers on the notice of Meeting were then considered, and the following were read, and referred to Council for publication :—

"On Two Rare Stone Implements found at Lough Gur, Co. Limerick," by Rev. J. F. M. French, M.R.I.A., *Fellow*.

"Musical Notes used in the Hunting-field, written on Vellum about the year 1679," by Wm. Frazer, F.R.C.S.I., M.R.I.A.

"On Cakes of Wax found near the Ancient Church of Kilaspugbrone, Co. Sligo, some years since," by Wm. Frazer, F.R.C.S.I., M.R.I.A.

"On Crosses of Straw, or Rush" (with illustrations), by Wm. Frazer, F.R.C.S.I., M.R.I.A.

"Carvings in St. Mary's Cathedral, Limerick," by T. Johnson Westropp, M.A.

The remaining Papers were taken as read, and referred to Council for publication, viz. :—

"Names of Places and Surnames in Kerry," by Miss Hickson, *Hon. Local Secretary, South Kerry*.

"Notes on the Burgate Monument in the Dominican Abbey and the Coppinger Verdon-Haly Tomb in the Church of SS. Peter and Paul, Kilmallock," by Robert Cochrane, M.R.I.A., *Fellow*.

EVENING MEETING.

An Evening Meeting was held at 8 o'clock p.m., DEPUTY SURGEON-GENERAL KING, M.B., M.R.I.A., again presiding.

Rev. Dr. Healy, *Hon. Local Secretary for North Meath*, read a Paper on "Prehistoric Stone Monuments of Brittany," which he illustrated by a great variety of lantern slides of the most interesting of these monuments. The Paper was referred to Council for publication.

PRESENTATION TO THE HONORARY SECRETARY.

The Chairman said the next business to be taken up was the presentation of the Address, which he would now read to Mr. Cochrane :—

ADDRESS FROM THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND TO
ROBERT COCHRANE, ESQ., HONORARY GENERAL SECRETARY OF THE
SOCIETY.

We, THE PRESIDENT AND COUNCIL OF THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, acting under a Resolution of the Society, passed unanimously at the first Annual General Meeting held under its present title, wish to place on permanent record in our Proceedings the high sense that is entertained by the Society generally and the Fellows and Members thereof individually of the able and unwearying manner in which for many years past you have laboured in our cause as our Honorary Secretary and Treasurer.

In a Society like ours very much indeed depends on the organizing skill and business habits of its Secretary, but weakened as our Society was by the loss which it sustained in the death of our revered Honorary Secretary, the Rev. James Graves, one of the Founders of

the original Kilkenny Archæological Society, neither the one nor the other would have been sufficient to have revived us had there not been, in addition to your administrative ability, that never-tiring enthusiasm which you brought to bear on the task you undertook at the request of our Members.

While the need of a Society like ours has been universally acknowledged, yet at the time we refer to its very existence was at stake. You then directed your energies towards promoting its well-being, and with a result that now it rejoices in a list of over one thousand Fellows and Members; its *Journal*, published with regularity, commands the confidence of Antiquaries throughout the world, and we feel that we have attained an excellent position amongst kindred Associations.

We thus refer to our prosperity, as that seems to us to be the crown of your labours, and we can in no way more appropriately convey to you our admiration of what you have done for us than by calling attention to our present high position.

Signed on behalf of the Society,

JAMES WANDESFORDE BUTLER,
President.

Deputy Surgeon-General King:—I have now, Mr. Cochrane, much pleasure in formally handing over to you, on the part of the subscribers, the Silver Plate which stands on the table, and in begging that you will receive it from them as a mark of their appreciation of your successful labours on behalf of the Royal Society of Antiquaries.

Mr. Cochrane replied as follows:—

MY LORD AND GENTLEMEN,—

I feel deeply grateful for the kind manner in which you have expressed your approval of my exertions on behalf of the Society, and for the warm sympathy and support that you have at all times afforded me when engaged with you in the work of restoring it to vigour and prosperity. I must acknowledge the effort would have been at times arduous were it not lightened by your appreciation and ready aid, and I need scarcely say it was with me a labour of love to devote my best efforts to assist in building up this institution (to which we are all so much attached) on the foundations that had been so well laid by its original founders in 1849. It adds greatly to the pleasure which your address gives me to find it signed by our President, who is the only original Member now remaining of that band which in 1849 first formed the Society, and which then included the names of our President's brother, the late Marquis of Ormonde, the Rev. James Graves, and Mr. John G. A. Prim; and was recruited later on by some who are still with us, and others whose names are no longer found in our roll of Members, but whose memories are green in our hearts.

I think we can scarcely be considered to be unduly indulging in self-laudation if we congratulate ourselves on the fact that we are this day

engaged in the direction and management of an Association which is not only the largest Antiquarian Society in Great Britain and Ireland, but also the largest in the world. My Lord President, Vice-Presidents, and Members of Council of the Royal Society of Antiquaries, while thanking you for the very kind manner in which you in your corporate and representative capacity have addressed me to-day, allow me also to thank you in your individual capacities as Fellows and Members of our Society, and along with you the very numerous Fellows and Members all over the country who have joined with you in presenting me with the beautiful service of silver plate that you have this day placed in my possession. This costly service of plate is rendered doubly valuable to me by the knowledge that among the subscribers are to be found not only my friends and colleagues in the management of this Society, but also representative men of all classes and creeds in this country, and I am told that not only have I to thank my fellow-countrymen at home, but that kind friends from Great Britain and Australia, and even distant China, have joined in this gift, and also deserve my best and warmest thanks.

I regret that my words afford such a feeble acknowledgment of the three presentations for which I am indebted to you; the handsome writing Cabinet which I received from the President and Council; the Address from the Society; and the presentation of plate from individual Fellows and Members; and in conclusion I cannot omit referring to the deep interest manifested by our President and the valuable advice so freely given at all times by him and also to the able and efficient manner in which your Assistant Treasurer and Secretary, Mr. George D. Burtchaell, transacts the general business of your Society; nor am I unmindful of the valuable assistance I receive from your Provincial and Local Secretaries.

I have the honour to remain,

My Lord and Gentlemen,

Yours faithfully,

ROBERT COCHRANE.

Wm. Frazer, Esq., F.R.C.S.I., then expressed in very complimentary terms the thanks of the subscribers to the Rev. J. F. M. French for the very efficient assistance he had given their Committee in bringing their labours to a satisfactory conclusion, and was supported in so doing by the Chairman of the meeting in equally complimentary terms.

In reply the Rev. J. F. M. French said:—Mr. Chairman, my Lord and Gentlemen, I thank you for the kind manner in which you have expressed your approval of any work I have been able to do as Secretary and Treasurer of the Committee of Subscribers. It was a source of great pleasure to me to be able to assist the Committee in providing some recognition (in the form of a presentation) of the services of our Hon. General Secretary, and if any work I have been able to do has met with the approval of the subscribers I am deeply gratified. For my own part I have to thank the Members of the Society for the unvarying kindness I have received from them, and for

the ready response they made to the circular. So that with very few exceptions the Presentation represents the united subscriptions of every Antiquarian of light and leading in Ireland, and many beyond its shores. And I desire very clearly to state that our Committee did not use the slightest pressure to obtain subscriptions; they merely provided a means by which those who were anxious to subscribe could have an opportunity of doing so, and so little did our Committee press for subscriptions, that new members elected within the past twelve months were never asked for subscriptions at all, as it was felt that they were not sufficiently acquainted with the working of the Society to warrant such a request, and certainly nothing could be more representative and complimentary to Mr. Cochrane than the response to the circular. For among the subscribers are to be found not only our President, who gave the largest subscription, but also six Bishops, representing in equal numbers the two great episcopal churches of the country. Noble lords like the Earl of Dartrey, one of our patrons, Lord Ashbourne, the Lord Chancellor, and Lord Walter Fitz Gerald, who is with us this evening, also nearly all the Vice-Presidents and Members of the Council, and almost all the leading Fellows and Members throughout the country. When your Committee of Subscribers asked me to become Treasurer and Secretary to the fund, I expected to have received at least half a score of very disagreeable letters from those cranks, those cross-grained people who differ from everyone about everything. But I can assure you, gentlemen, that in reply to my numerous communications I received not one disagreeable letter. Can it be that we are the only society that cannot count a crank among its members? It seems as if this was the case, and surely if so, it is a subject of great congratulation. May I again thank you, Dr. Frazer, and Surgeon-General King, for your kind observations regarding myself, and you, gentlemen, for the very kind manner in which you have received those observations.

The Service of Plate was manufactured by Mr. Edmond Johnson, Grafton-street, Dublin, Fellow of the Society. The Plate consists of a very massive solid silver tray, the border of which is most elaborately ornamented with raised arabesques, enclosing masks, which are worked in the very highest style of art. The work is not in the ordinary *repoussé* style, but chiselled out of the solid silver, entailing an enormous amount of labour. There is also a very handsome tea and coffee set, and a kettle and stand, all of solid silver, to match, the whole weighing over 250 ounces.

The salver bears the following inscription:—

PRESENTED TO
ROBERT COCHRANE, ESQ., HON. SEC. R. S. A. I.,
TOGETHER WITH A TESTIMONIAL OF SILVER PLATE,
BY ONE HUNDRED AND FIFTY FELLOWS AND MEMBERS
OF THE
ROYAL SOCIETY OF ANTIQUARIES OF IRELAND
TO MARK THEIR HIGH APPRECIATION
OF HIS LABOURS IN THE REORGANIZATION OF THE SOCIETY.
NOVEMBER, 1891.

NOTICE OF MOTION.

The Secretary stated that in accordance with a requisition to Council, signed by 18 Fellows and Members of the Society, a motion will be brought before the next Annual General Meeting to alter and amend General Rules, Nos. 23, 24, and 28. The Rules as they now stand read as follows :—

“23. The Society shall meet six times in each year, viz.:—In January, March, May, July, September, and November, on the second Tuesday in each of said months, or such other day as the Council shall ascertain to be the most convenient, when Papers and Correspondence on Historical and Archæological Subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited.”

“24. The Annual General Meeting, shall be held in Dublin in the month of January; the May Meeting shall be held in Kilkenny: the other Meetings to be held in such places as the Council may recommend. A list of such Meetings shall be forwarded to each Fellow and Member.”

“28. These Rules shall not be altered or amended except at an Annual General Meeting of the Society, and after two months' notice. All By-laws and Resolutions dealing with the General Rules formerly made are hereby repealed.”

The Rules as altered and Amended to read thus :—

“23. The Society shall meet four times at least in each year, on such days as the Council shall ascertain to be the most convenient, when Papers on Historical and Archæological Subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited.”

“24. The Annual General Meeting shall be held in Dublin in the month of January; one Meeting in each year shall be held in Kilkenny: the other Meetings to be held in such places as the Council may recommend. A List of such Meetings shall be forwarded to each Fellow and Member.”

“28. These Rules shall not be altered or amended except at an Annual General Meeting of the Society, and after notice given at the previous General Meeting. All By-laws and Resolutions dealing with the General Rules formerly made are hereby repealed.”

The last Paper on the list, viz., “Photographic Illustrations of this Year's Excursions of the Society,” by John L. Robinson, A.R.H.A., M.R.I.A., was then taken up, and by means of lantern-slide transparencies, Mr. Robinson exhibited views of all the principal places and objects of interest visited in connexion with the Society's Meetings in Dublin, Kilkenny, and Killarney, and described the principal features and characteristics of each. The Proceedings terminated with the passing of a cordial vote of thanks to Mr. Robinson.

EXCURSION TO THE ROYAL HOSPITAL, KILMAINHAM.

WEDNESDAY, *11th November, 1891.*

Notwithstanding the severity of the morning a large number of Members assembled at the Royal Hospital at 12 o'clock, under the guidance of the Hon. Provincial Secretary for Leinster, John L. Robinson, A.R.H.A. The party were courteously received by Lord Viscount Wolseley, K.P., Commander of the Forces (Fellow of the Royal Society of Antiquaries of Ireland), who pointed out the objects of interest, principally armour, arranged in the great hall of the Hospital. The Charter of Charles II. was also shown. Lord Wolseley has caused the walls of the great hall to be decorated with trophies and armour, the greater portion of which were removed from the Pigeon-house Fort. The chapel is being restored, so that the hall is now used as a temporary chapel. The party then visited the adjoining churchyard ("Bully's Acre"), and inspected the remains of the cross said to have been erected over the grave of Brian Boru's son, Murrough, who was killed at the battle of Clontarf, A.D. 1014.

Kilmainham derives its name from St. Maighnenn, who was Bishop and Abbot there at the beginning of the seventh century. On the site of the earlier monastic establishment Strongbow founded, in 1174, a priory, under the invocation of St. John the Baptist, for the Knights Templars. This military Order, which had been founded with the object of protecting pilgrims proceeding to the Holy City, gradually acquired extensive grants of land in many countries in Europe, together with extraordinary privileges and immunities. The dress of the Order was a white mantle, with a red cross over the left breast. Their banner, half black and half white, was called "Beauseant." Strongbow's grant of Kilmainham was confirmed by Henry II.—it became the principal house of the Templars in Ireland, and its Prior had a seat in Parliament. The first Prior was Hugh de Cloghull. The Priory was enriched by grants of land and advowsons of churches in various parts of Ireland. The vast possessions and enormous wealth of the Order, embracing in Europe, it is said, 10,500 manors, together with the privileges it enjoyed, made it a formidable power. Charges of idolatry, and other heinous crimes, were brought against the Templars in France in the beginning of 1307, and resulted in the Order being suppressed by the Pope, Clement V. Edward II. directed a mandate, dated 20th December, 1307, to Sir John Wogan, the Justiciary of Ireland, to seize the persons, property, and documents of all the Templars in Ireland on the Wednesday following the Feast of the Epiphany, and enjoined him to execute the order without delay, and before reports of what had been done in England could reach Ireland. In spite of the precautions taken the order was not effectively carried out, for by writ of 28th September, 1309, the King directed the Justiciary to apprehend all Templars who had not yet been seized, and confine them in the Castle of Dublin. The last Grand Prior of the Temple in Ireland was Gerald Fitz Maurice, 4th son of Maurice, 2nd Lord of Kerry.

In 1312 Henry Tanet, late Master of the Templars, and other brethren who had been till then kept in custody, were brought to trial in St. Patrick's Cathedral, before Commissioners appointed by the Pope, and being condemned, the Order was entirely suppressed, and their possessions were transferred by the Pope to the Hospitallers, or Knights of St. John of Jerusalem. The King confirmed the grant after protesting against the power of the Pope to make it.

The Knights of St. John of Jerusalem, also called Knights of Rhodes, and subsequently of Malta, from having their head-quarters in those islands, were a military Order, somewhat similar to the Templars. Their habit was black, with a white cross of eight points on the left shoulder.

Several of the Priors of Kilmainham filled the office of Lord Chancellor of Ireland, and Roger Utlagh filled the office of Viceroy from 1328 to 1381; as did William de Taney, 1372-73.

In 1408 a battle was fought with the Irish near Kilmainham, in which the Lord Lieutenant, Prince Thomas of Lancaster, afterwards Duke of Clarence, 2nd son of King Henry IV., then in his 19th year, was severely wounded, and narrowly escaped being slain.

In 1413 Prior Thomas le Botiller, son of James, Earl of Ormonde, proceeded in command of a body of troops to the war in France, and took part in the Siege of Rouen.

In 1444 Prior Thomas Fitz Gerald offered to support a charge of high treason against the Earl of Ormonde by single combat. Lists were prepared at Smithfield, in London, and a day appointed, but the King forbade the fight.

The famous Parliament held by Sir Edward Poynings at Drogheda, enacted that whoever was made Prior of this Hospital by the Grand Master of Rhodes, or by his deputy, should be a man born in England.

Sir John Rawson, who became Prior in 1511, at the dissolution of the monasteries, in 1540, surrendered the Priory and all its possessions to the Crown. He was granted a pension of 500 marks, and in 1541, as a compensation for the loss of his position as a spiritual peer, was created a temporal peer by the title of Viscount of Clontarf, which had been part of the possessions of the Priory. After the accession of Queen Mary the Priory was restored by Cardinal Pole, the Papal Legate, and Sir Oswald Massingberd appointed Prior, and was the last Prior of Kilmainham.

In 1680 King Charles II. directed the building of an hospital here for the maintenance of ancient and maimed officers and soldiers of the army in Ireland, near to the old building, called the Castle of Kilmainham. The Royal Hospital was erected, after a design of Sir Christopher Wren, at an expense of £23,559. It is a quadrangular building, two storeys high, enclosing an area of 210 feet. The north entrance, of the Corinthian order, is surmounted by a square tower, clock turret, and octagonal spire. The dining-hall, 100 feet long, is wainscoted with oak, and contains portraits of most of the Sovereigns and Viceroys. The chapel has a beautiful ornamented ceiling, and the east window is the gift of Her Majesty. The Master is generally the Commander of the Forces in Ireland, who makes this his official residence.

THE EARLY IRISH CONQUESTS OF WALES AND DUMNONIA.

By JOHN RHYS, M.A., PROFESSOR OF CELTIC AT OXFORD, PRESIDENT OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION, HON. FELLOW.

THE original Celtic settlement in Ireland, that is to say by the Aryans who introduced the Gaelic language, consisted probably of the ancient kingdom of Meath, which included not only the counties of Meath and Westmeath, but also most of those of Dublin, Longford, and King's County. Tradition at any rate gives us this hint when it represents Meath as carved out of the four divisions of the island. Add to this the claims of the ruler in possession of Tara, within Meath, to rule over the whole of Ireland. To my mind, these and other traditions about Meath indicate that it was the first Celtic, and, in fact, the first Aryan settlement in the island.

As to the people who possessed Meath previously, they probably belonged to a race widely spread in the west of Europe, a race which may, perhaps, be provisionally designated Ibero-Pictish; but they may be termed Ivernians in Ireland, and their nearest kindred were the Picts of Britain: nay, the name Pict, in one of its forms, was probably their national designation, as I have elsewhere tried to show.¹ This race I suppose to have been here long before the Aryans came, possibly even before this country had become an island. By the time, however, when the Celts began to arrive in the British Isles, the Picts were, doubtless, in what is called the neolithic stage of civilization; and they first became acquainted with bronze, as wielded probably to their detriment by the brawny arm of the conquering Aryan.

But who, more exactly defined, was this conqueror? some of you may ask. The first Aryan invaders of the British Isles are supposed to have been the Celts; but there were at least two groups of Celts, and the evidence of language does not enable us to distinguish more than two. There were those, to wit, who introduced the Goidelic tongue, which has by this time branched into the Gaelic dialects of Ireland, Man, and the Highlands of Scotland, with its islands; and secondly, those Celts who introduced the Brythonic tongue, which is represented now only by Welsh and Breton, but formerly also by old Cornish, no longer a spoken language. As the notions of many with regard to the mutual relation between these two groups of Celts are exceedingly hazy, I should advise some of my fellow-Cambrians to try the effect of a little Welsh on the Gaelic-speaking peasant of this county of Kerry. Ask him, for example, a simple question—*Beth yw d' eno di?* *Pa le'r wyf ti'n byw?* *Beth wyf ti'n feddwl am y tywydd llaiith-ma?* or the like. For the sake of any Cambrian who may happen to be unable to speak Welsh fluently, I may venture the statement that Welshmen and Irishmen are no more mutually intelligible as Celts than a Dublin Irishman from Thomas-street would be under the Limes in Berlin. The distinction between Goidels and Brythons dates probably from very early times, though our archæologists mostly persist in ignoring it. Of course it

¹ *Scottish Review*, vol. xviii., pp. 124-142.

may be that their data do not yet suffice to show it ; but in any case it should be borne in mind.

Well, the only Celts of whose landing in Ireland in prehistoric times we have any proof, belonged to the Goidelic group. The other Celts, namely, of the Brythonic group, are represented in this country mainly by the descendants of the Welsh soldiers who came over with or after Strongbow. But I have nothing to do with them, and I return to our prehistoric Celts. It is so much nicer not to be troubled with what our crammers call facts.

The next question as to those prehistoric Celts is whence they came to Erin. Some, perhaps, would say that it was direct from Spain or Gaul ; but probably more would say that, wherever they came from, they reached this country from the neighbouring island of Britain ; and that is the view I should be inclined to take. For, as a bad sailor, I am readily persuaded that navigating the Bay of Biscay must have always been a serious undertaking for the mariners of early times. Nevertheless I have heard it said that there are indubitable traces of direct connexion between the west of Ireland and the Iberian peninsula. If there be proofs of intercourse between Erin and Spain in historic times, that does not touch the question of the prehistoric settlement of Aryan Celts in this country. On the other hand, similarity of race between the peasantry in Ireland and in Spain is just what you would expect in virtue of their both belonging, in a greater or less degree, to the same aboriginal race. It is known, I dare say, to most of you, that where a village or small community of the ancient inhabitants appears to have preserved the darkness of their complexion and the blackness of their hair, especially in districts otherwise more or less occupied by fair-haired Aryans, the story is found to prevail that the former are the descendants of the crew of some ship or other of the Spanish Armada. I have heard something like it in Llein, the peninsular portion of Carnarvonshire ; and it is current, I believe, in one of the Orkney Islands or the Shetlands.

The legend connecting Ireland with Spain is undoubtedly old ; but it is of a learned and etymological origin, based, as I take it, on a misunderstanding of a passage of Orosius,¹ and partly on the similarity between the words *Hibernia* and *Iberia* ; at any rate I see no reason to regard it as the expression of a genuine popular tradition with its roots deeply fixed in the distant past of prehistoric times.

Now, if I am right in regarding Meath as the first tract of country occupied here by the Celts, this would carry with it the probability of their having come directly, not from the Continent, but from the nearest shores of the sister island of Britain. Ancient Meath comprised Mag Breg, or the plain from Dublin to Drogheda. In other words, Meath was a country with its front, so to say, turned to the Irish Sea, in the direction of which we have accordingly to look for its beginnings in the political or historical sense. It would, of course, be impossible to fix the date or the spot where the first contingent of Celts landed in the east of Ireland. The invasion probably took scores of years, possibly hundreds, and began, perhaps, somewhere about the mouth of the Liffey. Later arrivals had

¹ Book i. 2 ; for a discussion of the passage see the notes to the *Irish Nennius*, pp. 238, 9.

presumably to land more and more north and south of the original occupation. I mention this as I think it is just possible to indicate the relative positions of the contingents making up the wings of the invading forces. Thus with the one to the south of the central position I should associate the name of Leinster. That vocable, stripped of its Scandinavian ending, is, in mediæval Irish Gaelic, *Lagin* or *Laigin*—a plural which meant literally “spears”; and secondarily, Leinstermen, or simply Leinster. So we are told in the *Dinnsenchus*, in the *Book of Leinster*, that Leinster was called *Lagin* from the broad spears (*de na lágnib lethna*) which the soldiers of *Labraid Longsech* brought with him to conquer the country; and the story proceeds to mix itself with that of the Danish invasions, of which I need not speak. The chief sites identified with the Leinstermen or *Lagenians*, as their name is sometimes rendered, are those of Naas, their capital, in the county of Kildare; *Dinnrigh*, an ancient capital of theirs, on the west bank of the Barrow, between Carlow and Leighlin; and *Ard Brestine*, near Tullow, in the same county of Carlow. I may, perhaps, add Mount Leinster, between that county and Co. Wexford. It is termed in Irish “*Sliab Suide Laigen*,” or the Mountain of the *Lagenians’* Seat.

It is difficult to decide how they reached the district now represented by the county of Carlow. Did they come from the sea, and round the northern spurs of the Wicklow Hills, so as to settle themselves at Naas before reaching *Dinnrigh*, or *vice versa*? Or was it merely a southward conquest from Meath? I should imagine that their movements were from Naas towards *Dinnrigh* and Mount Leinster rather than the reverse. It may have been an expansion of Meath; but the fact, that the story represents *Labraid* as an exile introducing men with a new kind of weapon, would assuredly seem to imply the landing of warriors from Britain.

As to the other wing of the Celtic invasion, it extended northwards probably far enough to take in most of the flat country comprised in the present county of Louth. But due east of Louth the seaboard of Britain, now part of south Lancashire, was occupied, according to the geographer *Ptolemy*, that is in the early part of the second century, by a people called the *Setantii*; and a harbour named after them is said to correspond to the mouth of the Ribble, while a river known by the cognate name of *Seteia* is supposed to have been the *Dee*. So we should probably be approximately right in supposing that they once inhabited the coast of S. Lancashire. They have, however, no position given them by *Ptolemy* in his enumeration of the chief tribes of Britain, so they are probably to be regarded as forming a part of the great tribe of the *Brigantes*, or as subject to them, and enjoying the same state of culture. Some of these *Brigantes* were characterized by their use of iron war-chariots, as is abundantly proved by the remains of the chariots themselves and of the horses found buried with their owners in the *East Riding of Yorkshire*.

Now the use of war-chariots was well known to the heroes of one cycle, at least, of Irish story. Nay, perhaps Irish literature is the only modern literature—modern, I mean, as opposed to the writings of the classic authors of Greece and Rome—which gives a European account of the war-chariot. Unfortunately the language is very archaic and obscure; but such is the minuteness of the description and the elaboration of details

that I have no manner of doubt that it emanates from a time when war-chariots were still in use in this country, and from men who knew intimately what a war-chariot meant, and how it was handled. Lug the Long-handed, however, is never mentioned riding in a chariot any more than Finn, or Ossian, or Diarmait. The use of chariots is confined to the heroes of the Ultonian cycle, that is to say, Conchobar mac Nessa and his warriors, together with those with whom they had most immediately to do. Their chariots sped wildly over the plain from Emain Macha to Naas, and from Dundalk to Rathcroghan, in Roscommon. The opening years of the Christian era are supposed to have been the time when these heroes of the Ultonian Cycle flourished, making things merry for themselves, and lively for their neighbours on all hands.

The man, of all others, who was most famous among them for his career-ing across the country was he who is known to the sagas of Erin as Cúchulainn. Hardly a character in Irish story is seemingly more mythical than Cúchulainn, but he is supposed by some to be historical. I have often been reproached with reducing the verities of history to the haze and mist of mythology; but I am going to turn over a new leaf. In fact, I propose now to make a brief search for the historical element in the stories about Cúchulainn. Well, one of the last things of historical import just mentioned was the location of the people called the Setantii on the coast of Lancashire; but what, you will say, has that to do with Cúchulainn? More, perhaps, than one might imagine; for Cúchulainn's first name was Setanta Beg, which, as regards the name of the Setantii, must have meant as much as if we called him "The Little Setantian." But this Setantian was not born in Britain. His reputed father, Sualda,¹ was in Ireland before him, and he belonged, like his son Setanta, to the court of Conchobar, whose sister, Dechtere, was, in fact, the mother of "Little Setanta." Nevertheless, Sualda and his son Setanta were not racially identical with Conchobar and his braves; for the latter were all subject to the *cess noinden*, or the week's indisposition, which confined them every now and then to inactivity.

It would take too much time for me to tell you all that is known or guessed about this *cess* or *covade*, as it is called; but the peculiarity in the case of the men of Ulster is that they were all affected at the same time. This was so well known that the warlike Queen Maive of Connaught once on a time determined to make a raid into Ulster during the days when the warriors of that realm were in their *covade*, all except Cúchulainn and his father. The epic story of the Táin Bó Cuailnge relates how Cúchulainn defended Ulster in the interval against the whole army of the west. Incidentally it relates also how the Druid of Conchobar's court came to give Little Setanta his name of Cúchulainn.

Here one may lay one's finger on the incomplete amalgamation of story and myth. Setanta was probably a historical character who somehow came to be identified by Irish literature with the older character of a more mythical personage named Cúchulainn. The name Setanta, with its combination *nt*, sounds anything but Goidelic, and suggests that the bearer of it may have been Brythonic in point of race. Be that as it may, Setanta and his father may, perhaps, be regarded as identified with the close of the Celtic immigration and the introduction to Ireland of the

¹ This name occurs also in the Nennian Genealogies: see the *Cymmrodor*, ix. 178.

civilization of the Brigantes generally, and the use of war-chariots in particular.

In the East Riding of Yorkshire the deceased warrior is found buried, as I said, with his chariot and chargers, and it is not unnatural to infer that he was borne to his last resting-place in the chariot from which he had fought during his lifetime. Some such a habit as this would serve to explain why the word for chariot became that for a bier or a hearse in the Goidelic dialects of to-day. In old Irish a chariot was *carpat*, borrowed probably from an early Brythonic *carbanto-n*,¹ whose Continental reflex was stereotyped in Latin as *carpentum*. If this be correct, we have to suppose the word lost in Brythonic during the Roman occupation, and reintroduced from a Goidelic source afterwards, accounting for the present Welsh form, *cerbyd*, a chariot or carriage of any kind. But the history of these words is very difficult, and it is remarkable that the consonants do not correspond in them in the way they usually do in words which are merely cognate.

Whatever the date of the first Celtic settlement here may have been, and whatever the length of time it took to conquer ancient Meath, that conquest must eventually have acted as a sort of wedge driven into the trunk of Erin. It must have sooner or later caused movements northwards and southwards, and those can be traced, to a certain extent, in Irish literature. The northward movement to which I would first allude is known as the conquest of Oriel or Southern Ulster, by the Three Collas. This had the effect, it is said, of driving the former possessors of Oriel, the Fir-ulaid, or true Ultonians, as they are called, into the peninsula east of the Bann, and Lough Neagh; that is to say, approximately, to the present counties of Down and Antrim. Irish annalists place this conquest about the year 331. How they arrive at that date I cannot exactly say, but I believe that they are not greatly mistaken, for about thirty years after the alleged crowding of the True Ultonians in the north-east corner of Ireland, a new nation appears by name in the history of the Roman province of Britain. I allude to the Scotti from this country,² who in the year 360 joined with the Northern Picts in the first serious attack made from without on the Roman province. This, I take it, was one of the consequences of the aggressive movement which drove the True Ultonians of Oriel to the north-east of Ireland or Ulidia, as it is sometimes called, to distinguish it from Ultonia, or the whole of what is called Ulster. Their only outlet was to Britain, to join in the raids carried on there by their kinsmen, the Picts of the North. Long afterwards, as you know, the emigration from the north-east of this country developed into a regular occupation of Argyle, and the establishment of a kingdom of Dalriad Scots in Alban.

Let us return to the conquest by the Three Collas of the country between Meath and the Bior or Moyola River, flowing into the north-west corner of Lough Neagh and forming the northern boundary of the diocese of Armagh,³ and between Lough Erne and Gleann Righe, or the Vale of the Newry River. This became a very important realm of the Celts in Ireland, as is very clearly shown by the position of respect

¹ This, in its Welsh form, is *carfan*, and means what is in English called the ripples of a cart, or wain-cops, Scotch lead-trees: compare *carfan gwehydd*, a weaver's beam, and *carfan gwely*, a bedstead.

² Skene's *Celtic Scotland*, i. 97, where he cites *Ammianus Marcellinus*, xx. 1.

³ See Reeves' *Adamnan*, p. 52.

accorded to the King of Oriel by the King of Tara, as defined in the Book of Rights.¹ Though Louth is represented as annexed by Oriel, it must have been Celtic long before Oriel; nay, the Celtic conquest of Oriel possibly proceeded in the first instance from Louth rather than from Meath. The ancient name of Louth, Cúchulainn's special charge, was Mag Murthemni, or the Plain of Murthemne; but its people were sometimes known as *Conailli*, a designation clearly connected with a personal name yielding in the genitive the ancient form of *Cunovali*² in an early inscription in Cornwall. The name *Conailli* was purely Celtic, and belonged, no doubt, to the Celtic rulers of the district, which was accordingly known as *Conaille Murthemne*.

To discuss these and other things connected with the development of the Celtic conquest northward would take too much time at present, as I wish now to go on to show that something similar proceeded on the south of Meath, something, in fact, which closely concerns the history of the part of Britain from which we hail, the Principality of Wales; for just as the northward working of the Celtic conquest drove displaced tribes over to Alban, so a southward advance of the Celts of Meath drove a wave of immigration from Munster and Leinster to the lands bordering on the Bristol Channel or Severn Sea.

The Three Collas were led to undertake the conquest of Oriel by the turbulence and violence of their lives. They were grandsons of Cormac mac Airt, one of the most celebrated of the early kings of Tara. He was succeeded by his son Cairbre Lifechair, and the latter had a son, Eochaid Doimlen, whose sons were the Three Collas. Now when Cairbre died he was succeeded by his son Fiacha Srabtene, against whom the Three Collas waged a war in which the king fell. The eldest of the three brothers, Colla Uais, then became king; but he was defeated, together with his brothers, by Muiredach, son of the late king, whereupon the Collas went to exile to Britain, where they seem, however, to have lacked congenial employment, for they came back and surrendered themselves to the King of Tara, their cousin, who forgave them, and directed them to turn their arms against Ulster, and carve themselves a position there.³ That was the conquest of Oriel which I have already mentioned as dated about 331 A.D.

A somewhat similar story of Aryan violence is the one to which I am going to call your attention next, and it happened in the time of the grandfather of the Three Collas, namely Cormac mac Airt: in fact, he was one of the first victims of it.

There was a Celtic people called the Déisi of Mag Breg, whose chief, called "Oengus of the Poisonous Spear," was a sort of avenger of wrongs in the realm. He was of kingly descent, being a lineal representative of Tuathal Techtmar; and Oengus was roused to anger by a spoilt son of Cormac's carrying away a daughter of one of Oengus' brothers. So Oengus proceeded to Tara, and did not halt till he had slain the youth in the presence of his father, King Cormac, who himself lost one of his eyes, owing to the violence with which Oengus used his spear.⁴

¹ See pp. 142, 3, and O'Donovan's note on the text.

² See Hübner's *Inscr. Brit. Christ.*, No. 2; also Rhys' *Lectures on Welsh Philology*, 2nd ed., p. 86, where *Terra Conallea* should not have been confounded with Tirconnell in the north of the Island.

³ O'Curry's *Manuscript Materials*, p. 72.

⁴ The Book of the Dun Cow, fol. 53.

As a maimed king could not remain at the head of affairs at Tara, Cormac retired in favour of his son, Cairbre Lifechair, already mentioned, and both made war on Oengus and his Déisi. Many battles were fought, which resulted in the Déisi having at last to leave Tara and move southwards. The story is called the Banishment of the Déisi to Munster, and this is explained by the fact that what is now the county of Waterford was taken possession of by the Déisi.¹ It is divided by a rising ground called the Drum or Ridge, into the Decies within Drum, and the Decies without Drum. There is no reason, however, to suppose that all the Déisi went to that district, for the story also gives them the Plain of Feimin, or the barony of Iffa and Offa East, in the county of Tipperary, and it makes them contest Ossory.

A series of place-names is utilized in tracing the Déisi's course southwards in the story: suffice it, however, to say here that from being the Déisi of Mag Breg they became the Déisi of Tara, and left their name to the Barony of Deece, south of Tara. Then, after an interval of obscurity, they are found in possession of the extensive tract of country already described as comprising the county of Waterford. The bulk of the banished Déisi, doubtless, remained in Ireland, but one of their chiefs, Eochaid, brother to Oengus, went on sea, and died in the land of Dyved (*Crich Demeth*), as we are told, and there his descendants remained, forming what is in Irish pedigrees called "the Race of Crimthann on the other Side." But the genealogy of their chiefs proves virtually identical with that of the kings of Dyved as given in the pedigree of Owen, son of Howel the Good; for Howel's wife, Elen, the mother of Owen, was of that origin.

Before calling your attention further to these pedigrees I should like in passing to make a remark on the symmetry, if I may so term it, of the Celtic conquests in early Ireland. First we have Meath with its central position, to which its name seems to testify: the Old Irish was *Mide*, which probably meant "middle." Then come Lagen, or Leinster, on the southern side of it, and the Plain of Murthemne, or Louth, on the north. Next we have the forcible occupation of various territories towards the south by the Déisi; and these are matched on the northern side by the conquest of Oriel by the Three Collas and their followers. Lastly, the movements in which the Déisi played a chief part led to the invasion of the coast of the Severn Sea; and this has its pendant in the Scottish people of the Fir-ulaid, crowded by the conquerors of Oriel into Ulidia, and crossing to Britain to join with the Picts against the Roman Province.

To return to the pedigrees, the differences between the various versions form, it will be seen, a considerable difficulty; but there are two or three fixed points. Thus Meredydd died in 796, and his son Owen in 811, as we know from the *Annales Cambrie*. Then Guortepir was the Vortiporius who was King of Dyved when Gildas wrote his *Increpatio*. He describes Vortiporius as "pardo similis moribus, et nequitiis discolor, canescente jam capite," from which Vortiporius would seem to have been

¹ The name Déisi seems to have no explanation in Irish, and so far as I know nothing stands in the way of deriving it from the same origin as the Welsh word *dewis*, "a choice." If this should prove well founded, the word *Déisi* should mean choice men or picked warriors, which they proved themselves to be by the obstinacy of their resistance to the whole power of Cormac mac Airt and his Sons.

then a middle-aged man. Further, in the time of Triphun and his Sons, that is to say, probably when Triphun himself was an old man, the birth of St. David took place, which the story of that saint's Life represents as dating thirty years after St. Patrick had undertaken his mission to Ireland. The phrase Triphun and his Sons sounds like that of Cunedda and his Sons, and would seem to mark an era. We notice accordingly that from Triphun down the dynasty ceases to have, to such an extent, the very Irish names that it affected before. They become more Welsh, with an occasional Latin one, such as that of Triphun's own son Aircol, whose name is but the Latin *Agricola* subjected to the rules of Brythonic phonology.

Beyond Triphun the Welsh versions of the pedigree differ greatly from the Irish one. Besides introducing Maximus, one of the Welsh versions seems to have too many Owains in that part of the genealogy, though it is quite a name to be expected as the equivalent of the Irish Eogan, which occurs as the name of Eochaid's brother. Eochaid's own name is also duly translated into Welsh as Ebiud. Calculating, therefore, from him to Triphun, and taking a sort of average of the Irish and Welsh versions,¹ I can discover no serious argument against accepting the conjectured date of the years 265-70 as that of the expulsion of the Déisi from Tara, and of the landing of Eochaid in Dyved. But before proceeding any further let me submit to you a copy of the pedigrees themselves :—

Bodleian MS., Laud 610,
fol. 100^al.

Taulodar
mac Rigind

mic Catien
mic Clothienn
mic Noé
mic Artúir
mic Petuir
mic Congair
mic Goirtiben
mic Alcon
mic Tresund
mic Æda
mic Brosce
mic Corach
mic Echdach Allmair
mic Airt chuirp

Bodleian MS., Rawlinson, B. 502,
fol. 72^bl.

Tualodor
mac Rigin
mac Catacuind
mic Caithienn
mic Clotenn
mic Nee
mic Artuir
mic Rethoeir
mic Congair
mic Gartbuir
mic Alchoil
mic Trestin
mic Æda brosc

mic Corath
mic Echach almuir
mic Arttchuirp

¹ Laud 610 and Rawlinson B. 502 are well-known Irish manuscripts : the latter is supposed to be of the 12th century, and the former is thought by Stokes to be of the earlier half of the 15th century. The portion of the Harleian MS. 3859 containing the Neanian Genealogies is said to be in a hand of the early 12th century, copied, however, from a compilation made probably not later than the year 954. It has been carefully edited by Mr. Egerton Phillimore in the *Cymmrodor*, whence the portion here given has been taken : see volume ix. 171. The pedigree from the Jesus College MS. 20 is likewise copied from the *Cymmrodor* (vol. viii. 86), where it has also been edited by Mr. Phillimore ; the MS. is regarded by Mr. Gwenogvryn Evans as ranging in date from 1330 to 1340. Further it is to Mr. Phillimore that I am indebted for the other two versions, and the following is his account of them : the pedigree here given from the *Hanesyn Hên* is from a paper manuscript in the Free Library of Cardiff, and that is a copy of part of the lost Hengwrt MS. 33, made from a transcript

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British Museum MS., Harl. 3859, fol. 193 ^b .	Cardiff Copy of the Hanesyn Hên., p. 77.	Bodleian MS., Rawlinson, B. 466 (unpaged).	Jesus College MS. 20, fol. 86 ^a .
Margetiut	Maredudd	Meredudd	Maredud
map Teudos	ap . . .	ap Tewdost	m. Teudos
map Regin			
map Catgocaun	ap Kadwg	ap Kadwgon	m. Gwgawn
		ap Kynddelw	
map Cathen	ap Kadeu	ap Kadien	m. Cathen
map Cloten	ap Gw . . .		m. Eleothen
map Nougoy	ap Nowy	ap Nowy	m. Nennue
map Arthur	ap Arth	ap Arthen	m. Arthur
map Petr	ap Pedyr	ap Pedyr	m. Peder
map Cincar	ap Kyngar	ap Kyngar	m. Kyngar
map Guortepir	ap Gwerthefyr	ap Gwrthfyr	m. Gwrdeber
	ap Erbin	ap Erbin	m. Erbin
map Aircol	ap Aergul	ap Aavgvl	m. Aircol Lawhir
	ap Llawir	ap Llawir	
map Triphun	ap Tryffin	ap Triusin ¹	m. Tryphun
map Clotri			
	ap Ewein Vreisg	ap Owain Vraisg	m. Ewein Vreisc
	ap Kyndeyrn	ap Kyndeyrn	m. Cyndwr
	Vendigeit	Vendigaid	Bendigeit
	ap Ewein	ap Owain	m. Ewein
	ap Kyngar	ap Kyngar	m. Kyngar
			m. Prwtech
	ap Ewein	ap Owain	m. Ewein
map Gloitguin	ap Gwledyr	ap Gwlydyr	
map Nimet	ferch Gletwin	verch Glewdwin	
map Dimet	ap Nyfedd		
map Maxim Gulecic	ap Dofet	ap Dyueg	
map Protec			
map Protector			
map Ebiud	ap Ebynt	ap Ebynt	
map Eliud	ap Elynt	ap Elynt	
map Stater			
map Pincr misser			m. miser
	ap Amloyd	ap Amloed	
	ap Amweryd	ap Amwerid	
map Constans			
	ap Kwstennin	ap Kwstenin	m. Custennin
	ap Maxen	ap Maxgen	m. Maxen
	Wledig	Weledig	Wledic
map Constantini			m. Maximianus
magni			m. Constantinus
map Constantii et			Mawr
Helen			m. Constantin o Elen

It is needless to say that Eochaid's was not the last of the early settlements from Ireland in the lands bordering on the Severn Sea; they

of the original by John Jones of Gelli Lyfdd in 1640. The other genealogy, namely that from Rawlinson B. 466, comes from a collection also traceable to the *Hanesyn Hên*: it seems to have been transcribed about the time of Queen Elizabeth, perhaps by William Cynwal. Lastly, it is to be observed, that the vacant spaces in the pedigree columns are not due to gaps in the genealogies, but to an attempt on my part to put the names common to the latter on a level for the convenience of comparing the different versions.

¹ On the next page of the MS. he is called *Tristin Varfog*, or Tristin the Bearded.

went on till the time of Gildas at least. Neither am I inclined to think that it was the first, though it falls, as you will observe, a little before the time when Carausius seized the reins of government in Britain. That took place, as you know, in the year 287, and this allusion to Britain will have suggested to you the question, how it is that Roman and Greek writers do not allude to these invasions from Ireland. That question I would answer by questioning the fact of their *not* mentioning them. Why should not Carausius himself have been the leader of the Irish invaders of west Britain? Let us see what is said of him. Well, he is called by Eumenius a "Menapiæ civis," which is otherwise expressed by Aurelius Victor as "Bataviæ alumnus," for you do not require to be told of the close connexion between the Batavi and Menapii, living near the mouth of the Rhine; and he is also described as "vilissime natus," namely by Eutropius. We have, therefore, this fact¹ to build upon: Carausius was a Menapian, and reckoned as of no illustrious descent. But there were Menapii and Menapii. Turn to the pages of Ptolemy's Geography, and you will find that there was a *Μαναπία Πόλις* in Ireland, and just where we want it, namely, somewhere in the county of Wicklow or Wexford. Ptolemy's figures fix it near his first river-mouth as you proceed northwards from Carnsore Point. So it ought to be Wexford, or some site near Wexford Haven.

Then, as to Carausius being of low origin, that need not have meant anything more than that he belonged, which is very possible, to a family of the ancient non-Celtic race here. Let us next see where the name of Carausius survives. So far as I know, *not* in the Netherlands nor anywhere else on the Continent, but in North Wales. I allude to the Christian monument at Penmachno, in a retired valley tributary to the Conwy. It reads, in barbarous Latin, "Carausius hic iacit in hoc congeries lapidum." Then we have a later form of the name preserved by Nennius, who speaks, in his list of the Wonders of Britain, of a Vorago Cereus in the Menai Straits. This is known in modern Welsh as Pwll Cerys,² as in the following popular *englyn* current in the neighbourhood of the Menai:—

" Pwll Cerys, pwll dyrys drud—pwll yw hwn
 Sy'n gofyn cyfarwyddyd;
 Pwll anwfn yw, pwll ynydd,
 Pella' o'i go' o'r pylla' i gyd."

Pool of Kerys, bold intricate pool,
 A pool this for a pilot;
 A pool of hell, a wanton pool,
 A pool the craziest of all pools.

Thus we have the forms *Cereus* and *Cerys*, which is now pronounced *Ceris*, lineally descended from the classical form *Carausius*, and going back possibly to a time when the great admiral and his doings had

¹ Hardy's *Mon. Hist. Britannica*, pp. lxxi., lxxii.; also Smith's Gibbon's *Roman Empire*, ii. 70-2.

² Since this Address was given, Mr. Phillimore has called my attention to a Polkerris, near Fowey, in Cornwall, and another in St. Keverne, likewise in the Duchy. Whether the river name Cerys is of the same origin I am unable to say. One river so called flows near Llanidloes, and another close to Dinas Mawddwy. Compare also *Cerist*, or *Cerig*, a man's name in the *Welsh Laws*, i. 342.

already entered the domain of mythology. Be that as it may, it countenances, to a certain extent, our claim to Carausius as against that of the Continent, which may have so readily arisen from the natural mistake of taking the Menapian state to which he belonged to have been the better known one in the Low Countries.

When this view of Carausius first occurred to me, I felt the difficulty that, if it was to be accepted, I must identify Carausius in old Irish literature. Now there is no lack of names given as those of men who had made conquests outside Ireland, some of them being described as having carried their arms as far as the region of the Alps, such as Dathi, Niall, Cúrói mac Dairi, and others. Well, I could make nothing of Dathi, nor much of Niall either; but Cúrói seemed more promising, especially as he is the subject of a Welsh poem in the thirteenth century manuscript of the Book of Taliessin. It is entitled: "Marónat. Corroi. m. Dayry"; that is to say, "The Elegy or Death-wail of Cúrói, son of Daire." Now one cannot help asking at once, why a Welsh bard was called upon to sing the praises of this Irish prince more than those of other Irishmen, unless he had something special to do with the bard's own country.

It is very unfortunate that this short poem is written in very obscure Welsh. It consists of two stanzas of twelve lines each, and it is apparently complete: at any rate we have the last lines, since the bard concludes by touching on the felicity of the soul which after this life lands in a safe city, a sentiment with which he seldom forgets to wind up, especially when he has just been singing anything with a suspicion of paganism about it. The opening lines recall the association of the famous admiral's name with a part of the Menai Straits; for the author of the elegy treats the sea as Corroi's wide well. He then proceeds to say how he has been startled by Corroi's death-wail, or the *keening* for him. Thereupon come two lines devoted, as I understand them, to the enormity of the crime of the assassin by whose hand Corroi fell. A reference follows to Corroi's early fame. The poet then closes the stanza by repeating, subject to a slight alteration, three of the previous lines, and this brings him to join, as it were, in the *keening* for Corroi, and to emphasise the crime to which he had fallen a victim. The whole has the ring of allusiveness characteristic of old Welsh poetry, and the first stanza runs as follows, so far as I can guess its meaning¹:—

*Dyffynhaón lydan dylleinó aches.
dydaó dy hebeyr dy bris dybrys.
Marónat corroy am kyffroes.
Oer deni gôr garb y anbyteu.
aoed voy y drwc nys maór gicleu.
Mab dayry dalei lyó ar vor deheu.
dathyl oed y glot kyn noe adneu.
Dy ffynhaón lydan delleinó nonneu.
Dydaó dy hebeyr dy brys dybreu.
Marónat corroy genhyf inheu.
Oer deni.²*

¹ The text here given is copied from Skene's *Four anc. Books of Wales*, ii. 198, but with some slight corrections which I noted years ago, when Mr. Wynne kindly lent me the original manuscript.

² At first sight this looks like the usual catchword indicating the end of the poem; but here I take it to mean the repetition of lines 4 and 5.

Thy broad fountain replenishes the world :
 It comes, it goes, it hurries to Dover.
 The death-wail of Corroi has startled me.
 Cold the deed of him of rugged passions,
 Whose crime was one which few have heard of.
 Dairé's son held a helm on the Southern Sea :
 Sung was his praise before his burial.
 Thy broad fountain replenishes Nonneu :
 It comes, it goes, it hurries to Dover ;
 But mine is the death-wail of Corroi.
 Cold the deed of him of rugged passions,
 Whose crime was one which few have heard of.

The next stanza is even more obscure, though it contains several of the same lines—substantially the same lines at any rate. It runs thus:—

*“ Dyffynhawn lydan dylleinó dy llyr.
 dy saeth dychyrrh traeth diuóg dybyr.
 Gôr awerescyn m[a]ór y varanres.
 Awded mynað mynet trefyd.
 A . . . ant by . . . ffrá wynyonyd.
 Tra uu uadug re bore dagraðr.
 chwedleu am gôydir o wir kyt labr.
 kyfranc corroi a chocholyñ.
 lliabó eu teruyac am eu teruyn.
 Tardei pen amôern guerin goadubyn.
 kaer yssy gulôyd ny gôyd ny grin.
 Gôyn y vyt yr eneit ac harobryn.”*

Thy broad fountain replenishes thy tide,
 Thy arrow speeds for the . . . strand of Dover,
 Subjugator, vast is thy battle-front.
 And after Man it is to the towns
 They go of Gwinionydd.¹
 Whilst victorious the space of . . . morning,
 News am I told of men on the ground,
 The adventure of Corroi and Cúchulainn
 Of many a turmoil on their frontier,
 Whilst the head of a gentle host was . . .
 The noble Fort that falls not nor quakes—
 Bessed is the soul that merits it.

Here we have a sort of reference to the conflicts mentioned in Irish literature between Cúchulainn and Cúrói ; but the most remarkable thing in the poem, perhaps, is the line in perfectly intelligible Welsh,

“ Mab Dayry dalei lyó ar vor deheu.”
 Dairé's son held a helm on the Southern Sea.

What sea is meant is another question ; but I should be inclined to say that it alludes to the English Channel. This is corroborated by Dybrys [read *Dybres*], Dybreu, Dybyr, which I have ventured to regard as forms of the name *Portus Dubris*, or Dover, French *Douvres*; and I am inclined to think that Nonneu in the line—

“ Thy broad fountain replenishes Nonneu ”

means the English Channel, as I find what I take to be the same word,

¹ The name of a district in south Cardiganshire.

though written *noueu*, in another poem in the Book of Taliessin,¹ namely, a prophecy about the return of Cadwaladr from the Continent to rescue his race from the dominion of the Angles of Northumbria. There the poet has the phrase, *dydranoueu*, "from beyond Noueu"; that is, as I would suggest, from beyond the English Channel. Now if Corroi was Carausius, the association of him with the English Channel is at once intelligible; not to mention the evidence borne by existing inscriptions to the former presence of a Gaelic-speaking people on the southern coast of Devon and Cornwall.

Our Irish friends who are familiar with the name of Cúrói or Cúrói mac Dairi will have anticipated a difficulty. They would tell me doubtless that Cúrói mac Dairi's fortress is Caher Conree, on the top of a mountain called after it, and past the foot of which we shall be going on our way from Tralee to Dingle; and that Irish tradition does not represent its owner as a great sailor. They would also allude to the tragic story of his death at the hands of Cúchulainn, who was admitted on Halloween, through the treachery of Cúrói's wife, Bláthnat, after she had by agreement poured the milk of Cúrói's cows into the brook hurrying down the mountain. For at the foot of it the Ultonian enemy is represented waiting for the stream to turn milky white. That was the signal for their ascending the mountain, since they had apparently no mind to do so in vain. This story explains, as it is supposed, the name of the brook, which is Finnghlais or the White Burn. We shall be crossing it on the way to Dingle.

There is no Cúrói on the top of that mountain now, and I hope that some of our party will have the courage to go up there: I will tell you why. It seems to me somewhat incredible that there should ever have been a fortress on so high a mountain; and I am not sure that Dr. O'Donovan did not think so too. At any rate he states in a note to his edition of the *Battle of Magh Rath*, p. 212, that "the feature called Caher Conree on this mountain is a natural ledge of rocks." On the other hand, I have been assured by a member of the Royal Society of Irish Antiquaries, so ably represented here this evening, that there are ample remains of a fortification there.² I for one should be glad to know whether these statements do not refer to somewhat different features of the mountain, and what the real state of things is, in regard to the latter and the memory of its legendary owner.

This is all by the way, and I hope we may find it so; but I was going to remark that the mountain and the supposed fortifications on it are called, not Caher Conroi, but Caher Conree. For my own countrymen I ought to explain that *con* is the genitive of *cú*, "hound or dog," the name being in the nominative *Cú Rói*; genitive, *Con Rói*; while the other name was *Cú Rí*; genitive, *Con Rí*. I said the "other" name, for *Cú Rí* is not to be equated with *Cú Rói*. In fact, this is a case of two utterly distinct names having been hopelessly confounded. We know, however, which was which; for, in a field near the foot of the Caher Conree Mountain lies a low cromlech, which we hope to visit. It

¹ See Skene's *Four anc. Books of Wales*, ii. 211.

² At the end of this Address, statements to the same effect were made to me by some of the Irish antiquaries present at the Meeting. It would be greatly to the credit of the Royal Society of Antiquaries of Ireland, if they were to publish a detailed survey of the top of the mountain in their *Journal*, that is, if it has not been done already.

has the name on it of a man called Cú Ri in its early genitive form of Conu Ri. So the western hero was Cú Ri, and his liegemen were called Clanna Dedaid maic Sin. On the other hand, we want the fortress of Cúrói in the east or south-east of the island; and an ancient epic story called the Feast of Bricriu, in the Book of the Dun Cow written before the end of the year 1106, makes it impossible to believe that this fort was situated anywhere in Kerry. That story relates how the rivalry of the three Ultonian heroes, Cúchulainn, Conall Cernach, and Loegaire Buadach, gave trouble to the court of King Conchobar mac Nessa, and how they were sent to one giant or hero after another to have their relative positions settled. Among others they were recommended to Cúrói mac Dairi to see if he could decide, which of the three was entitled to the champion's morsel at the feasts of the Ultonians.

Now Cúrói is described in the story¹ as a great magician who, when he was unable to be at home at night, uttered a charm over his fortress with the effect of making it turn, as it were, on a pivot, faster than any millstone, so that nobody could approach its gates after sunset; but he seems to have allowed rest to the foundations of his city when the three Ultonian rivals arrived. For he knew that they were coming, and he remained purposely away; but gave orders to his wife to direct them to guard the city each for a night, according to the order of their seniority. On the night of Cúchulainn's watching it had been discovered by Cúrói that his fortress was to be attacked by various enemies bearing very mythic names; but among them one finds a triad called the Three Buagelltaig of Breg, which would seem to indicate that Cúrói's Cathair was much nearer Mag Breg than was Caher Conree in the Dingle peninsula.

The three champions of the Ultonians appear to reach the abode of Cúrói in the course of a day's drive in their chariots; and they are said to set out from Emain Macha, the remains of which are, I understand, now known as the Navan Fort, near Armagh; and in the case of their return to Emain, they are distinctly said to reach it before the end of the day. However, their headquarters can hardly have been so far north, as Emain cannot well have been in Celtic territory till after the conquest of Oriel by the Three Collas. On the other hand, the heroes' speed in the story must be supposed exaggerated. But in any case, Cúrói's city is treated as being near the sea, and as having close by a loch, out of which a great beast rises to devour it with all its inhabitants. That catastrophe, however, is prevented by Cúchulainn's killing the dragon.

We have probably to look for the spot somewhere in the county of Wicklow or of Wexford. Wherever it was, Cúrói was used to travel eastwards from it; for the same story says that when Cúchulainn and his two rivals came, he had gone eastward to the lands of the Scythians, because, as it proceeds to tell us, he never reddened his sword in Erin from the day he took arms to that of his death. Neither did any food produced in Erin enter his mouth from the time when he was seven years of age. For his pride, we are told, and his comeliness, his chieftainship and greatness, his strength and prowess, found not room within Erin. His wife, however, was there at his will, ready with a bath and washing for him, with intoxicating drinks for him, and with sumptuous bedclothes. Such is

¹ See Windisch's *Ir. Texte*, especially pp. 294-301.

the account which the epic story gives of him, and he is evidently our man. That is to say, Cúrói was Carausius, and the Taliessin poet has mixed the Irish story of Cúrói's death with that of Carausius.

This attempted identification is clenched by the fact that it can scarcely be an accident, that the names Cúrói and Carausius admit, according to the rules of Irish phonology, of being also regarded as forms of one and the same name. The *a* in the unaccented syllable of Carausius has taken the place of an *o* or *u*, as in *Kanovio* instead of *Conovio* on a milestone bearing the distance of eight miles from Conovium, a name which, in its connexion with the river, still is in Welsh Conwy, with an *o*. On the other hand, the Rói of Cú-Rói is quite a regular representative of an early Goidelic form, *Rausi*, or *Ravesi*, or the like. The name, I need not say, means the hound of Rói, whosoever or whatsoever Rói was.

A great deal might be said on this dog-nomenclature in Irish; but I have already taken up too much of your time; so I will only express my surmise that Cúrói or Carausius was possibly associated with the people called on their ancient monuments Maqui Decceti. Those monuments have been found widely scattered about the south of Ireland. You will visit one at Ballintaggart, near Dingle; and one you will see to-morrow near here, in the Cave of Dunloe; but the nearest to the country which I have attempted to identify with Cúrói, belongs to Killeen Cormac, in the county of Kildare.

The Maqui Decceti are possibly to be identified with a people of later times called Ui Deaghaidh located in the Barony of Gorey,¹ in the northern portion of the county of Wexford. In the sister island you will find their monuments in the middle of Devon and in Anglesey. They possibly also gave its name to the old acropolis on the Llandudno peninsula, known in Welsh as Deganwy, and in the Latinity of the *Annales Cambriae* as *Decantorum Arx*.

But the instance which seems to bring the evidence down latest is that of *Lleyn*, the name of the western part of Carnarvonshire; for though *Lleyn* is now pronounced as a monosyllable, it was formerly a dissyllable, *Llëyn*, which points to its being the exact equivalent of the Irish *Lagin* "spears, Lagenians." But that is not all, for the fine natural harbour in *Lleyn* which ought to have been used, instead of Holyhead, for the communication with Ireland, is called *Porth Din Llaen*,² or the Haven of *Din Llaen*. Here we have *Llaen* to be equated with Irish *Lagen*; but *Lagen* is the genitive plural, corresponding to the nominative *Lagin*, in Welsh *Lleyn*. Thus *Din Llaen* is a mere transforming into Welsh of an Irish *Dún Lagen*, the "Fort of the Lagenians." The remains of the fortification are still there to be seen in the form of a deep cutting, drawn across the narrow neck of the peninsula which half encloses the harbour: the post admitted of being readily defended against an attack from the land side.

The scattered testimony to the connexion between the south of Ireland and Wales is too large a subject for me to enter upon at present

¹ See the *Four Masters*, A.D. 903, O'Donovan's note (ii. 569).

² The old name is *Din Llaen*, with *Porth* (now mostly superseded in this instance by the English *Port*) prefixed; but the map-makers insist on using their superior knowledge to improve it into "Porth Dinlleyn," "Porth yn Lleyn," "Port in Lleyn," or similar inventions of the charlatans.

in detail; and I must leave untouched also the question of the probable attitude of the Romans towards the invaders from the west. Suffice it to say that though Carausius was assassinated, and his assassin conquered by the Romans, it does not seem to have made much difference with regard to the settlers from Ireland. They probably held their ground in their respective territories as against the conquered inhabitants: at any rate it is a remarkable fact that when, towards the end of the Roman occupation, the *Notitia Dignitatum* was drawn up, everything must have been quiet among them, as there was not a single Roman soldier stationed anywhere in the west of southern Britain. They were all on or near the Roman Wall, or else in the south-east of the island to defend it against the Saxons and their allies. The bulk of the western invaders probably came from Munster. It was a Munster or Momonian empire, and traces of it lasted possibly to the time of Edwin of Northumbria: at any rate this is my explanation of Bede's calling Anglesey and the Isle of Man *Mevanias Brettonum Insulas*. We have only to substitute *o* for the *e* of *Mevani-as*, and we get the probable pronunciation of the Irish adjective meaning "Momonian" or "belonging to Munster," in Old Irish *Muma*, genitive *Muman*. The connexion of Man with Wales early in the post-Roman period is otherwise attested, namely by the inscription¹ found in the former bearing the Latin name *Avitus* in the lettering usual in the Romano-British epigraphy of Wales and Cornwall.

Now, whether the conquerors from the south of Ireland, from the time of Carausius² to that of St. Patrick and Gildas, were Celts or not Celts, they became in a measure the ancestors of the mixed peoples of Wales and Dumnonia. Thus, in accepting the generous invitation of our Irish friends to come here to Kerry, we were but going to visit the land of our ancestors, a land which is, I may add, dear to me in other ways—*Érinn go bráth!*

¹ See Hübner's *Inscr. Brit. Christ.*, No. 164; and for an improved reading, see the *Arch. Camb.* for 1891, p. 41.

² I had almost forgotten that there have been more than one Carausius ruling in Britain: see the *Arch. Cambrensis* for 1888, pp. 138–163 (also p. 274), where a paper, by Mr. Arthur Evans, has been published "On a Coin of a second Carausius, Cæsar in Britain in the fifth century."

THE ISLAND MONASTERIES OF WALES AND IRELAND.

By REV. PROFESSOR STOKES, D.D., M.R.I.A.

MONASTICISM was originally a solitary state. The derivation of the word monk in the Greek language shows this. He was a person who dwelt alone. Egypt was the fatherland and home of monasticism.¹ The earliest monks were all solitaries; and it was not for many years after their original foundation that communities of monks were formed, and even then each monk dwelt in his own separate and distinct hut or monastic cell. This desire for isolation long continued to be a distinctive mark of Egyptian monasticism wherever it extended. During the fourth century it spread from Egypt across to Italy and to Southern Gaul. The monks of Egypt came to Rome with St. Athanasius, and found Rome and the fashionable Roman society of that day, which was largely imbued with Paganism, rather hostile to their views and practices. The monks did not, however, regard this. The true monk had as great an abhorrence of the great city and its fashions as the great city had of him. He desired nothing so much as a lodge in some vast wilderness where he might commune with God and his own soul. The Egyptian monks from Nitria and similar districts turned their faces, therefore, from Italy, and established themselves, towards the conclusion of the fourth century, on the islands which they found lining the shores of Southern Gaul. There they founded settlements which became famous, specially that in the Island of Lerins, where St. Patrick is said to have received his training for his missionary work in Ireland.² Lerins, indeed, was the most famous of the island monasteries of Southern Gaul, specially on account of the residence there of John Cassian, whose interesting and charming writings constitute to this day one of our chief authorities for the lives, the sayings, and doings of the ancient monks who followed the Egyptian rule.³ But Lerins, though now the best known, was not the only island monastery of the Tuscan Sea. Every island along the southern Gallic coast was seized by the monks, and was willingly yielded to them, as the manners and tendencies of that age led more and more to the depopulation of the remote districts, and the congregation of the population in vast masses in the cities. The monks settled, for instance, upon the Stoechades Islands, now called the Isles d'Hyères, and spread to such remote districts as the Balearic Islands.

We have the most interesting and conclusive evidence on this point in the writings of a Pagan poet who wrote about the year 420. It is a great mistake often made by persons untrained in historical studies, when they imagine that upon the conversion of Constantine, about the year 320, all the world, or at least all the world of the Roman Empire, became Christian. Paganism survived for centuries later, and that even in Rome, in Athens, and in Constantinople. At the very close of the fourth century Paganism was so strong at Rome that Pagan altars and Pagan

¹ See "Ireland and the Celtic Church," chap. ix.

² See Articles on St. Columbanus in the *Expositor*, for June and August, 1889.

³ See the Article on Cassian in "Dict. Christ. Biography."

sacrifices were still used in the very senate house of the imperial city, and it was only with the greatest difficulty that St. Ambrose secured their removal. It was among philosophic and poetic circles, among the *literati* in fact, that Paganism most chiefly survived and most fiercely struggled. The Pagans of the year 400 were specially violent against the Egyptian monks, not only because their lives were a standing protest against their worldliness and delight in the present, which was a leading feature of the cultured Paganism of Greece and Rome, but also because the monks were the most fearless champions of Christianity wherever they went. A Roman poet, now almost unknown, save to the few scholars who care to study the obscure Latin poets of the fourth and fifth centuries of our era, gives us an interesting glimpse of the monks as they struck a cultured Pagan. Rutilius Claudius Namatianus was a native of Gaul, exactly contemporaneous with our own St. Patrick. Like all provincials of that time, he sought Rome as the only place where his fortunes could be pushed. There he reached high office, having been elected *Præfectus urbis*, or Lord Mayor of the city of Rome, as we should say, about the year 412. After discharging the duties of his office, and satisfying his ambition, he returned, like many another ambitious man, to seek repose in the home of his youth, where he published a poem, which still exists, called his "Itinerary." In that poem he describes Rome itself, the various cities and places where he touched in the course of his journey from Rome to Gaul, and, above all, pours out the vials of his wrath upon the monks whom he found inhabiting the island Capraria, one of the Balearic group. Listen to his very words:—

"Processu pelagi jam se Capraria tollit,
Squallet lucifugis insula plena viris.
Ipsi se monachos graio cognomine dicunt,
Quod soli nullo vivere teste volunt."

Rutilius complains, in fact, that such a spot as Capraria should be defiled with a crowd of men who flee from the light, and who call themselves monks, from a Greek name, wishing to live in solitude, so that no man shall see their wickedness.¹

Human society was, indeed, for the monks an enemy to be diligently avoided, but from a different reason from that which Rutilius, the prejudiced pagan, assigns; because they considered the world of that age so rapidly hurrying to destruction, that the less they had to do with it the better. This was the original impulse of Egyptian monasticism. Egyptian monks were the great colonists of these island monasteries of Southern Gaul; and that original impulse to solitude and to solitary spots drove them more and more towards the West, till at last the Egyptian monks and their disciples, following upon the footsteps of St. Patrick, ascending the waters of the Rhone, and pushing on towards the West arrived in England and Ireland, where they taught the ancient Celtic Church the ideas and practices of Egyptian monasticism, which exactly coincided

¹ See Zumpt's edition of the poem: Berlin, 1840, lines 439-50. It is a great pity for the sake of historical research that our universities never teach or study the later classical writers of the third, fourth, and fifth centuries. One would think that Latin and Greek died out about A.D. 100, for all the notice taken of the vast literature produced subsequently at Oxford, Cambridge, or Dublin.

with the Celtic temperament. The connexion with Egypt of the Celtic Church of these western islands of Britain, as well as of Ireland, cannot now be controverted.¹ Let me just note a few proofs. I have already treated this topic elsewhere, but some new points have since occurred to me. The "Book of Adam and Eve," contained in the *Saltair na Rann*, composed in Egypt and known in Ireland alone out of all the West; the many similarities in rites and customs pointed out in Mr. Butler's work on the Coptic Church; the notices in the Litany of Aengus the Culdee of the burial of Egyptian monks in Ireland;² and, lastly, the existence of the island monasteries, with monastic huts exactly after the ancient Syrian and Egyptian fashion, demonstrate to any mind accustomed to historical and archæological investigation that a close and active intercourse must have existed between Ireland, Wales, and the Egyptian monasteries which once lined the southern coast of modern France.

Some persons, indeed, have seemed to think that this theory of the connexion between Egyptian and Irish monasticism was very much of a fad of my own, notwithstanding the many proofs which have been accumulated thereof.³ Perhaps, then, it will be as well to quote an authority to whom all investigators will bow, and that is Archbishop Ussher. That great scholar—great as a Hebræist, great as a Syriac scholar—was also a great Irish scholar. He had an advantage, indeed, which most scholars now do not possess. He spoke the Irish language colloquially, as all the upper classes of this country, from the Earls of Kildare and of Ormond downwards, then did. His antiquities of the British Churches, contained in the fifth and sixth volumes of his collected works, though written in Latin, contain numerous extracts in Irish, as well as much important information concerning the ancient Welsh Church. Now Ussher takes exactly the same view as I do of early Celtic monasticism, whether in Britain or in Ireland, and maintains its Egyptian origin; and not only so, but he shows that this great truth was known in mediæval times to such a well-known annalist as William of Malmesbury. Let me give you a brief extract or two from Ussher proving this. I should hope that these learned Societies⁴ will excuse me when I give the passages in the vernacular, and for the sake of a few weaker brethren omit the original Latin.

Ussher, speaking in the 17th chapter of his "Antiquities," concerning St. Comgall, the founder of that celebrated school of learning, piety, and missionary exertion, the monastery of Bangor, near Belfast, says of him: "Egyptian monasticism, introduced by the heresiarch Pelagius, took

¹ See "Ireland and the Celtic Church," chap. xi.

² The Litany of Aengus the Culdee will be found in Ward's "Life of St. Rumold;" see the Article on St. Rumold in the "Dict. Christ. Biog.," vol. iv.

³ The use of book satchels of the Egyptian type by the Celtic monks is one of the clearest proofs of this interesting connexion. I was sent the other day from Shetland an interesting illustration of this in an article from the third volume of the "Proceedings of Scottish Antiquarians," p. 201, dealing with a sculptured slab in the island of Burra, Shetland, where appear two ecclesiastical figures carrying satchels of the Egyptian type, such as are still preserved in Trinity College, Dublin, the Irish Academy, and at Milan. Ceriani in one of his learned Syriac works has given a full size picture of such a satchel preserved in the Ambrosian Library.

⁴ The united Cambrian and Irish Societies of Antiquaries, which met in August last at Killarney, before whom this Paper was read.

deep root in Britain, and extended its organization to other provinces of Europe." Again, a little lower, he says, "We have heard out of the books of Glastonbury that the monks of Glastonbury took their rise from monks who ordered their lives according to the fashion of the Egyptians. Whence (continues Ussher), in a little book concerning the antiquity of that monastery, William of Malmesbury, speaking concerning the new rule of Benedict introduced by St. Augustine of Canterbury, 'In these days,' said William, 'the Benedictine rule began to be used in the Monastery of Glastonbury, which previously had been conducted after the manner of the Egyptians.'"¹

This extract will suffice to show what was Ussher's opinion, and what was the mediæval tradition in the Church of England, though I could add other extracts from the "Antiquities" abundantly confirming the statement I have read, specially one which attributes the origin of Winchester Cathedral to ascetics living after the Egyptian rule.²

I should delay you far too long were I to trace the connexion of the celebrated David, Bishop of Menevia, with Glastonbury, with Ireland, and with the East, consecrated, as David, together with St. Paternus and St. Teilo, is said to have been in the year 518, at the city of Jerusalem itself; but for this you must consult Ussher.³

Let me just recount a few instances of those island monasteries which, as I maintain, came to us from Egypt, viâ France, and then notice the huts identical with those of the East which are still there to be seen, of which Kerry and the Skelligs afford many examples. In Great Britain you have, for instance, the island monasteries and retreats of Iona, of Lindisfarne off the coast of Northumberland, of Bardsey in the Bay of Cardigan, which Giraldus Cambrensis in his "Itinerary through Wales," describes as even then inhabited "by very religious persons called Coelibes or Colidei," as well as of an island off Anglesea, described by Giraldus as "inhabited by hermits living by manual labour, and devoted to the service of God," now doubtless represented by the well-known Holyhead and Holy Island.⁴ Puffin Island, too, near Beaumaris, and Great Orme's Head, near Llandudno, with its ancient church which still exists, show that the Egyptian impulse towards solitary places still remained, and that the Celtic monks in Britain were of the same opinion as the ancient Eastern doctor, St. Antony, who laid it down that "a monk found in or near a city was like a fish out of water." But it is when you come to Ireland that you find these island monasteries most prevalent. The Skelligs, off this Kerry coast, with their churches and monastic cells form a notable example of them. "What could drive men to

¹ Ussher's exact words are, *Opp. t. vi., p. 482*, Elrington's edition: "A Comgallio vel Congello illo, de quo jam diximus, monachismus Egyptius a Pelagio (haeresiaracha) introductus, sub specie religionis in Britannia radices, vires et incrementa largissima cepit, ad alias Europæ provincias plantaria transmittens;" and again, a little lower on the same page, "Per Patricium quoque nostrum religionem monachorum in Glastonia sumpsisse exordium, vitam ducentium monachorum more Aegyptiorum, ex Glastoniensium commentariis audivimus. Unde in libello de Coenobii illius antiquitate Gulielmus Malmesburiensis de nova Benedicti regula post Augustini adventum huc introducta mentionem faciens: his, inquit, temporibus in monasterio Glastoniensi cœpit primo eadem regula exerceri, quod prius fuerat more coenobiorum Aegypti."

² See Ussher, *Opp. v., 156*, and *vi., 554*.

³ Ussher, *Opp. t. v., p. 541*; *t. vi., pp. 43, 46, 585, 588*.

⁴ See Bishop Reeves's "Memoir on the Culdees."

erect churches in such inaccessible spots" is a query which naturally rises to the lips of a utilitarian modern who wishes to plant his church in a spot most likely to suit our pleasure-loving and easy-going congregations, and to draw assemblies as large as possible. But the ancient monks of the fifth and sixth centuries wished, not to draw large assemblies, but to get away as far from them as possible, and assuredly they secured a lonely, if not a weird spot when they selected the Skelligs. But it was not only at the Skelligs you could find specimens of these island monasteries. Wherever in Ireland there was an island, whether along the seaboard, or perhaps even more frequently, wherever an island existed in the great inland seas which we call lakes or loughs, Ree, Derg, Erne, Neagh, Corrib; in every such place the ancient Celtic monks settled, in accordance with the Egyptian idea originally impressed upon their institution.¹ Let me name a few instances which may help to guide the researches and travels of some of our visitors. Inismurry, in the bay of Donegal, is one of the most perfect instances of an island monastery on this west coast. This spot has been fully and critically described by one of our own most learned archæologists, Mr. Wakeman, who some years ago gave an elaborate description of it, accompanied by drawings and measurements in the columns of our own *Journal*. To that description I would advise any student desirous of more information to recur as the best authority on the subject. Then again, the Isles of Arran, the numerous islands all along the Connemara and Mayo shores, and Tory Island off the Donegal coast; Rathlin Island, near the Giant's Causeway; the Copeland Island, at the mouth of Belfast Lough; St. Patrick's Island, near Skerries; Lambay, Ireland's Eye, and Dalkey Island, were all specimens of the same, proving how dearly the Celtic monks loved a "desert in the sea," to quote the language of St. Columba when speaking to Brude, the King of the Northern Picts.² It was just the same in the case of the islands in the great Shannon lakes, as our Society has often proved. The islands of Lough Derg, just above Killaloe, are studded with monastic remains of the Celts; while, if any tourist will penetrate to Athlone and visit Lough Ree, he can see in Inchboffin the remains of an island monastery founded by St. Patrick's nephew and librarian, St. Rioch, as we learn from Archbishop Ussher's *Antiquities of the British Churches*, where we are told ("Works," vol. vi., p. 382) that this monastery was a celebrated one towards the close of the fifth century.³

The best specimen, however, of the island monasteries still existing in

¹ The well-known cell of St. Kevin, called Kevin's bed, at Glendalough, and the cell and chapel of St. Eyon, in the cliffs of Knockeyon, over Lough Derravaragh, amid the Westmeath lakes, are other specimens of the same desire for loneliness, though not on islands.

² See Bishop Reeves's "Adamnan's Columba," page 366; "Ireland and the Celtic Church," pages 122, 179. It is marvellous what a number of Irish parishes and townlands are still called "disert," or "desert," in memory of ancient Celtic monastic practices.

³ In the "Journal" for 1890 I have given a brief description of this monastery of Inchboffin. It had a close connexion with Granard, and the Patrician foundation in that place. The remains of the monastery and church on that island would well repay excavation. They are now fast going to ruin owing to the luxuriant growth of underwood. Ancient Celtic crosses, a handsome window, and a sculptured and mitred head can there still be seen. I hope the new Association formed to promote travel in Ireland will take notice of the islands of Lough Ree, which are easily accessible from Athlone.

Lough Ree will be found to be that of Inchcleraun, commonly called Quaker Island, some ten miles above Athlone, where six or seven tiny churches just like those of Clonmacnois or Glendalough, still perpetuate the name and fame of St. Dermot, or St. Diarmaid, the teacher of St. Kieran, of Clonmacnois, and a Celtic saint and doctor, who lived just after the days of St. Patrick and St. Bridget. The more we read the lives of these ancient worthies, the more we shall see how closely they followed in this respect the footsteps of the Egyptian founders of monasticism. Whenever the ancient Celts wished to devote themselves to study, or to devotion, they betook themselves to an island monastery, as, for instance, St. Columbanus, the great apostle of Burgundy, of Switzerland, and of North Italy did. When in his boyhood and early manhood he wished to deepen his knowledge of Holy Scripture and of the Fathers, Columbanus retired for that purpose to the island of Cleenish, in Lough Erne. When he was about twenty-three years of age he composed in that place a commentary on the Psalter, which after remaining in manuscript for 1200 years at Bobbio and elsewhere, has lately been printed by the learned Italian scholar Ascoli, among his numerous scholarly publications issuing from the Ambrosian Library at Milan.¹ There is just one other point to which I would fain draw attention. You will see at the Skelligs and elsewhere throughout this county of Kerry the bee-hive huts used by the ancient Celtic monks; other specimens of them still remain, as Mr. Wakeman's memoirs show, at Inismurry and other islands along the western coast. These bee-hive huts, as they are called, are exactly the same as those used in the fourth century by the Syrian and Egyptian ascetics. And now for one word of proof; Evagrius was an ecclesiastical historian of the sixth century; he describes in his first book the Ascetics of the East as they were then to be seen, and classes them as "the Coenobites who live in common; the Boskoi or Grazers, who cast off all clothes, save the merest shred, and feed upon grass; and thirdly, a class which seclude themselves in chambers of so limited a height and width that they can neither stand upright nor lie down at ease." Now, anyone who will penetrate the interior of some at least of the ancient monastic cells of Ireland, will soon find that this is an exact description of them, for when inside they will be able neither "to stand upright nor lie down at ease."² While, again, in the history of St. Pelagia, a famous actress of Antioch, who was converted and changed into a recluse upon Mount Olivet, some time about the year four hundred, we read that she lived in an anchorite's cell which had no door, the only means of communication with the outer world being one small window, which is a good description of an ancient Celtic cell.³ These few remarks may help the members of the two associations now present—the Welsh and the Irish—to appreciate more highly the architectural remains

¹ I have given some extracts from this Psalter in the Articles in the *Expositor* for 1889, mentioned above.

² Mr. Wakeman, I think, uses almost these exact words to describe the monastic cells at Inismurry.

³ See "Ireland and the Celtic Church," p. 180; and the anchorite cells still remaining at St. Douglough's, and at Fore in the county Westmeath. See Piers' "History of Westmeath" in Vallancey's "Collectanea," vol. i., for a description of this cell, and of the Anchorites who occupied it till the end of the 17th century. It is still in perfect repair, being used as a tomb by the Greville family.

which they will find in places like the distant ocean rock we call the Skelligs. We cannot show in Ireland such magnificent ruins as Fountains and Bolton, and the other splendid relics of the mediæval Church which England possesses; but we *can* show what preceded these magnificent structures and made them possible, those island monasteries which nourished the devotion and witnessed the sufferings and furnished the learning of men like David of Wales, and Columba of Iona, and Columbanus of Bobbio, whose faith, and love, and works, all generations of worthy Welshmen, and of worthy Irishmen, too, will continue to hold in grateful remembrance and in adoring love.

ON THE PROPER NAMES OCCURRING IN THE OGAM INSCRIPTIONS FOUND IN THE CAVE OF DUNLOE.

BY THE RIGHT REV. CHARLES GRAVES, D.D., LORD BISHOP OF LIMERICK,
FELLOW.

I PROPOSE in the following Paper to do no more than to discuss the Proper Names which occur in these inscriptions. From their nature, considered separately, or regarded as a group, it would, I conceive, be possible to deduce conclusions respecting the use of the Ogam character, and the identity of the persons commemorated.

Though these monuments, and the inscriptions which they present, have been regarded by many as belonging to the Pagan period, I see no reason why they should not be referred to a period at least as late as the sixth or seventh century. The fact that none of them had been observed to present the symbol of the Cross has been taken to prove that they were pagan. But as many monuments of this nature are without the cross, and yet are in connexion with others, apparently of the same period, which exhibit it, I was never inclined to regard the absence of the Christian symbol as conclusive. It happened, however, that on one of my visits to the cave I discovered a cross of the most ancient form, an equimembral cross inclosed in a circle, cut on a face of the lintel-stone over the entrance which had been previously covered by earth. The reader will find a drawing of it in an earlier number of this *Journal* (vol. vii., 4th Series, 1886, p. 605), along with the remarks to which the discovery immediately led. This cross, as I believe, was designed to consecrate not merely a single stone, but the entire structure.

The cave may have originally been intended to serve as a crypt or fert, or may have been occupied by monks, *lucifugi viri*, who lived together, imitating the Egyptian cœnobites. Researches carried on lately near Dingle have led to the discovery of a building of this kind, in the structure of which a stone bearing crosses and an Ogam held a conspicuous place as a jamb of the doorway; and, doubtless, there were many such cœnobiums and groups of cells (*lauras*), as well as single hermitages, in Corkaguiny, when it was peopled by monks. Those who take the pains to search for them will find the remains of hundreds of these habitations, attesting the truth of the story that St. Brendan was once the Archimandrite of three thousand monks.

The stones used in building the Cave of Dunloe appear to have stood originally upon the ground, and to have been used at a later period in constructing the walls and roof. This is evidenced by the weather-worn aspect of some of them, and also by the fact that portions of the inscriptions could not be read in consequence of the manner in which the stones were placed. It was not until I was permitted, in 1876, by Mr. Mahony of Dunloe, to uncover the cave, that I was able to see several characters which had previously been hidden. Some at least of the inscriptions were certainly cut before the stones were built into the cave. Profiting by the opportunity allowed me, I made paper casts of all the inscriptions, and have had them photographed.

I.

On the lintel-stone over the entrance to the cave we find this inscription:—

DEGO MAQI MUCCI TOICAPI.

It is well preserved, and no doubt can be raised as to the reading of any of the characters. I take *Dego* to be the genitive of *Daig*, a name not uncommon in the Irish annals. Dr. Whitley Stokes, noticing the name of *Erc filius Dego* occurring in the Book of Armagh,¹ appears to assent to this view, treating *Dego* as the genitive of *Deg*.² This *Erc filius Dego* was the well-known Bishop *Erc* of Slane,³ who died A.D. 512. He was Brehon to St. Patrick, and one of the race of Fergus.

The pedigree of Fintan Munnu (brother of Coinchenn, a name that appears as *Cunacena* on the pillar-stone of the cave) stands thus:—Mac Tulchain, mic Trena, mic Dega, mic Maain, mic Saeidi, &c.⁴

Daig, son of Nenuaill, Bishop, was commemorated on February 19th.⁵

Deag, son of Cruindbadraidhe, appears in the pedigree of the Dal-radians as living about the middle of the fourth century of our era.⁶

In the pedigrees of the saints given in the "Sanctilogium Genealogicum" the name occurs frequently.

On an Ogam monument at Mount Rivers, county Cork (called the St. Olan's Well Stone by Mr. Brash⁷ and Sir Samuel Ferguson),⁸ we find *Maqi Dego*, the name preceding the *Maqi* being uncertain; and one of the Ogam inscriptions in the Drumloghan Cave, county Waterford, presents *Deagos*, doubtless the Ogam equivalent of *Dego*.

The most distinguished person, however, of this name recorded in our Irish Annals was the famous ecclesiastic, craftsman, and scribe, Daigh son of Cairell, Bishop or Abbot of Iniscaoin-Dega, who died A.D. 586, and was commemorated on August 18th.⁹ His father, Cairell, was fifth in descent from Niall of the Nine Hostages.¹⁰ His mother, Deaga, called also Mediva, Dediva, Deidiu,¹¹ and Editua, was daughter of Trian, son of Dubhthach mac Ui Lugair,¹² from whom, according to Colgan,¹³ no fewer than thirty male and thirty female saints were descended.

His brother, Feidlimidh, Bishop of Cillmor, was commemorated on August 9th.

His sister, Feme, or Fainche, "the Rough," was commemorated on Sept. 17.¹⁴ Her name is accounted for in the following strange story:—

"It was tried to wed her to a husband, and when she heard that she leaped into Lough Erne, and went under water, both fresh water and

¹ Book of Armagh, fol. 4, a. 1; fol. 20, a. 1.

² Stokes's Tripartite Life of St. Patrick, p. 45.

³ Sanctilogium Genealogicum—Book of Lecan, fol. 39, a, b.

⁴ *Ib.*, fol. 39, a. a.

⁵ Martyrology of Donegal, February 19th.

⁶ Leabar Breac, p. 15, col. 5.

⁷ Ogam Monuments, p. 125.

⁸ Rhind Lectures, p. 94.

⁹ Annals of the Four Masters, A.D. 586; Martyrology of Donegal, August 18th.

¹⁰ Colg., AA. SS., p. 374, quoting from Calendar of Cashel.

¹¹ Book of Lecan, fol. 34, a. a.

¹² *Ibid.* See also Shearman, Loca Patriciana, pp. 87, 88.

¹³ Colg., AA. SS., p. 52; Book of Lecan, fol. 34, a. a.

¹⁴ Mart. Don.

sea, till she raised her head at Inis-Clothran;¹ and she came to Diarmait, and he asked her what adventure she was on. Then she tells her tales to him, and thus it is she was, both shells and woods of the sea sticking to her. So that thereafter 'Fuinche the Rough' is said of her, and Diarmait said, 'That is rough.'"²

Daig's half-brothers (sons of his mother by different husbands) were: Diarmait, mentioned above, Bishop of Inis-Clothran and Kill-Diarmait (commemorated Jan. 10th, *flor. circ.* A.D. 540);³ Mainchenn of Corann (Jan. 13); Seanan, son of Fintan, Abbot of Lara Brian (Sept. 2); and Caillin, a disciple of St. Columba, Bishop of Fiodnecha (Feenagh), county Leitrim, and Cillmor Cailline, county Sligo (*ob.* Nov. 13, *circ.* A.D. 600).

Mention is also made of a sister or half-sister, Lassara; but it appears to be impossible to identify her with certainty among the many female saints of the same name.

Our knowledge of the details of Daig's history is derived almost entirely from the life preserved in the Codex Salmanticensis, and copied from thence into the Bollandist Acta Sanctorum (Aug. Tom. iii.). Colgan gives a brief notice of him at the date February 19, having intended, as he tells us, to give a fuller biography under August 18.⁴

According to his biographer, Daig was born "in regione Cianactorum, qui in Bregensi habitant terra, in loco qui dicitur Insull." He was baptized by St. Laisrian, Abbot of Daimhinis, by what name we are not told; that of Daig is said to have been given to him by St. Mochta, to commemorate a miraculous flame which harmlessly surrounded the house where the boy was, and which the saint regarded as symbolical of Daig's future spiritual gifts. His boyhood was passed under the eye of St. Laisrian, whose brother, a deacon, had the charge of his education. Much is told us of the visit to St. Mochta already referred to. His next instructor was Comgall, Abbot of Bangor, in whose monastery he spent many years and became distinguished as a scribe and craftsman. After a visit to St. Ciaran of Clonmacnois, he returned at the command of that saint "to his own country," and there founded the monastery of Inis-caoin-Degha, now Iniskeen, in the county Monaghan, near the borders of Armagh and Louth. Here he was visited by St. Columba, who prophesied of the monastery "multæ animæ de hoc sancto loco ad regna cælestia migrabunt."

An attempt made on Daig's life by some of his relatives, jealous of the fame he had obtained, was frustrated by the devotion of one of his disciples named Naindeth. The offenders, kneeling to Daig for pardon, were sent by him to spend the rest of their days in acts of penitence "in quadam austriali Hiberniæ plaga quæ Beyri vocatur," where their descendants were still to be found in the time of the biographer.

Of his disciples at Iniskeen the most famous was Berachus.⁵ His life appears to have been a continued struggle against the Druids, whose influence was still potent at the end of the sixth century.

Daig's fame soon spread throughout Ireland, and attracted to him,

¹ Inch Cleraun in Lough Ree.

² Fel. CEng., Stokes's Ed., p. xxxviii—note from Leabar Breac.

³ Colg., AA. SS., p. 52.

⁴ *Ibid.*, p. 374.

⁵ *Ibid.*, AA. SS., February 15, pp. 340, *seqq.*

among many others, a number of female disciples, among whom was his own sister, or half-sister, Lassara. For receiving them he was rebuked by Cenu, Abbot of Clonmacnois, but (we are told) a number of miracles occurred to justify Daig's conduct. During the remainder of his life he visited many parts of Ireland, founding religious houses for devotees of both sexes, and undertaking the control of others which already existed.

The names of Cunne,¹ Sectan, Caorlan, Lonocus [?] Cruymterfric,² are among those of distinguished saints associated with him. St. Mochta received the Viaticum at his hands, a prophecy delivered by him in Daig's boyhood bringing about, it might seem, its own fulfilment. The biographer sums up his life and character as follows:—

"Quot et quanta divina cooperante gratia beatus Daygeus operatus sit miracula, humanæ nequit memoriæ comprehendere capacitas. Monasteriis itaque pluribus per Hiberniam fundatis, mortuis vitæ restitutis, diversis ægritudinibus curatis, vinctis liberatis, captivis redemptis, utilibus ecclesiæ Dei rebus proprio manuum labore fabricatis, vitæ suæ diebus irreprehensibiliter peractis, centesimo quadragesimo ætatis suæ anno feliciter obdormivit in Christo."

The year of his death appears as 586 in the Annals of the Four Masters, and this date is accepted by Colgan,³ and not without some hesitation by the Bollandist commentator on the life. The latter points out the general tendency of the Annalists of the Early Irish Church to ascribe extreme longevity to the most eminent ecclesiastics.

Of the miracles ascribed to Daig it may be enough to mention that he is reputed to have restored to life no fewer than thirteen persons.⁴ His skill as an artificer and scribe is well attested. As the names of St. Patrick's smiths and craftsmen, and of St. Brigid's brazier have been handed down to us,⁵ so it was not thought beneath the dignity of a bishop to have been the artificer of S. Ciaran of Saigir, and to have given specimens of his skill to many other abbots and saints.

Thus we read of him: "Idem enim Episcopus Abbatibus aliisque Hiberniæ Sanctis campanas cymbala baculos cruces scrinia capsas pyxides calices discos altariola chrysmalia librorumque coopertoria, quædam horum nuda, quædam vero alia auro atque argento gemmisque pretiosis circumtectæ, pro amore Dei et Sanctorum honore sine ullo terreno pretio ingeniose ac mirabiliter composuit."⁶

In the Martyrology of Donegal we read of Daig:—"He was a celebrated artificer. It was he that made one hundred and fifty bells, one hundred croziers, and who made cases or covers for sixty gospels (*i. e.* books containing the works of the four evangelists), as this quatrain proves:—

"Thrice fifty bells, victorious deed,
With one hundred strong-ringed croziers,
With sixty perfect gospels,
By the hand of Daigh alone."⁷

¹ The local name Cill-chunna occurs, Mart. Don. (Sept. 11), and in the Litany of Engus.

² Cruimther Fraech—Mart. Don., December 20.

³ AA. SS., p. 193.

⁴ Bollandist Introduction to Life, Acta Sanctorum, August, Tom. iii.

⁵ Some of these were also bishops (see Book of Lecan, fol. 41, *b. c.* "The three chief artificers of Ireland, viz., Tasach with Patrick, and Conlaed with Brigit, and Daig with Ciaran—and three Bishops were they.")

⁶ Colg., AA. SS., p. 374, Feb. 19.

⁷ Mart. Don., August 18.

And in the Felire of Cengus (August 18th) we read: "A man of grace for our wheat was Daig, the good and great son of Cairell." On this the annotator comments as follows:—"To our wheat,' because the saints are God's wheat."

"Daig, son of Cairell, a smith and an artist, and a choice scribe was this Daig. He it is that made 300 bells, and 300 croziers, and 300 gospels, and chief artist to Ciarán of Saigir was he."¹

Though we have found in our ancient records the names of so many persons called Daig, the son of Cairell appears to stand out as pre-eminent among them. Besides being a bishop, an abbot, and a famous artificer, he was a distinguished scribe, belonging therefore to a class of men who generally possessed not only skill in writing, but also a knowledge of alphabets of various kinds.² If any man at the end of the sixth century was acquainted with the Ogam Beithluisnion, we could hardly conceive that Daig was ignorant of it. If, then, I cannot pretend to have proved that the abbot of Inis-caoin-Dega is commemorated by this monument, I venture to assert that there are grounds justifying the belief.

II.

The pillar-stone in the centre of the cave bears the name—

CUNACENA.

About the reading of this inscription no doubt can be entertained. Every character was sharply cut, and the inscription is well preserved. Mr. Windele, in his "Notices of the County of Cork,"³ presents it in the form ARESABUS, which he translates, "His foot was as that of a hound." It is interesting to see how he arrived at this transliteration. Read from the bottom upwards, the inscription would give AARESABUS, if the *q* symbol were treated as equivalent to *AR*. That would not have appeared strange to one who knew that *q* stands in Irish MSS. for the Irish *ar*, but who failed to take into account that this practice arose in consequence of *q* having been used to stand for the Latin *quia*, of which *ar* was the Irish equivalent. To accept this transliteration would have been, in fact, to admit that at least in this particular case the Ogam inscriber was acquainted with a mode of writing based on a Latin usage. But as the stone stands, the inscription must be read downwards, and gives the name CUNACENA.

I regard it as self-evident that the Ogam CUNACENA is equivalent to the Irish Coinchenn. On this point no doubt can be entertained. But there remains the question whether the person commemorated by the Ogam was a man or a woman. It is an open one, as the usual *magi* does not appear.

¹ Felire, Stokes's Ed., pp. cxxiv., cxxxi.

² For example, Ferdornach, the Scribe of the Book of Armagh, thought to display his learning by writing Latin in Greek characters. So again the Scribe of the Great Bible of the Abbey of St. Germain des Prés inserted in it memoranda written in the same way. Scribes showed their pedantry in other ways, using characters which they thought would not be generally intelligible. It is not out of place to remark that the Scribe of the St. Gall Priscian wrote his private marginal notes in Ogam. See Proceedings of the R. I. A., vol. iii., p. 318, pp. 358, 359, and vol. vi., p. 209.

³ pp. 393, 394.

We have such instances as Mariani and Sagittari without the *magi*, which we may certainly refer to men. Professor Rhys quotes the Welsh inscription which represents Cunacena as the son of a parent bearing the same name. In the pedigree of Lachtnan, given in the *Leabar Breac* (p. 18, col. 4), a Conchend¹ appears as the son of Cairpre Mor, son of Conaire, son of Mogh Lamha. Again, we have the name Concenn, son of Ladgnen, occurring in the *Annals of Ulster* (A.D. 658); and further, we have mention of the *Aes Coinchenn*, meaning the race² or tribe of Coinchenn, in a pedigree contained in the *Book of Leinster*,³ where Flannann is described as the person, *a quo Aes Coinchenn*. Yet again in the *Litany of Cengus*⁴ there is an invocation of the Twelve Coinchenns. I suspect, however, that Coinchenn was not the actual proper name of all these persons, but merely a tribe or race-name equivalent to Conchen-nacii, which is used by Colgan⁵ in translating the passage.

We are told⁶ that St. Cainnech "ad insulam Nepotum Conkynn, qua erant Sancte femine, in hospitium venit." It would be worth while to inquire whether this *insula* is the *Gair maic Moga*, mentioned in the *Felire of Cengus*.⁷ "In Gair mic Moga he is, *i.e.* an island in Corco-duibne, and by swimming he went into it, *ut ferunt*;" and in the *Litany of Cengus*⁸ are invoked "thrice fifty pilgrims in Gair maic Mogai."

The proper name Coinchenn was held by Dr. O'Donovan⁹ to enter into Magunihy (Magh O'g-Coinchenn, the plain of the descendants of Coinchenn), the barony in which the Cave of Dunloe is situated; and within a few miles we find Derrycunnihy; while Killaha, the name of a neighbouring parish, is stated by Dr. O'Donovan¹⁰ to be the modern form of Kill-Achadh-Conchenn, the Church of the Field of Conchenn.

Sir Samuel Ferguson, in a brief notice of the Dunloe Ogams,¹¹ says that Cunacena is "a name of Ptolemaic note in the district." I have not been able to find in Ptolemy any passage that can have suggested this observation.

From all that has been hitherto said grounds might be found for supposing that the Ogam name representing the Irish Coinchenn was that of a man, the head of a race or tribe, who was so distinguished as to have his name preserved in that of a large district, and finally recorded in Ogam characters on the pillar-stone in the Cave of Dunloe. It is strange, however, that we find no record of such a hero or chieftain in our Irish *Annals*.

I now proceed to consider the evidence which might be adduced to show that this Cunacena was the name of a female saint, holding so eminent a place in Irish hagiology, that we might well expect to find

¹ In the *Book of Leinster*, *Book of Ballymote*, and *Book of Lecan*, this name appears as m. Cainnig.

² See O'Donovan's *Introduction to Topographical Poems*, p. [8].

³ p. 324, col. 6.

⁴ *Leabar Breac*, p. 23, col. 2.

⁵ *AA. SS.*, p. 539 [535]; quoted in Petrie's *Eccles. Architecture*, pp. 136, 137.

⁶ *Cod. Salmant. Acta S. Cannechi*, cap. 58.

⁷ *Felire*, Stokes's Ed., p. clx.

⁸ *Leabar Breac*, p. 23, col. 2.

⁹ *Topographical Poems*, p. lxii.

¹⁰ *Supplement to O'Reilly's Irish Dictionary*.

¹¹ *Rhind Lectures*, p. 107.

her name recorded in an Ogam inscription which probably belongs to the seventh century.

There were three female saints named Coinchenn who were commemorated in the Irish Church:—

(1) Coinchenn, of Kill Achaidh Coinchenn, the daughter of Tulchan¹ and sister of Lughaidh, Fintan Munnu of Cluain-Edhnech, and Ciaran. The Annals record that she died on March 13th, A.D. 654.² She is called Creadlach (devout) by Marian Gorman.

(2) Coinchenn, of Caol Achaidh Chuallaing³ died August 20th, A.D. 738. Commemorated on August 20th (Mart. Don. Mar. Gorm.). She is called daughter of Ceallach Cualann [*sic*], Ann. Four Masters, A.D. 738.

(3) Coinchenn (*bad cuibde, quæ fuit fidelis*). Commemorated April 28th (Mar. Gorm.).

Coinchenn (1). The passage already quoted from the life of St. Cainnech shows that a monastery of nuns was in existence in the time of that saint (ob. A.D. 598) in an island called after the race of Coinchenn, so that the progenitor of that race must have lived at a period earlier than the female saint of whom we are now speaking. To that tribe Conchenna may have belonged. I have not found mention of any other person of the name equally distinguished. Her parents were both of a royal race, the Hy Niall, her mother being of the Hy Mani. According to the Life of St. Cainnech (c. 26), her father Tulchan was a monk under St. Columba. Her brothers, St. Fintan, St. Lughaidh, and St. Kieran all held distinguished places in the Irish Church as the heads of monasteries and schools of learning. The name of Fintan appears on a monument at Kilfountan in Corkaguiny, which also bears an Ogam inscription nearly defaced. That the FINTEN of the monument was not Fintan Munnu, but Fintan, son of Gabhran, also abbot of Cluain-Edhnech, is proved by the fact that the day on which he was commemorated, February 17th, was kept until quite recently as a patron day at Kilfountan.⁴ Four Fintans in succession were abbots of Cluain-Edhnech. Of these, Fintan, son of Gabhran (flor. A.D. 560), was the first, and Fintan Munnu, son of Tulchan (ob. A.D. 634), the fourth.⁵

St. Lughaidh (March 2nd)⁶ was abbot of Cluain-Finchail or Cluain Fiacul.

We read in the Life of St. Abban that he founded the monastery of Kill Achaidh Coinchenn in regione Corcaduibhne,⁷ which according to Colgan took its name from the saint.⁸

This same Coinchenn is said to have succeeded Monennia as abbess of Kill Sleibhe, *i.e.* Cill-Sleibhe-Cuillin, now Killeevy,⁹ at the foot of Sleibh Gullion, near Newry, and to have died there A.D. 654.¹⁰

¹ Colg., T.T., p. 482, n. 48.

² *Ibid.*, AA. SS., pp. 452, 606.

³ *Ibid.*, p. 607.

⁴ Ordnance Survey Letters, Kerry, pp. 355, 356.

⁵ Colg., AA. SS., p. 356.

⁶ Annals of the Four Masters, A.D. 592; Colg., AA. SS., pp. 452, 453.

⁷ Cod. Salm. Acta S. Abbani, c. 17; Colg., AA. SS., p. 615.

⁸ Colg., AA. SS., p. 622.

⁹ Not many miles, it may be remarked, from Iniskeen, the site of Daig's Monastery.

¹⁰ Ann. Four Masters, A.D. 654; Colg., AA. SS., p. 606.

The legend of the restoration to life of Coinchenn, in her youth, by her brother Fintan, may be read in his life given in the *Codex Salmanticensis*¹ and in Colgan.²

I have not obtained any further information about Coinchenn (2) and Coinchenn (3).

From all that has been said, it appears that topographical, genealogical, and hagiological documents furnish grounds for the belief that Coinchenn, daughter of Tulchan, was the person whose name appears on the Ogam pillar stone in the Dunloe Cave, and it is not unreasonable to suppose that this slender pillar bearing Coinchenn's name, supporting the roof as it originally existed, may have been intended to symbolize her character as "*Ecclesiarum multarum Columna*," the metaphor used in reference to St. Patrick,³ St. Brigid,⁴ and St. Columba.⁵

¹ *Acta S. Munni*, c. 11.

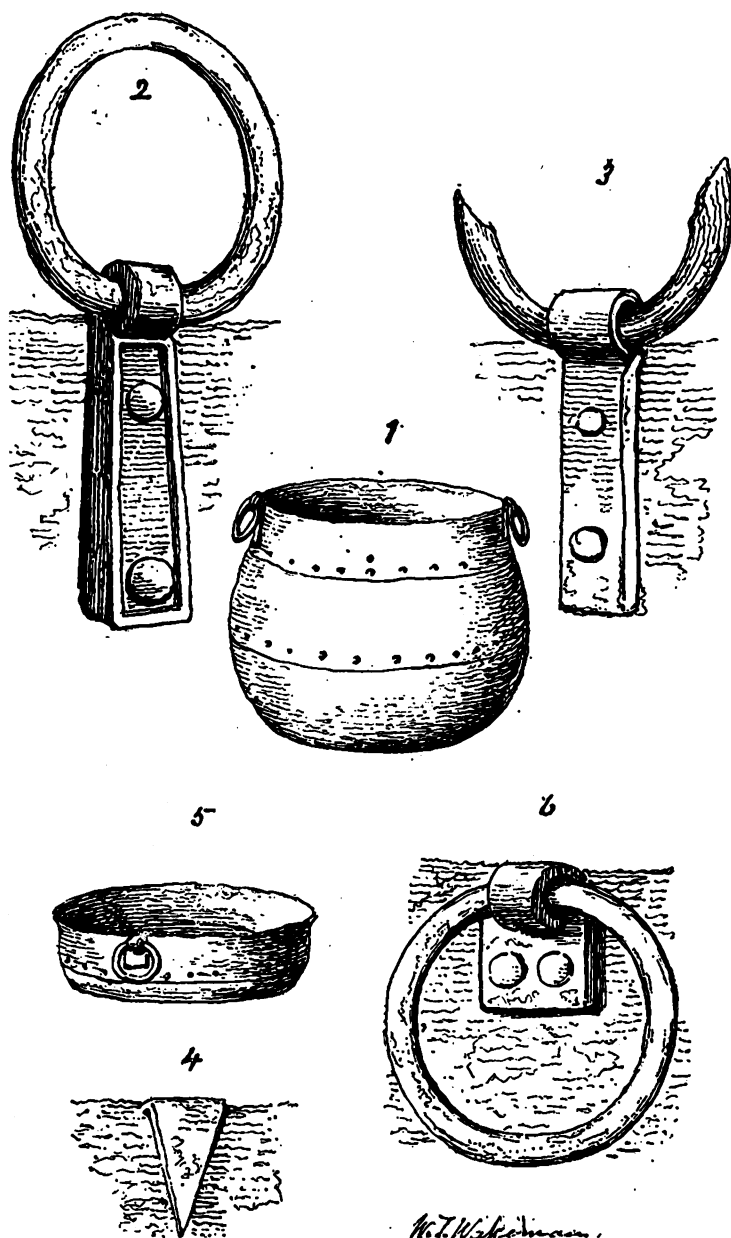
² Colg., AA. SS., p. 606.

³ *Book of Armagh*, fol. 21, b. Cf. Gal. ii. 9.

⁴ *Ib.*

⁵ Adamnan, iii. 23.

(To be continued.)



W. T. Williams.
1887.

OBJECTS FOUND IN LISNACROGHERRA CRANNOG.

ON THE CRANNOG AND ANTIQUITIES OF LISNACROGHERA,
NEAR BROUGHSHANE, CO. ANTRIM. (FOURTH NOTICE.)

By W. F. WAKEMAN, HON. FELLOW, AND HON. LOCAL SECRETARY
FOR DUBLIN.

PLATE I.

WHEN first, through the kindness of Canon Grainger, I had an opportunity of examining a number of the antiquities in his possession, many of which he had obtained on the spot, at Lisnacrogghera, I was most forcibly struck with the importance of several of the remains as constituting a connecting-link between the handiwork of a period when the use of bronze is supposed to have prevailed, and that of a presumably succeeding so-called age of iron. But I little imagined that ere long opinions then formed and expressed were to be fortified, as they have been, by the discovery, in the same crannog, of two iron cauldrons which, in peculiarity of workmanship and design, are identical with vessels of bronze, found chiefly in Ireland, which have long excited the wonder and admiration of antiquaries. The larger of these two most curious and valuable remains measures in height 2 feet, its diameter at the top being 20 inches (see fig. 1). It is composed of plates or sheets of iron, fastened together by rivets, the heads of which project on the exterior, and, as we may judge from a few which remain comparatively uninjured, were of a sharp cone-like form. Placed directly opposite to each other, on the upper edge of the vessel, are two iron rings, which were, doubtlessly, used for the purpose of lifting.

Figs. 2 and 3.—The larger of these, which is quite perfect, measures $4\frac{1}{2}$ inches in diameter. It was fastened to the cauldron in the manner shown in fig. 2. The opposite ring is imperfect. Both were secured in their places by well-wrought loops of iron.

Fig. 4.—Round the rim were slightly-projecting flanges of metal of a triangular form, which had evidently been intended to hold some girth by which the upper plate was strengthened. This is a feature not observed in any other specimen of the cauldrons which I have seen. It may be remarked that the riveting of these hook-like appendages, and that of the irons by which the rings are held in position, is of a very superior character.

Fig. 5.—The second cauldron, which, unlike that just noticed, is of a flattish form, and measures but 5 inches in height; it is $15\frac{1}{2}$ inches in diameter, and was furnished with two rings, or handles, one of which has been lost.

Fig. 6.—The remaining ring, which was secured by a well-fashioned loop, riveted to the side of the vessel, is 4 inches in diameter. It is curious that what may be styled the mountings of these several rings vary considerably in dimensions and design. But one other cauldron of this type, composed of iron, is recorded to have been found in Ireland—elsewhere such vessels appear to be unknown. The specimen I refer to

was procured by Mr. Milligan in the neighbourhood of Drumlane, county Cavan. It had been found in a bog, near to a crannog, to the occupants of which, in all probability, it anciently belonged. Mr. Milligan has lately presented this most valuable relic of a mysterious past to the Museum of the Royal Irish Academy. It is very remarkable that three vessels, of a class not previously known to exist, should have been procured just about the same time, and from crannogs situate in Ulster.

PLATE II.

In fig. 1 of this Plate is a representation of the head of an axe. The material is of iron. The type, it should be observed, is very common in Irish crannogs, and is not unusual in Frankish and Anglo-Saxon deposits. Two views are here given—one of a front, the other of an edge, or side. Extreme length, $9\frac{3}{4}$ inches; broadest part, where the handle was inserted, slightly over $2\frac{1}{2}$ inches.

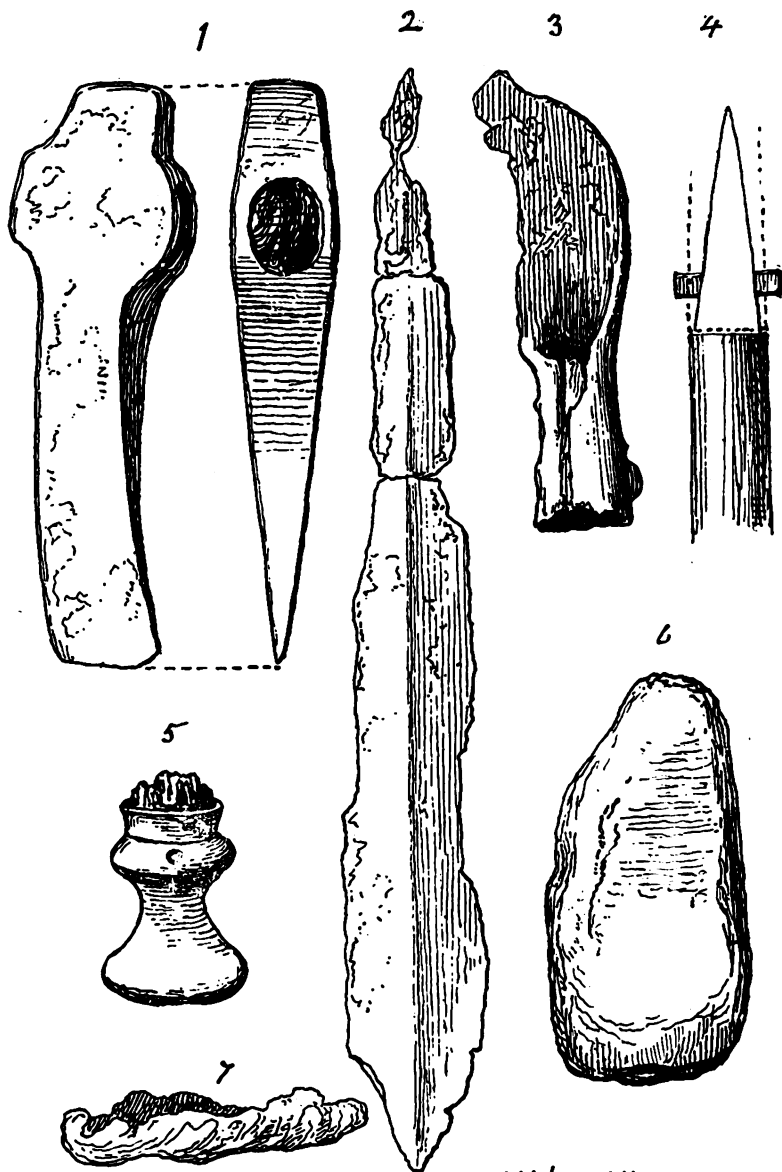
Fig. 2.—The spear-head, here etched, was one of unusual length. In its present fragmentary condition it measures 13 inches in length, by 1 inch and a-half in extreme breadth. Unfortunately the whole of the socket has been lost. The blade is furnished with a central ridge of unusual prominence in objects of this class. It is much to be regretted that, owing to the absence of the socket, the precise manner in which the head was mounted upon its shaft must be somewhat a subject of conjecture.

Fig. 4 represents portion of a spear-shaft in Canon Grainger's collection which still retains a rivet of bronze, by which an iron head was formerly secured. The dotted lines indicate the ancient position of the socket. The cone which they enclose represents the shrunken remains of the inserted portion of shaft. This, no doubt, was originally of much greater length.

Fig. 5 exhibits, full size, the butt-end of a spear-shaft. It is the smallest specimen of its class found at Lisnacrogghera, and still retains portion of the handle, to which it was secured by an iron rivet, still remaining *in situ*. In all likelihood this beautifully-formed and well-preserved object terminated the handle upon which the spear-head, just noticed, was originally fixed. Curiously enough, while so many bronze spear-butts (about eight in all) and shafts were found, but two spear-heads are recorded to have occurred. The latter, it will be remembered, are composed of iron—a material far more perishable than bronze; and it is well known that wood of almost any kind will remain for countless ages more or less preserved when enveloped in bog stuff.

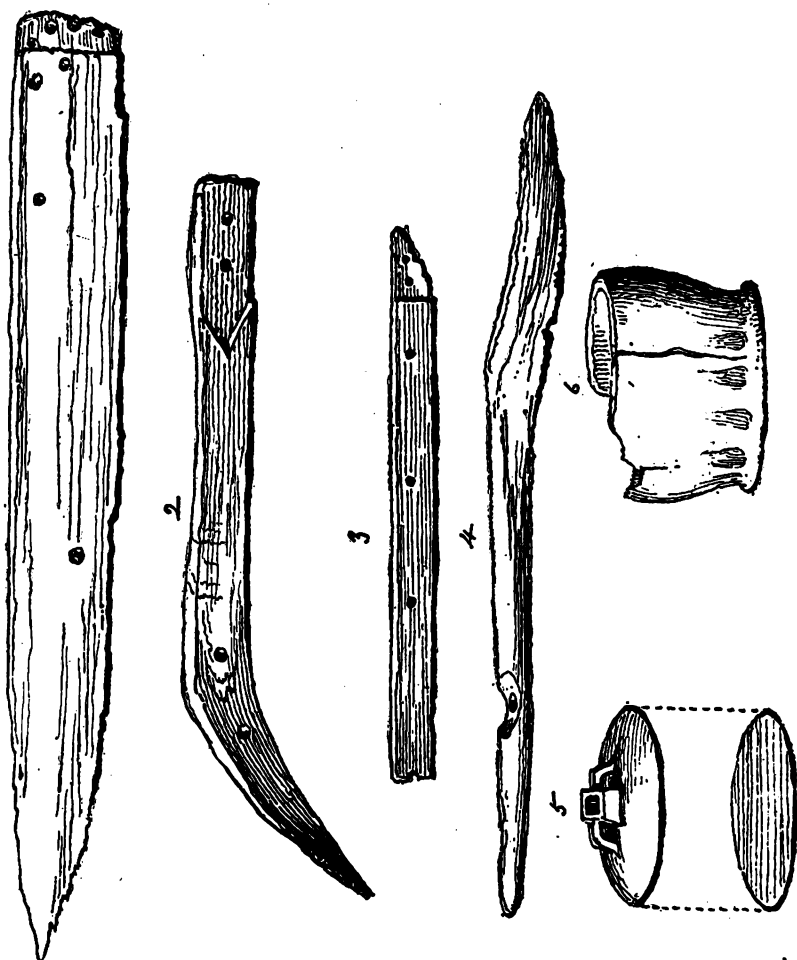
Fig. 6.—We have here a stone, about $7\frac{1}{2}$ inches in length, which, from its fractured lower extremity, had evidently been used as a pounder. The material is quartzite. Like a couple of celts formed of basalt, already noticed, it was certainly found in the crannog in connexion with metallic remains—bronze and iron.

Fig. 7.—This is a small leathern sheath, originally about 3 inches long, and evidently intended to hold a small knife, or dagger-blade. Two similar sheaths were discovered in the crannog of Drumdarragh, county Fermanagh.



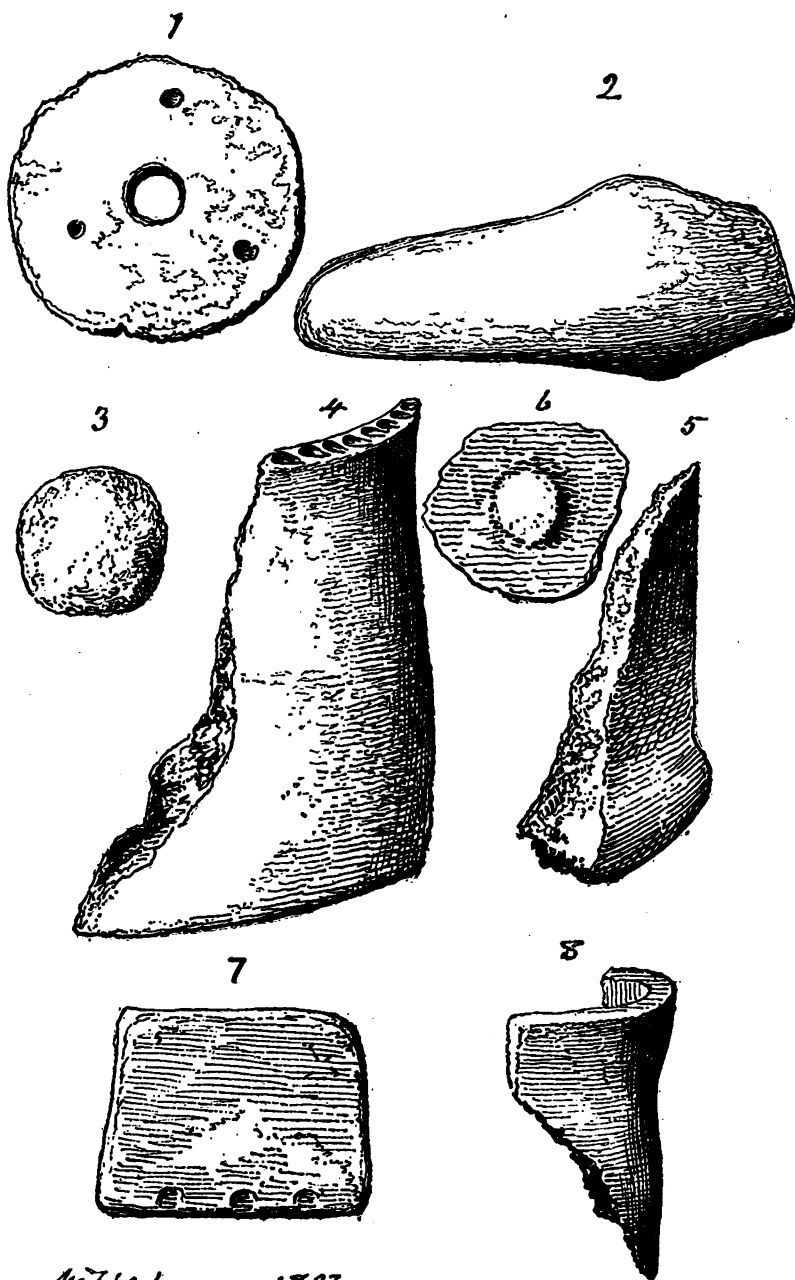
*H. F. Wakenan
1891.*

OBJECTS FOUND IN LISNACROGHERA CRANNOG.



OBJECTS FOUND IN LINNACROHERA CRANNOG.

*H. F. Wakeman
1887*



W. F. Wakemans. 1837.

OBJECTS FOUND IN LISNACROGHERA CRANNOG.

PLATE III.

In this Plate will be found representations of a number of remains, of various kinds, which Lisnacrogghera presented.

Fig. 1.—The quern-stone here shown is of unusual size; indeed it may be considered the largest known to have been found in any of our lake habitations. It is 22 inches in diameter, and 2 inches in thickness. There is provision for three handles, a very unusual arrangement. The central aperture measures 4 inches across.

Fig. 2 represents a stone, $15\frac{1}{2}$ inches long, 5 broad, and 5 in height, which, in all probability, serves as an anvil. Anvils of stone were sometimes used down to a very late period. A specimen or two, formed of bronze, and probably of high antiquity, have been discovered in this country.

Fig. 3.—In this figure we have represented a fossil sponge. The Celtic people of the British Islands seem, in the remote past, to have been very fond of treasuring curious-looking or pretty stones. Such articles, which had evidently been brought from a distance, are very common in our crannogs. They are also numerous found in the pre-historic sepulchres, commonly called giants' graves.

Figs. 4, 5, 6, and 8 refer to fragments of pottery of the usual crannog kind from Lisnacrogghera. The vessels were of small size. Fig. 4 is the only decorated specimen found; a rather graceful design occupies its rim.

Fig. 7.—This is a very curious object composed of Lydian stone, measuring $2\frac{3}{4}$ by $2\frac{1}{2}$ inches. It is supposed to have been used in some way as a polisher.

PLATE IV.

All the objects represented in this Plate are composed of wood. Figs. 1, 2, and 3 illustrate timbers which undoubtedly formed portion of the structure which occupied the island. All are of oak. Fig. 1 is 67 inches in length, by $7\frac{1}{2}$ inches in breadth—thickness about 1 inch. Fig. 2 is 37 inches long, by $3\frac{1}{2}$ inches in its extreme depth; it is $1\frac{1}{2}$ inches thick. Whoever worked this timber appears to have known the use of his tools. Fig. 3 is 3 feet $3\frac{1}{2}$ inches in length, by 2 inches in depth, and 1 inch in thickness. It is pierced with a number of holes, which were apparently intended for the reception of tree-nails.

Fig. 4.—Our crannogs often yield dug-out canoes and paddles of various shapes and sizes. Fig. 4 is an oar, or paddle, differing from any object of its class hitherto found, having been perforated. No doubt it was worked on a pin attached to the gunwale of the boat to which it belonged. Length, 58 inches. From the handle it gradually thins, and flattens out to a depth of $3\frac{1}{2}$ inches in the broadest part of the blade.

Fig. 5.—Top and bottom of a wooden vessel of a kind commonly found in our bogs, and occasionally in crannogs. They are supposed by some writers to have been used as churns. Diameter of top, 12 inches; same at base.

Fig. 6.—This was a very elegantly-formed vessel of wood. Unfortunately some of its upper portion has perished, but the lower part is fairly preserved. It is slightly decorated near the base by shallow flutings. Diameter of base, $3\frac{1}{2}$ inches; height, $2\frac{1}{2}$ inches.

THE VOYAGE OF ST. BRENDAN.

By REV. T. OLDEN, M.R.I.A.

Among the tales current throughout Europe in the middle ages none was more famous than the Voyage of St. Brendan in search of the "Land of Promise"—*the terra repromissionis Sanctorum*. Brendan was born near Tralee, in 484, and died in 577, and was, therefore, one of the earliest Irish saints. The most ancient manuscript of the voyage, or peregrination, as it is sometimes called, is one of the eleventh century, now in the Vatican. At that period we find the legend firmly established in France, popular in Spain and Germany, and known at least in Italy. It took an astonishing hold on the imagination of the time, and the demand for copies of it was so great that they were multiplied to an extraordinary extent, and hence it is that the libraries of Europe abound with them at the present day. Some of these are transcripts of the original Latin, others translations into English, the various German dialects, French and other languages. It was subsequently augmented by additions, and so altered in its motive and structure as to become practically a new work. This is particularly the case with a German recension of the twelfth century, which places the whole story on a new ethical basis. To this I shall have occasion to refer more at length presently.

The popular view of his voyage at the present day represents him as sailing westward from Ireland and finally reaching America, thus anticipating Columbus. But this differs altogether from the original story, of which I now propose to give an outline from a Latin manuscript of the twelfth century, edited by Schröder, and published at Erlangen in 1871. I would first mention that actual traces of Brendan's presence are found, not only on the west coast of Ireland, at Inisglory and Iniskey, but far to the north. Adamnan mentions a visit paid by him to Columba at Iona. A church was founded by him at Tiree, in the Hebrides; another known as Kilbrandon was in the Island of Seil, in the Frith of Lorn. It is also a historical fact that Irishmen had reached Iceland before the ninth century. They were acquainted with the frozen ocean, "the dead Sea," as it was called, and they saw and described the phenomenon of the midnight sun. With these preliminary remarks I now pass to the "Navigation," as I may term the original legend, by way of distinction from the later versions. It begins with the pedigree of the saint, who is called Brendanus, or, omitting the Latin termination, Brendan. The old Irish form, as Professor Zimmer has shown, was Brennan: the name also assumes the form of Brennog, the terminations *an* and *og* being added to the names of Irish saints to express affection. He was the son of Findlug, and descended from Ciar, ancestor of the Ciarraige, who have given their name to Kerry. Hearing from a monk named Barrinthus a wonderful account of what he had seen in his travels, especially of his visit to the "Land of Promise." Brendan resolved to go forth himself and seek it.

The pagan Irish, like other races, had their Elysian Fields where the shades of the departed dwelt. To these the bards applied the Scripture name of the "Land of Promise." Eventually the idea became blended

with the mediæval belief that the Paradise of Adam was still to be found on earth. In an Irish geography used in the School of Rosscarbery, in the county of Cork, in the tenth century, it is thus referred to :—

“Asia’s beginning seems to be in the East,
The land wherein is the Paradise of Adam;
The land where one need not prepare a feast,
The land around which is a wall of fire.”

In referring to this earthly Paradise they distinguished it from the heathen idea by terming it the “Land of Promise of the Saints,”¹ but the term was used also in an entirely indefinite sense, as we shall see. Fired with the desire to reach this land, Brendan called together twice seven of his monks, and shutting himself up with them in the oratory he addressed them. “I want your advice,” he said: “my purpose is to seek the ‘Promised Land’ described by Barrinthus; what is your opinion, and what do you advise?” All having agreed to go with him and share his fortunes, he proceeded to the Arran Isles to consult St. Enda. After a stay of three days with him he returned to Kerry, and taking up his abode at the summit of the hill since known as Brandon Hill, the *Sedes Brendani* of the legend, he set about constructing a vessel for his voyage. For this purpose, he selected a creek, still, I am told, to be recognized, at the base of the hill. The ship was built after the fashion of the period in Ireland, the ribs and frame-work of wood, and the covering of ox hides tanned with oak bark. There were generally three layers of hides, and in the present case the sutures were caulked with butter, an additional supply of which they took with them, together with two supplies of spare hides. Such boats are described by Adamnan as used by visitors to Iona in the sixth century. All being ready, they sailed off from Brandon Bay in the direction of the summer solstice, that is, as Dr. Lanigan explains, towards the north-west, which would carry them clear of the west coast of Ireland. After fifteen² days the wind died away, and they took to their oars, but Brendan interfered, and advised them to draw them in and suffer the wind to waft them wherever it pleased God. He regarded the enterprise as essentially a religious one. Soon after they arrived at an island with precipitous cliffs, which Schröder identifies with St. Kilda, one of the Hebrides. Borne about in different directions by the wind, they came to another island where the ground could hardly be seen, so numerous were the sheep. With regard to this island, Professor Zimmer, speaking of another voyager, says: “Can anyone doubt that we have here a poetic description of the journey of an Irish ecclesiastic who was driven from his course by a north-west gale and thus reached the Gulf Stream, and so the Faroe Islands? the meaning of the name in the Norwegian language being the Sheep Islands.”

About Eastertide they came in view of a small island on which there was no herbage, nor had it any strand. Here they disembarked to celebrate Easter in due form, and after their service was over they proceeded to light a fire and prepare a repast suitable to the festive season. The

¹ *Tír tairngire na m-beo* in the “Würzburg Glosses.”

² So another Irish saint, Adamnan tells us, for fourteen summer days and nights, was borne northward, with full sails, by a south wind. He reached the Orkneys.—Reeves’s “St. Columba,” 168.

caldron, the single cooking utensil of the Irish monks, having been set on, in due time began to boil, but no sooner had this taken place than they felt the island unsteady under their feet. In terror they ran to Brendan for help. He drew them on board the vessel, when the island immediately began to move away. "Did you wonder at the island moving," Brendan asked them? "We were greatly astonished and frightened," they replied. "It was not an island," he said "but a fish, the largest that swims the ocean," and he added that its name was the *Iasconius*, a name clearly derived from the Irish *iasc*, a fish.

The story of the whale being mistaken for an island is often met with. Everyone remembers Milton's lines in the "Paradise Lost":—

"That sea beast
Leviathan which God of all his works
Created hugest that swim the ocean stream;
Him, haply slumbering on the Norway foam,
The pilot of some small night foundered skiff,
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind,
Moors by his side under the lee, while night
Invests the sea and wish'd morn delays."

It has been conjectured that the author of the "Navigation" derived the story from a tenth century copy of the adventures of "Sindbad the Sailor," which was then known in the west, and this is not improbable. The Irish, when they ascended into those high latitudes, must have seen the whale, and it was natural that the writer should embellish his narrative with so sensational a story of the great monster of the deep. Native descriptions of the animal are not much behind in their marvellous character, as may be judged from a description of the spouting of the whale contained in the "Book of Leinster," which may be commended to the notice of students of natural history. "This is the mystery of that creature: three spouts it makes—one with its tail up, whence is wreck of boats and destruction of living things in the sea for that year; one into the air with its tail down, whence is destruction of all that lives and moves in the air for that year; and one on to the land, so that it spreads an evil odour over the land, whence is destruction of men and cattle for that year."¹

The brief stay of the party on the whale island was extended afterwards by a poetic licence, and appears thus:—

"Brenainn loved constant piety,
According to Synod and congregation;
Seven years on a whale's back he spent,
It was a difficult mode of piety."

They next arrived at an island filled with birds of snow-white plumage. This, according to the German editor, is the Island of Noss, in the Shetlands, which is an uninhabited rock frequented by myriads of sea fowl. From this they passed to the island of the family of Ailbe. Ailbe of Emly was regarded by Ussher and Colgan as having preceded St. Patrick. This has been questioned, but opinion seems now to tend towards the

¹ "Book of Leinster," p. 167, b. 36; see also the amusing description of the terror of Cormac O'Liathain and his companions at the crustacea floating around them in the northern seas.—Reeves's "St. Columba," p. 169.

view which assigns him a very early date. Near the close of his life "he desired to leave the society of men, and go away to an island situated in the ocean, called Thule," supposed by Bishop Reeves to be one of the Shetlands termed the Mainland, where he could live in that absolute solitude so dear to the Irish hermit saints. But the King of Cashel refused him permission, though consenting to his sending some of his community. These are referred to in the Litany of Oengus, where among other saints are invoked "the twenty-four saints of Munster, who went with Ailbe (or perhaps with his leave) on the sea to seek the land of promise: they remain there until the judgment day."

Here it is to be observed that the island solitude he sought is described in the "Book of Leinster" as the Promised Land, from which it appears that the expression was used with a wide latitude. Irish hermit saints were continually going in search of solitudes, and their idea of an earthly Paradise was an island remote from human converse, where they could commune with God in peace. Adamnan tells us of a saint named Cormac who underwent great toil in searching for a desert solitude in the ocean, and was unable to find one; all perhaps being occupied. Fierce gales with hail and snow now assailed them; and finding it impossible to keep the sea, they made for an island, and, laying up their boat, made all snug for the winter. Resuming their voyage when the season was favourable, and steering northward, they reached the frozen ocean, which seems to be what is intended by the *mare coagulatum*; but a wind springing up from the west, they came to an island they had visited before. They are represented as frequently very hungry, sometimes days without food. Occasionally they lived on fish cast up by the sea, which they salted, and sometimes on sea-snails and other crustacea. But now they saw in the distance an object which caused them the utmost astonishment. It was a mass of immense size, the colour of silver, harder than marble, and composed of the clearest crystal. It was visible three days before they reached it, and for one entire day they sailed by its side. This seems to be a description of an iceberg or ice-field, for they were far north at this time, and in a region where these were familiar objects. Continuing their voyage to the north, they came in view of a high mountain, from the summit of which smoke and fire issued. Approaching the shore one of the party landed, but they saw him carried off by demons, as they believed, to the burning mountain where they lived. Leaving him to his fate, shabbily enough one would think, they sheered off hastily and secured their own safety. This mountain can only have been Mount Hecla in Iceland. All this time they had been steering *north*, which I notice particularly, as the general impression is that Brendan's voyage was to the west in search of an invisible island in the Atlantic.

They now retraced their course, and turned southward; and we next have the quaint legend of Judas Iscariot fixed on a rock, and buffeted by the waves. Going on south they reached an island where dwelt an Irish hermit who had no clothing, but was covered with snow-white hair from head to foot, and had eaten no food for forty years. They next arrived at an island they had touched at before, and taking on board a guide they steered to the East. The universal belief in the Middle Ages was, that the Paradise of Adam was in the East, as already mentioned. After a voyage of forty days they entered a region of gloom, passing through which a brilliant light suddenly burst on their view, and the Promised

Land lay before them, all gay and fragrant with the flowers of spring in strange conjunction with the fruits of harvest. After spending many days there, they were divinely admonished to return to their own country.

This is a very brief sketch of the famous legend in its original and simplest form, but divested of some of its marvellous features, such as the conversations held by the birds with Brendan, and the description of their saying the canonical hours. It seems to represent a real voyage among the islands of the West and North of the Scottish coast, told in legendary fashion, and with fabulous embellishments. "It may be admitted," says Dr. Lanigan, "that Brendan sailed in company with other persons towards the West (or North-West, as he has it more correctly elsewhere), in search of some island or country the existence of which he had heard of."

His consultation with Enda of Arran lends support to this view, that the scene of his voyage was the Scottish islands; for Enda had travelled, and could give him information. He was educated at Whithorne, in Galloway, and must have been familiar with the geography of the Scottish coast and islands. His communication with Barrinthus points to the same conclusion. The identity of this person has not been established satisfactorily by Dr. Lanigan. He thought he was Barrinthus of Inis-doimle, but there is no evidence that that saint had any connexion with Brendan. The person intended seems S. Barré of Cork, who, like several other saints, was called Finn Barr. This name when inverted,¹ as it frequently is, becomes Barrind, or with the Latin termination Barrindus, pronounced Barrinthus. There was an intimate connexion between him and Brendan, who is noticed in his life. Their territories adjoined, for Barré's spiritual influence extended to Bere Island, close to the county of Kerry. The two saints, together with a third, had also formed one of those unions so common among Irish saints, by which they agreed that whoever outraged one should experience the vengeance of all. They were therefore regarded as contemporaries and friends. Barré knew the islands well: he had frequently visited St. Columba at Iona: the Island of Barra, in the Hebrides, bears his name, and he is the patron of Dornoch in Caithness, the nearest land to the Orkneys. It may be objected that this identification involves an anachronism if the respective dates assigned to them are correct. But this is very doubtful, as the weak points in the lives of Irish saints are generally the dates, and after a study of them one gets hardened to anachronisms. In the present case we must either reject the facts or the dates, and it seems safer to give up the latter, and accept the evidence that they were contemporaries.

The "Navigation" of St. Brendan has been treated by foreign writers as though it had no connexion with Ireland; and even the Editor of *Cambrensis*, in Bohn's series, says, "He was made to be an Irishman, because Ireland presented a bold front to the Western Ocean," which is a singular reason. The legend has attracted a good deal of attention abroad; and besides the work of Schröder, it was discussed by Schirmer in an essay published at Leipzig in 1889. Only last year again, Professor Zimmer, of Greifswald, dealt with it in an elaborate treatise, of which he was so obliging as to send me a copy.² He considers it a compilation

¹ As for instance in "Keating," who has "Finnbarr or Barrind."

² Brendan's "Meerfahrt Keltische Beiträge." Steinmeyer: Berlin, 1889.

from older legends, such as the "Voyage of Maelduin," on which Lord Tennyson has founded one of his poems. But Maelduin's "Voyage" is professedly a work of fiction, the author of which gives his name, and it is entirely wanting in those local descriptions in Brendan's "Voyage" which have enabled so many of the islands to be identified. It is also uncertain whether that story really is older than the "Navigation." Mr. Whitley Stokes takes the opposite view, and believes the "Navigation" to be the original; and it is worthy of notice, that while it has been known all over Europe from a very early period, these supposed sources have never been heard of until recently.

Brendan is as much a historical character as any other Irish saint. He was one of the body known as the Twelve Apostles of Ireland, and he is frequently referred to in Irish literature. A life of him in the Irish language has been lately translated by Mr. Whitley Stokes for the "*Anecdota Oxoniensia*," published by the University of Oxford. It is from the "Book of Lismore;" and two other copies exist, one in the Royal Library of Brussels, and the other in the Stowe Collection. This life requires notice in connexion with the "Navigation," as it gives some particulars not contained in it. It relates how at his baptism "three purple¹ wethers leaped from the well" as a baptismal fee. A well near Tralee, at his birthplace, is called at the present day "The Wethers' Well;" but whether the story gave rise to the name, or the name to the story, it is now impossible to tell.

The origin² of his voyage is thus described: At his ordination the words "every one that hath forsaken houses, or brethren, or sisters, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life," produced a profound impression on him. He earnestly prayed that God would give him "a land secret, hidden, secure, delightful, separated from men."³ Full of this desire, he "went forth by night on Brandon Hill, and, looking out on the mighty intolerable ocean on every side," he seemed to see in the distance the island he prayed for, with angels hovering over it, and he resolved to go in search of it. And so the author goes on: "he sailed over the wave-voice of the strong-maned sea, and over the storm of the green-sided waves, and over the mouths of the marvellous awful bitter ocean, where they saw the multitude of the furious, red-mouthed monsters, with abundance of the great sea-whales."

The Life is incomplete and gives few details, nor is it possible to identify any of the places he visited in his wanderings, so vague are the descriptions. The matter of chief importance to notice is, that the voyages were two instead of one, as in all other accounts, whether of his life or of the "Navigation" simply. The first of the voyages seems to correspond with the "Navigation." Both begin in the same way with his pedigree; both give the motive of his voyage as a search for the Promised Land; both relate the consultation with Enda and Barrinthus:⁴ "Each has the incident of the whale, and an appearance of the devil, though in the "Irish Life" it is subjective, and the visit to the hermit with the white hair (or feathers as the "Irish Life" has it), and each concludes

¹ i. e. royal or noble—purple being the royal colour, so St. Patrick is the "loveable purple chieftain" in the "*Book of Lecan*," 45b.

² *Tuiscech caem corera*.

³ Here we have again the idea of the ocean solitude which hermits sought.

⁴ In the Brussels copy.

with the advice to Brendan to return home. But the "Irish Life" differs in representing the voyage as unsuccessful; hence a second becomes necessary.

The incidents of the second voyage are not many, but they differ essentially from those of the first. He arrives at an island, the shore of which is covered with "mice like sea-cats." A description of a sea-cat is given farther on: it had "eyes like a brazen caldron, tusks like a boar, and hair like furze," which is unlike any animal that exists. The shore of another island was crowded with demons like dwarfs or pigmies, with their faces as black as coal. This evidently means black men, and must be intended for some of the inhabitants of Africa. It can only be explained by assuming that this voyage was to the East. The last trip in the "Navigation" was in that direction, though no details are given; but there is in the "Book of Leinster" a poem which relates his travels in the East, and gives the names of some of the places visited. It is written in a very small hand at the foot of p. 366, and seems to have come to the knowledge of the scribe after he had finished the page, and he had, therefore, to crowd it into a narrow space which, perhaps, has caused it to escape notice. It is as follows:—

"My welcome, my welcome, O Brenainn,
O flame who wast heard of as far as Letha (Armorica),
My welcome, O Ruler of Cluain (Clonfert),
To whom the successes of the world do service,
My welcome, and my great welcome,
O Son of Findlug.
Prosperous to thee is every trial.
Thou ruledst over the City of Gildas,
Thou wentest to the Glen of Lions.

(MSS. illegible)

Thy journey
[was] in the far land of Taprobane (Ceylon).

At the cold Jordan
Thou wert the pilgrim of the Féné (Irish).

Across Mount Zion passed
My bright¹ and daring feet,
Across the midst of the mountain
Serving the King of the pure Sun.

After thy journey, after fasting,
In the households of Greece thou didst set up,
With twelve men thou wentest
Many the islands thou didst see."

I may observe in passing that the words "thou ruledst over the City," that is, the Monastery, "of Gildas," refer to Lancarvan, in Glamorgan-shire, about 3 miles from Cowbridge. According to the authorities quoted by Ussher, Gildas had governed it for a time at the desire of Cadoc or Docus, his friend. Ellenius was then appointed, after whom Brendan became its ruler. We have here an instance of the early connexion of the Welsh and Irish Churches.

But did Brendan really double the Cape and reach Ceylon in a ship

¹ See Isaiah, lii., 7.

built in Connaught in the sixth century? and did he then cross India and Persia, or by some other route reach Palestine, cross the Jordan, visit Jerusalem, and make some stay in Greece? To accept this would be a large demand on our faith. That he may have visited the East is not indeed impossible. But the story seems to admit of another explanation, and I think it may be traced partly to the late German version of the legend already referred to at the commencement.

The account that version gives of the origin of his voyage is this: an angel brought him a book and desired him to read it, but the marvellous stories it contained excited his anger; he cursed the author and flung the book into the fire. On this the angel reappeared, and told him he was now sentenced to go forth and see with his own eyes the wonders he had refused to believe. Here it will be observed that the voyage is regarded as penal. This is wholly different from the other accounts, and distinguishes this German recension from them. In obedience to this sentence he sets out with twelve companions and visits Hell, Purgatory, and Paradise, finally reaching the Promised Land. This is described as a city and termed Mount Sion, and in language taken from the Book of Revelation it is said to have gates of pearl and streets of gold. Here we find the influence of the crusades, when men's minds and thoughts turned to the East; and hence, when a local habitation is given to the mysterious land it is the New Jerusalem—a spiritual conception—but in Irish hagiology, the transition from the figurative to the actual constantly meets the reader, and we have here an instance of it. For Brendan came to be regarded as one who had travelled to Palestine and visited the City of Jerusalem. The Irish in the middle ages were well acquainted with the route by Alexandria, and, accordingly, when the author of the life wished to represent Brendan as having made the voyage, he had no difficulty in filling in the proper details. Black men the traveller would meet with as a matter of course—these were the demon-like dwarfs he saw. Monkeys he would also see. I have mentioned that the sea-cats were creatures of imagination: the word in the original is *murchat*, but in low German and Dutch, *meerkat*, which in those languages also may be translated sea-cat, is the name for the long-tailed African monkey. It is possible that the translation in both cases is due to popular etymology, and that the word is really foreign and of Hindostani origin, for in Bengal *markat* is still the word for monkey. The Irish, like the Germans, finding that the word lent itself easily to a translation in their own language rendered it sea-cat, and thus introduced a new animal¹ to science. But is there any evidence that the Irish were acquainted with this form of the legend? I think there is, for Brendan is regarded in Irish literature as the counterpart of the Apostle Thomas, the point of resemblance being that both gave way to doubt. It is evident that this can only refer to the peculiar origin of his voyage as described in this version. It should also be noticed that the poem gives the number of his companions as twelve in accordance with it, whereas in the "Navigation" it is fourteen. The constant communication between the Irish monasteries in Germany and Ireland affords an easy explanation of its having reached Ireland.

In modern times another view of the voyage came into fashion, when

¹ Littré has a *chat de mer* in his French Dictionary, but unfortunately it is a shell-fish.

about the time of the discovery of America men's thoughts turned to the West. It was believed that an island, to which the name of Hy Brasil was given, was situated somewhere in the Atlantic to the west of Ireland, and that this was the object of his voyage. But there is nothing whatever of this island in the original legend or the early versions. An account of the source of this fiction is given by Washington Irving in his "Life of Columbus":—"The inhabitants of the Canary Islands," he says, "fancied they beheld a mountainous island lying far to the westward. It was only seen at intervals, but in perfectly clear and serene weather. On attempting to reach it, however, it somehow or other eluded the search, and was nowhere to be found." He mentions that it appears on most of the maps of Columbus's time, placed about 200 leagues west of the Canaries. "When the rumour," he adds, "circulated of an island seen from the Canaries, which always eluded the search, the legends of St. Brendan were revived and applied to this unapproachable island." It was this late form of the legend which Mr. D. F. MacCarthy unfortunately made the basis of his poem, "The Voyage of St. Brendan," and he has thus helped to perpetuate an erroneous view of Brendan's adventures which got into circulation as late as the fifteenth century.

I am sorry I cannot assent to Professor Zimmer's theory of the origin of the "Navigation," for the conclusion to which an examination of the legend appears to me to lead is that it is founded on a real voyage among the northern islands. The first account of this adventurous expedition of the sixth century was probably taken to the Continent by one of the Irish missionaries of the eighth or ninth century, where in course of time it assumed the form found in the manuscript edited by Schröder. Other and more sensational incidents were introduced from time to time until we reach the German recension of the twelfth century, which removes the voyage altogether from *terra firma*, and lays the scene in Hell, Purgatory, and Paradise, when it becomes pure legend without contact with the actual world we live in. These are the "apocryphal fooleries" referred to in an authority quoted by Ussher, though, he adds himself, in the real story not the least footstep thereof is to be seen. Brendan was thus the precursor of those Irish missionaries and teachers who traversed Europe and the East in the middle ages, and whose insatiable desire for wandering drew forth the remark of a foreign writer that travelling was a second nature to the Irish.

NAMES OF PLACES AND SURNAMES IN KERRY.

By MISS HICKSON, HON. LOCAL SECRETARY FOR KERRY.

"The chief value of the science of geographical etymology consists in the aid which it is able to give us in the determination of obscure ethnological questions."—(*Words and Places*, by Rev. Isaac Taylor, p. 6.)

Just three hundred and eleven years ago three remarkable men of high social position, Sir William Pelham, Lord Deputy of Ireland, Sir Nicholas White (an Irishman), Master of the Rolls, and Sir Fulke Greville, who when dying claimed no other earthly distinction than to have been the "friend of Sir Philip Sidney," and asked to have it mentioned on his tombstone, were in Corcaguiny, in the extreme west of Kerry, busily seeking information, political, polemical, social, and etymological. I must premise that I have no intention whatever of discussing the two first-mentioned subjects of their inquiries, but mean to confine myself strictly to the two latter.

The Lord Deputy and Sir Nicholas White, according to the diary of the latter, preserved in the Public Record Office, London, arrived in the good town of Dingle, on the 20th of June, 1580, where they were joined by Greville. They seem to have been well received by a number of the chief burgesses and merchants, whose names Sir Nicholas sets down as follows:—Bonvilles, Lallys, Skurlokes, Kleos, *alias* Knowls, Sleyne, Angells, Goldings, Horgetts, Rices, and Teraunts. The Bonvilles seem identical with a family called de Bonevyle, mentioned in the State Papers relating to Ireland in the thirteenth century, calendared by Mr. Sweetman. By an Inquisition taken at Awney, in Limerick, in 1287, to ascertain the extent of the Irish estates of Thomas de Clare (see Mr. Westropp's interesting Paper on the "Normans in Thomond," *Journal*, vol. i., 5th Series, p. 286), we find that John and Andrew de Bonevyle held land in Awney, called the "ville of Bonevyle," in Awney. The name of Bonville or de Bonvyle is, I suppose, no longer to be found in Limerick or Kerry, in any recognizable form, but in the sixteenth century Irish State Papers, calendared by Mr. Hans Claude Hamilton, F.S.A., it appears as an *alias* of a name well-known all through Ireland at the present day, *i.e.*, Mandeville. In a State Paper of the 31st of March, 1579, we find mention of a "Thomas Mandvil, or Bonville," a mariner, sailing between Kinsale and Spain for commercial purposes. As a constant commercial intercourse existed between the ports of the county Cork and Dingle, their chief merchants in old times being related in blood and sometimes namesakes, it is most probable that this "Thomas Mandvil or Bonville," was a relative of the Dingle burgess whom White calls by the latter name. Genealogists say that the founder in England of the wealthy and powerful family of Mandeville was a Geoffrey De Magnaville, or Mandeville, who is set down in the Domesday Survey as owner of Enfield, and six other manors in Middlesex, and large possessions in Hertfordshire, Essex, Warwickshire, Suffolk, Surrey, Oxford, and Cambridge (see Robinson's *History of Enfield*). However this may be, the name appears in the records relating to Ireland amongst the colonists

of Ulster and Connaught in 1200-1300. In the Elizabethan State Paper above quoted, the old *magna* seems to be dropped for a kind of synonym in the French *bon*. The Latin *bonus* and *magnus* were, we know, both used sometimes indifferently to express riches, property, &c. The great estates of the English Mandevilles ultimately vested in or about 1213 in Beatrice de Say and Maude de Say, granddaughters of William de Say and his wife Beatrice Mandeville, sister of Geoffrey Mandeville, created Earl of Essex by King Stephen. Beatrice de Say married Geoffrey Fitz Piers, and their daughter Maud married Humphrey de Bohun, whose great-grandson Humphrey was father of Humphrey de Bohun, Lord High Constable of England, who married the Lady Elizabeth Plantagenet (daughter of Edward I. and his wife Eleanor of Castille) and was, as we know, ancestor by her of the Marquis of Ormond, the Earl of Carrick, the Knight of Kerry and in the female line of many Kerry families. This is Robinson's and Sir Bernard Burke's account of the English Mandevilles, Earls of Essex (extinct), but it is certain that a junior branch of the family settled in Ireland, their names frequently appearing in the State Papers relating to this country between 1200 and 1600, spelt in different ways, but recognizable as of the original old English stock. And it is curious that up to a late period they seem to have been settled near or on the estates of the Ormond and Carrick Butlers, the descendants of the heiress of the English Mandevilles, Earls of Essex.

The old Butler claims on Dingle, Kinsale, Waterford, and Cork, for the fees due to the chief butlerage on all wines, &c., imported to those towns, probably led the junior impoverished Magnavilles or Bonvyles, to settle as merchants in them, and to seek employment on board their merchant ships. After the county of Kerry was erected into a palatinate for Maurice, Earl of Desmond, he and his descendants claimed a right to the "prisage of all wines" discharged within the ports of Dingle and Smerwick; but this claim was always disputed by the Butlers, and in the Chancery Inquisition of the last Earl's forfeited estates in 1584-7, it is said that the Earl of Ormond (his great hereditary foe) is entitled to such prisage.

The Lalleys may have been Mullalys who Anglicized their name. A Hugh and a Jordan Laghles appear in the Records of 1292, and others of the same name in 1296, all apparently residing in or near Dublin, were probably the ancestors of the family of Lawless. The Scurlokes of Dingle, in 1580, were probably of Scandinavian descent, Skorri being a Scandinavian name; the final syllable of Scurloke may be a corruption of the Irish lough or lake, the whole being the lough of Skorri. But in a Wexford Inquisition of 1296, the name appears as Scurlag, which seems a corruption of Skorri-lag, *i. e.* Scandinavian for Skorri of the sword stroke (*see* Ferguson's *Northmen in Cumberland*, pp. 133 & 183). Sherlocks-town in Kildare perpetuates the English modification of the words. The Kleos or Knowles may be the old Irish (or Welsh?) Cluse or Mac Cluse Anglicized. The Sleyne may have been O'Leynes Anglicized, but they are more likely to have been descendants of the followers of the Flemings, Barons of Slane, in Meath, whose names appear in the thirteenth century records as Osbert de Slane, Nicholas de Slane, &c. John de Slane was Sheriff of Connaught in 1289. In a record of 1287 the Baron of Slane is called Richard le Fleming. Surnames in both islands were then still in process of formation, from lands, or towns, or physical or mental character-

istics. The Angells of Dingle, in Sir Nicholas White's diary, were probably descendants of the old English family of De Angulo or Nangle, or Nagle, as it was often written, who were settled at Barrow, near Tralee, in the thirteenth century, as appears by an abstract of a State Paper of that time sent to me by the late Mr. W. M. Hennessy, M.R.I.A. when the Rev. James Graves and the R.H.A.A. (now R.S.A.I.) visited Kerry about eight years ago. The Nangles or Nagles continued at Barrow for more than two hundred years, as appears by the following portion of a Fiant of Elizabeth's reign—

"26th November, 1597. Pardon to Maurice Stacke of Ballyloghran, Co. Kerry; Thomas Stacke, his brother; James Fitz Richard Traunte of Dengill de Chuyse; Nicholas Nagell, *alias* Nicholas, *alias* Mac Griffin, of Barrowe, Co. Kerry; Conor O'Falvy of Magonihy; Thomas Marshall o' flyloghrane, Co. Kerry," etc., etc.

But Angell is said by Ferguson to be a Scandinavian proper name. The Goldings' name seems to be purely Saxon. Horgett seems a corruption of Horgan; the Rices are of course the Welsh Rhys or Rees, settled in Ireland in the twelfth century. There is a tradition that the Trants of Kerry and Tipperary descended from a Scandinavian settler in or near Dingle of the tenth century. The name is spelt in the old records Teraunt Traunte, and Trauent, and in its first-mentioned form still exists in Kerry.

One of the oldest burgesses of Dingle whose recollections may have gone back to 1500, and whose grandfather may have lived in 1400, told Sir Nicholas White that the town and castle of Dingle had been built in the twelfth century by an old English colonist named De La Couse, and that the place was called originally Daingean de Couse, after him, which name was subsequently corrupted to Dingell de Couse. In the seventeenth century it was often called Dingell-de-Couche, and in the eighteenth Dingle of the Husseys. But O'Donovan and Dr. Joyce both say that the original name was *Daingean Ui Chuis*, i.e. "The Fortress of Ui Chuis," an Irish chief to whom the district belonged before the English invasion of 1172-4, and that some of his clansmen changed their names after that date to Hussey, and that hence the idea arose that the original name was Dingle of the Husseys. Needless to say the opinion of those two eminent Irish scholars is entitled to the highest respect. We know that many of the Irish did assume English names, or that they so altered their own Gaelic ones as to make them appear English. But Raymond Husse, or Hussey, was, according to the "Book of Howth," the companion in arms of Maurice Fitz Gerald, and O'Donovan, I rather think, says that an Irish tribe, the O'Hoseys, were settled in Fermanagh before 1172. The following entry appears in the State Papers calendared by Mr. Sweetman:—

"A.D. 1202. STAFFORD, IRELAND. Hugh Hose gives two hundred marks and two palfreys to have the Manor of Penkridge, which belonged to Walter, his father. Mandate to Thomas de Ardinton, Sheriff of Stafford, to take security, and to Meyler Fitz Henry to receive the money from Hugh in Ireland, with two marks of gold for the Queen's use, and a horse of the value of 20 marks."—(*Fine Rolls*, 9 John.)

The mention of the fine to the Queen in addition to the substantial one rendered to the King is curious. The lease money to the Irish landlord's wife, common in Ireland down to the first half of the present century was

not altogether, as some suppose it to be, a purely Irish exaction, but a reduced copy of an English one. Hugh Hose of this entry was evidently the son of an old English landowner. Some ten years later he made a free gift of his Staffordshire manor of Penkridge, to the Archbishop of Dublin. Meyler Fitz Henry, mentioned in this entry, was Governor of Ireland, in 1207, and as he owned lands in Kerry, part of which, including Ballyheigue, Rattoo, and Killury, he gave to his daughter on her marriage with the eldest son of Raymond le Gros, and father of the first Lord Kerry, it is quite possible that this Hugh may have settled in that county. The name of Meyler was in old times a Christian name in the Kerry family of Hussey, as was that of Walter, down to the present century. Walter Hussey, owner of Castle Gregory (son of Meyler Hussey of the same in 1618), and of the Maharee Islands called Hussey's Islands and a large tract of land near that castle, still called *Tierna Houssy* by the Irish-speaking people of the district, was killed at Minard Castle, in 1647 by the Cromwellians, and all his estate was confiscated. The following entry probably relates to one of the *Ui Chuis* or O'Hosey clan :—

"February 6th, 1227. William Hose, an Irishman, owes 9*l.* 3*s.* 8*d.* for his liberation; he has nothing in England."

This William seems identical with a William Hose who served Henry the Third so faithfully in various ways, that he received a pension from that sovereign, was placed on his household, had a special royal letter ordering that he should be exempted from attending on juries or doing further official work in his native country, and he seems finally to have been knighted. I can find no special grant of "English liberty" to him, but he was certainly from the above State Record, which he obtained early in life, of the native Irish race. Otherwise he would never in 1227 have been called in any such record an "Irishman." The Christian name of William was, I think, unknown in the family of the Husseys of Kerry. It would, however, be quite vain now-a-days to endeavour to discover who of the Hussey name descends from the English Husseys, and who from the Irish stock of *Ui Chuis* or O'Hosey. The two races have long ago been fused into one; happily the old invidious distinctions between them no longer exist, and in Munster and Leinster the Husseys hold an excellent position, as their ancestors have done for generations.¹

As regards the old name of Dingle, I may add that the late W. M. Hennessy, M.R.I.A., a native of Kerry, told me he was sometimes disposed to think its old form of Dingell de Couse, noted by White, was not a corruption of a name derived from any family, but was wholly a place name, i.e. *Daingean na Cuas* or *Daingean Cuas*, that is the Daingean or fortress of the cove. *Cuas* was generally applied to a cave, but Joyce says that in Kerry and Cork, it was often applied to a cove or inlet of the sea. I may add that it is curious to find the *O'Chuis* name mentioned by O'Donovan and Joyce as part of the old Dingle one, appearing in the old name of Kilmakeloge, which was certainly *Kilmalochuista* in and before 1580. It is in Tuosist and part of the ancient territory of the O'Siosta according to Dr. Joyce (*see Journal*, vol. viii., 5th Series, p. 466).

¹ In a pardon of Elizabeth's reign, dated 10th September, 1601, appear the names of John O'Coshe, of Stradbally, and Shela Hussey, of same place, with Redmond Mawe and John Connell, all "of Kerry."

The people of Dingle and Ventry told White that the old name of the harbour at the former place was *Coon a daff deryck, recte Cuan-damh-dearg, i.e.* Red Ox Haven, and the one at the latter *Coon Fyntra, recte Cuan Fionn-traith, i.e.* the cove or harbour of the White Strand. The latter, according to the best authorities, is the old Irish name for Ventry harbour, although generally in Irish names the substantive precedes the adjective as in Tramore, the big strand, the old Irish name of the strand at the present Blennerville near Tralee, and Tramore in Waterford. The old name *Cuan damh-dearg* (or the haven of the red ox) for Dingle Bay is now, I believe, unknown in the district. Dr. Redmond in his interesting paper on the Antiquities of the county Waterford (*see Journal*, vol. vii., 4th Series, p. 403) mentions a *Cairn-damhdearg* (*i.e.* The Grave of the Red Ox) in that county. On the 21st of June, 1580, the visitors moved on to Smerwick and *Dun-an-oir*. The latter place they were told was called by that name, signifying the Golden Fort, because the fort or dun, which was really a small castle belonging to Peter Rice, a Dingle merchant, had been used as a store to contain some gold ore taken out of one of Martin Frobisher's ships wrecked in Smerwick in 1578. They saw the remains of this ship lying on the shore, and were further told that the old Irish name of Smerwick was Ardcanny. The words in White's diary are:—

"The ancient name of this bay in the Irish tongue is the haven of Ardcanny, compounded of those words Ard and Canny, and signifieth Height and Canny, as derived from a certain devout man called Canutius, which upon the heights of the cliffs, as appears at this day, built a little hermitage for himself to live a contemplative there, and so it is as much as to say, 'Canutius's height,' and afterwards by the Spaniards it was called Smerwick, by what reason I know not."

I will consider the Irish name first, giving it the precedence to which it is entitled. Dr. Joyce says that it is *Ard-na-Caithne, i.e.* the height of the arbutus, and the late William M. Hennessy, M.R.I.A., a native of Corcaaguiny, and an accomplished Irish scholar, agreed with him. Both say that the Irish-speaking people of the barony now pronounce the word *Ard-naconnia*. Having made some inquiries on this subject of a native of Dingle, bearing one of the oldest of our West Kerry names, I received through him a letter signed "Viator" from someone who seems well versed in the antiquities of the parish of Dunurlin (in which Smerwick lies) and in the Irish language. My unknown but obliging correspondent does not agree with Dr. Joyce about the name of *Ard-na-Caithne*, and says that the old Irish name was *Cuan-airt-na-Caine*, and that the Irish-speaking people of the district who have not read Dr. Joyce's works call it by that name still. Those of them who have read his works, he adds, from their respect for his learning are beginning to call it *Ard-na-Caithne*. This is likely enough to be the case. But Dr. Joyce and Mr. Hennessy made it a general rule to give the words of an Irish name just as they heard them from the mouths of the Irish-speaking people of a district. Certainly, Mr. Hennessy, a native of Corcaaguiny, must have constantly heard the Irish-speaking people of Smerwick repeat its old Irish name long before Dr. Joyce wrote his valuable works. "Viator," however, believes that those people called it *Art* or *Airt na-Caine*, and that the two last words mean, the "mildness of the calm." The word *Art* or *Airt*, he says, means a point, and refers to the headland stretching north-east from the west side

of Smerwick harbour, which headland protected the anchorage in the bay from the fury of the north and north-west blasts. I am sorry that I cannot give his interesting letter here, but I hope hereafter he may himself publish the sum and substance of it in the pages of the *Journal* or elsewhere. It is only by the courteous and temperate expression of different opinions on a question of this kind, after each person has to the best of his or her ability examined it in an impartial spirit, that the truth can be ascertained. It is a long time since I traversed the beautiful district between Ferriter's Creek and Smerwick and ascended Sybil Head and the Three Sisters. All I can remember of the vegetation is that the grass about the Ard or Airt over the wick was very soft, green, and luxuriant. Under the protection of the headland the arbutus might have flourished in ancient times, and if we accept Dr. Joyce's and Mr. Hennessy's reading and interpretation of its Irish name, *Ardnacaithe*, the height of the arbutus, and think with the former, that in the West of Ireland the arbutus was sometimes called *Cuinche*, pronounced *queenha* and shortened into *quin*, the name of an abbey in Clare (*Joyce, 2nd Series*, p. 339), we may suppose that the townland of Caherquin, and the ruined church thereon on the southern shore of the wick, are also to be interpreted the Caher of the Arbutus and the church of (or amongst) the Arbutus. I have seen the myrtle grown into a veritable large tree, flourishing winter and summer without protection on the lawn of Brandon Lodge, near the village of Brandon, just under the east side of the great mountain. This was in 1852-3. The ruined church at Caherquin is marked on the Ordnance Sheet 42, on the south-east side of the wick, close to the headland, and it must, I think, have been the old parish church of Smerwick, older far than Kilmelchedar, and probably built in the ninth or tenth century, when the Fion Gall or the Dubh Gall came to the Ard, and perhaps to Gallerus, though the latter word is probably of even older date, and may mean the *ros* or promontory of the gallauns or standing stones, or the promontory of the Gauls (*see Joyce, 1st Series*, pp. 87 & 316). "Viator," however, is of opinion that the old parish church of Smerwick stood near the ruins of old Dunurlin Church, which are more than a mile from Smerwick Bay and Caherquin. This Dunurlin Church, as we shall hereafter see, stood close to a boggy or marshy tract near Ferriter's Creek, the sea water of which mingled with the moisture of the bog and mountain side. I cannot at all think with my obliging correspondent "Viator" that it was ever the parish church of Smerwick in old times. He says, "the oldest stone habitations in the place were built on the headland where stood the *Caher-leath* or *Caher-lech*, and the *Clachan-na-Lochlannach*, i.e. "the stone houses of the Scandinavians" (Lochlanner being the old Irish name for both Norwegians and Danes), traces of which remain there. Sir Nicholas White's statement is that he saw, in 1580, on the cliffs near the bay the hermitage of a recluse called Canutius, and we know Canute, or Cnut was a Danish name. Thus the old Irish traditions of 1580 seem to fit in with the old Irish names of the present day. I do not say that this fact settles the question, but it cannot be dismissed without consideration, Canutius was evidently Canute. In the computation of the county Kerry for the entire year, 38 Henry III. (A.D. 1254), and for the 39th year of the same King's reign by Walter Brackleyer, sheriff, the first entry is:—

"Georgius Canutus per Computum de primo Martii de Rentis et aliis, que capt. in guerra et post guerram et post pacem Dni Regis proclamant."

This extract is given by Archdeacon Rowan from the Carew MSS. at Lambeth, and from a duplicate in the Cotton MSS. (*Titus*, B. XII. 460) in the British Museum Library (see *Kerry Magazine*, vol. 2, p. 154). If we dismiss the explanation of 1580 of Ard-Canutius or Ard-Canutus as unworthy of credit, and believe with "Viator" that the first word is not Ard at all, we may question whether the old name was not *Art-na-Ceanne*, the stone of the little head (see *Joyce*, 1st Series, p. 463; 2nd Series, p. 25). *Art*, Dr. Joyce says, is an ancient Celtic word which, according to Cormac's Glossary, has three meanings, "A stone," "noble" and "God," (*Ibid.*, 2nd Series, p. 150), and he adds that when it became in later times a personal name in Irish, he believes that it was meant to convey the original meaning of hardness, power of endurance, &c., in the man who bore it. The height (of the stone house) of Canute or the stone of the little head (land) seem explanations having more facts to support them than the "point of the mildness of the calm," or the "height of the arbutus," the bay at the present hour not possessing a very calm or mild appearance, except on a remarkably fine summer's day, and the arbutus being non-existent now, though it may have existed then. However, I do not venture to put forth any dogmatic assertion on the subject, but merely suggest another explanation than those given by Joyce and "Viator" and leave the decision to unprejudiced Irish scholars. Without dismissing all prejudices, racial and others, from our minds, we can never understand the subject of local and personal names in Ireland. Under the influence of a learned Association like the R.S.A.I., which has continued the good work of its predecessors, the Kilkenny Archæological Society and the R.H.A.A.I., those prejudices must vanish, and the old Fadladeen style of criticism, satirized by Tom Moore, cannot exist in Irish historical or archæological discussions.

Now as to the second and more generally known name of this little West Kerry bay, Smerwick, there can be no question that its second syllable is the common corruption of the old Scandinavian word *vík* for a creek or bay, which appears as *wick* in so many places on the coast of the two islands. The only question therefore is from whence came the first syllable of the word, that is "*smér*." Taylor, in his valuable (though of course not infallible) "*Words and Places*," says that it is a corruption of *smar*, the Scandinavian word for butter, and he supposes that the place was called Smarvik by the Danes, who probably traded there with the native Irish for that article. This derivation has been laughed at by Irish writers as an "impossible one," although one can hardly understand for what reason it should be considered so. The Danish kingdom of Limerick in the ninth and tenth centuries lay within less than twenty miles by sea of Smerwick, a short distance for its subjects, adventurous sea rovers, and merchants, to traverse, and it is only reasonable to suppose that they traded with the native Irish of the western coast for all kinds of agricultural produce. At the same time, certainly, they had better grazing grounds near their city than they could find in Kerry, but perhaps the native Irish of Awney and Kilmallock contested the Danish right to these too hotly to make them profitable, and so the *Dubh Gall* may have had to turn to the Kerry pasturages. The Lochlanners, whose dwellings "Viator" found traces of on the headland of the wick, were likely to have been merchants, or the agents of merchants, from the Lochlanners' kingdom of Limerick, in A.D. 853-968. Archdeacon Rowan, like "Viator," rejected

Taylor's derivation, and suggested another which, to "Viator" and some good Irish scholars I have consulted, seems also incorrect. The Archdeacon, writing in 1855, noticed that the waters of the bay had been for centuries, and still were spreading over the land, insomuch that the people had a saying that "Smerwick Bay would soon meet Ferriter's Creek," insulating Sybil Head and the Three Sisters, which lie to the west of the former. "Viator" tells me that this old saying is still current in Smerwick and its neighbourhood. He also says that "it is a geological fact that Smerwick harbour was in ancient times connected at high water by a winding canal-like channel with Ferriter's Creek; that this channel was in course of time encroached upon and swamped up by the bog on both sides of it; that in the course of ages the streams flowing into this hollow carrying gravel and silt from the mountain side, raised it by this deposit in some places to the level of the surrounding country, and filled up the chain of lakes marking the course of this curious channel. "The last of those lakes" he adds, "although navigable for boats within living memory, is now so covered with peat mould and sand that it yields crops of potatoes and corn." A glance at the Ordnance Sheet 42, shows that even at the present day, the mingled waters of the sea and the bog encroach far into the land, close to the old ruined church of Dunurlin, a mile or more from Smerwick. In old times therefore this church must have been close to, on the verge in fact, of a large bog or tract of boggy land. Archdeacon Rowan thought that the name of Smerwick was derived from the Irish *Smeairaim*, which he interpreted as spreading in the sense of daubing, or smearing, making the word in English the smearing wick, from the boggy pools and bay spreading over the adjoining land. He instanced the Smearlagh river in North Kerry as having a somewhat similar name, also derived, as he thought, from *Smeairaim*. He noticed that the flukes of anchors of boats in the bay when drawn up were smeared or daubed with boggy matter mixed with sand. But Dr. Joyce interprets Smearlagh river as the blackberry producing river, *smare* being the Irish word for that wild fruit, and as I have said, "Viator" and good Irish scholars whom I have consulted think that the derivation from *smeairaim* (to smear) cannot be correct.

As a general rule place-names compounded of Scandinavian and Celtic syllables are seldom found in our islands, witness Helvick in Waterford, Strangford, Longford, &c. But there are exceptions, and although not unmindful of Taylor's words, that "no cause has been more fruitful in producing corruptions of words than popular attempts to explain from the vernacular names whose real explanation is to be sought in some language unknown to the majority," I thought it possible that the common word for blackberry in Irish, i.e. *smare*, might have been corrupted by English speakers into smer, and that the whole word Smerwick might mean the blackberry wick or creek. But rather to my surprise, "Viator" informs me that there are no blackberries on the Smerwick shore; therefore this derivation too, I suppose, must be abandoned as impossible. Joyce gives no explanation of the word, and Worsae, the great Danish antiquary, thinks it may be a Scandinavian name. But it seems to me that Ferguson in his "Northmen in Cumberland and Westmoreland," gives us a clue to the real meaning of the word. At p. 125 of his interesting work he says that *smar*, the old Norse word for clover, is the first syllable of the present Smardale in Cumberland, which

thus means Cloverdale. Now Dr. Joyce in his Second Series of "Irish Names of Places" p. 53, tells us that the white clover, the trefoil, was called by the Irish *seamar*, pronounced *sheammar*, and that as it was generally used in the diminutive form *seamaroge* (little clover), it has settled down in English dictionaries as the English word shamrock. I am inclined to think that the Norsemen when they first entered the bay called it of course as usual *vik*, and that finding the trefoil growing thickly on its shores, they prefixed its name in their own tongue and called the place *Smar-vik*, or *Smara* (gen. pl.), the clover *vik*, or the wick of the white clovers, *i.e.* the trefoil. The old Irish trading with the Lochlanners, and to a certain extent understanding their tongue, retained the *vik* as the Irish on the Waterford coast have retained the word *Helvik*¹ (*i.e.* the bay of Halle, a man's name, or the bay of Hela, the old Norse goddess of death), and would like them have retained the whole Norse word *Smarvik*, but that their own Irish word *sheammar* for the trefoil so much resembled the Norse word for the same plant or grass. Most naturally then, when they did not use, as they generally did amongst themselves, the old Celtic name of the place, they called it *Sheammarvik* or shortly *Shmarvik* as their nearest attempt to the Norse name *Smarvik*. In this century I have heard old Irish-speaking people of Corcaguiny, bearing names known in the barony for nearly eight hundred years, call the place *Shmarvick*, though they could give no idea of its meaning or origin. The earliest State Paper in which I can find any mention of it is in an Exchequer Record of 6 Edward II. It has, strange to say, never been calendared, but it was given with many others by Mr. James Ferguson, who arranged the Exchequer Records (and a valued contributor to this *Journal* in its early days as the *Kilkenny Archaeological Journal*) to Archdeacon Rowan for the *Kerry Magazine*, and will be found in the number of that periodical for August, 1855.

The writer of this State Paper was an Englishman, or an Italian, employed by the King in Ireland, and he wrote down the Irish names as they fell on his ear in the, to him, puzzling pronunciation of an Irishman, making of course wild work of the spelling.

"6 Edward II. Reginald Brown, Sheriff of Kerry. He is commanded to summon James Henry of Winchelsea, to answer the King why he carried hydes from the port of Shemerywyte without paying the customs due thereon, as Toraldus de la Papa, Keeper of the Customs, can show. He was also commanded to attach Meiler Fitz Robert and Philip Thursteyn, receivers and collectors of customs, to render an account."

The Shemerywyte of this record of Corcaguiny smuggling in its infancy (it afterwards grew to stalwart proportions and reached a fine old age) is plainly the *Smarvik* of the Norsemen and the *Sheammarvik* of their Irish allies. Edward I., in the later years of his reign, was deeply in debt to certain Italian money lenders, and had to mortgage to them the Customs Revenue of Ireland, as Mr. Ferguson tells us in a note to the above. In the Calendar of Mr. Sweetman from 1285 to 1292 will be found some curious documents on this subject, in which Toraldus de la

¹ Vigfusson and Cleasby give Hella as Icelandic for flat stone, and Hellis as the genitive of Hellir, a cave in a rock, and the compounds, Hellisberg, a cavernous rock, Hellisey, the island of the cave, so that the modern Helvick may be a corruption of Hellisvik, the creek of the cave.

Papa is called "Thorosianus, merchant of Florence, associate of Hugh Pape, farmer of the customs" on wool in Ireland (the "merchants of Lucca" being controllers), and "Thorosianus of Waterford the Lombard," and Torgianus Donati del Pape. He had a brother James del Pape. Neither of them appears to have had anything whatever to do with the Pope or ecclesiastical business, notwithstanding their names, but they suffered nearly as much in the discharge of their duty as officers of the customs in Ireland as their successors did in the eighteenth century (see *Old Kerry Records*, vol. 11). The names Thorosianus or Torgianus look like corruptions of Turgesius and Thorstan, but they were evidently settled in Lombardy as merchants and came from thence to Ireland, where they lived a long time and held high official positions. Meyler Fitz Robert of the above was probably a Fitz Henry or Hussey, and Philip Thursteyn of Norwegian or Danish descent, having for the first syllable of his name that of the god of his heathen forefathers. It appears in many English names of places and persons. There are two other words given by Ferguson in his "Northmen in Cumberland and Westmoreland," either of which may possibly have been the original form of the prefix in Smerwick. One is the Scandinavian proper name Sumar, which appears in Somerhow in the north of England, and probably in Somerled in the Mac Donald pedigrees, and in the ancient chronicles of the Sudreys; the other is the old Norse word for a boggy place or a bog, *myri* or *mire*, pronounced *muree*, the *u* having the sound of the same letter in the German word, *mütter* (see Rask's *Grammar of the Icelandic and Old Norse Languages*, p. 31). According to Ferguson,¹ the Northmen frequently prefixed *s* to words in speaking which would make *Muree veek* the wick of the bog, or the boggy wick, or the bog of the wick, *Smureeveek* in the mouth of a Norseman, a name that would exactly suit the physical geography of the place when the Lochlanners first came there, and even still, when they are almost forgotten. Yet I am inclined to prefer the derivation from *Smarvik*, i.e. the wick of the white clover or trefoil, shortly *Cloverwick*, which most naturally, as I have said, was by the Irish turned into the equivalent word for the prefix in their own language, i.e. *Sheammarvik*, clover wick. This was by an equally natural process abbreviated to Smerwick by the mixed race of West Kerry, descended from the Irish, Welsh, English, and Danish peoples, while the Irish-speaking of them kept generally to the original Celtic name for the place.

As centuries passed away and a fifth race, the Spaniards, came for purposes of trade or war into the district, often marrying amongst its inhabitants, they (the Spaniards) in their devout and invariable fashion on visiting strange lands transformed *Smarvik* or *Sheammarvik* by another most natural and slight change of pronunciation into Santa Maria Vik, or St. Mary Wick. The English chroniclers of the sixteenth century, to whom the old name was unintelligible, copied this intelligible form. Hooker calls it St. Marie Weeke, and modern English historians and some Irish ones follow him in this and in other statements of his about Ireland which are equally incorrect. But to the old inhabitants of Corcaguiny, who had not read Hooker, the name was practically unknown, as I may be permitted to say without presumption, descended as I am from many of them, O'Sullivans, Trants, Rices, Ferriters, Fitz Gerald's, &c. Philip

¹ Ferguson's *Northmen in Cumberland and Westmoreland*, p. 31.

O'Sullivan, writing in Spain in 1612-20 his "Catholic History of Ireland," calls Smerwick, Ardnacant. The Rev. Mr. Shearman in his very interesting *Loca Patriciana*, printed in the *Journal* in 1876, says that where an old Irish name ended in a double *n* it was sometimes changed into *nt*, which explains Philip O'Sullivan's spelling Ardcanny as Ardnacant. Old Norse and Saxon heathen names were often "improved" into Christian names, but the *vice versa* process of corrupting Christian names into heathen ones, or into an unmeaning ugly prefix like "Smer," very seldom took place, especially in districts like that around Smerwick, where the Christian prefix was one held in high honour by a very devout and reverent people. The Norse name of Hagenes given to one of the Scilly Isles was in after-times changed to St. Agnes. Sheremonger-lane, in London, where workmen engaged in cutting bullion for the die lived, was from its vicinity to St. Paul's called, in process of time, Sermon-lane. By the way, Worsae quotes the Sagas to prove that Olaf Tryggveson, the Norse King, was not baptized, as English chronicles say, on the Scilly Isle, but on the Skellig Mor by the abbot of the primitive monastery lately visited by the R.S.A.I., so that Longfellow's lines should run—

" Then his cruings on the seas
Westward to the Hebrides,
And to Skellig's rocky shore,
And the hermit's cavern dismal,
Christ's great name, and rites baptismal,
In the ocean's rush and roar."

The opinion of the eminent Danish antiquary as to the place where King Olaf was baptized must outweigh that of the English chroniclers and the gifted American poet.

We must not forget that the old Danes were not always fierce piratical invaders of our shores. After their conversion to Christianity like the Frankish King they "burnt that which they adored," and "adored that which they had burnt," while heathens. They were church builders, peaceful commercial colonists, intermarrying with the Irish, and bound to them by those ties of fosterage so powerful in ancient Ireland. The intermarriages of Saxon, Irish, and Scottish royal houses, with the royal houses of Denmark date from the ninth and tenth centuries, and as we all are glad to feel, have been happily continued down to the present day.

Since the foregoing was written the Right Rev. Dr. Graves, Lord Bishop of Ardferd and Limerick, informs me that several years ago, when he spent some days in the neighbourhood of Smerwick, in the company of the late Earl of Dunraven, exploring the antiquities of the district, he came to the conclusion that Smerwick was derived from the Scandinavian words *smjör*, butter, and *vik*, bay or creek. He quotes from Cleasby and Vigfusson's invaluable Icelandic Dictionary, to show that *smjör* is a prefix to old local names in Iceland, and applied there to places where the old inhabitants of the island used to store up butter, for years, as we know the Irish were accustomed to store it in peat land. His Lordship's great learning and knowledge of Irish antiquities give his opinion immense weight. Fifty years ago I saw and *tasted* some of this ancient butter found several feet below the surface of a bog in North Kerry. The difficulty mentioned by the Rev. Patrick Power, in his late interesting Paper

on the ancient churches of Waterford, of tracing the derivation of the names of Crook and Faithlegg churches might be solved by searching Vigfusson and Cleasby's work, as we know how long the Scandinavians remained in Gualtier (i.e. *Gall-tierna*) in that county. *Krok-fiordr* is a local name in Iceland. *Fet* was a pace or a step, and *leg* or *ligja*, a burial place, in old Scandinavian languages. *Feit* is Icelandic for sheep: cf. *Vedrifiord*, the fiord of the sheep, said to have been the old Danish name of Waterford.

(*To be continued.*)

PRIMITIVE CHURCHES IN COUNTY DUBLIN.

By W. F. WAKEMAN, HON. FELLOW AND HON SECRETARY FOR SOUTH DUBLIN.

THERE can be little doubt that the antiquities of Dublin county, when properly looked after, present to the student of archæology a grand and exhaustive volume in stone, comprising chapters which illustrate almost every monument, prehistoric or otherwise, to be found in any district of Erin.

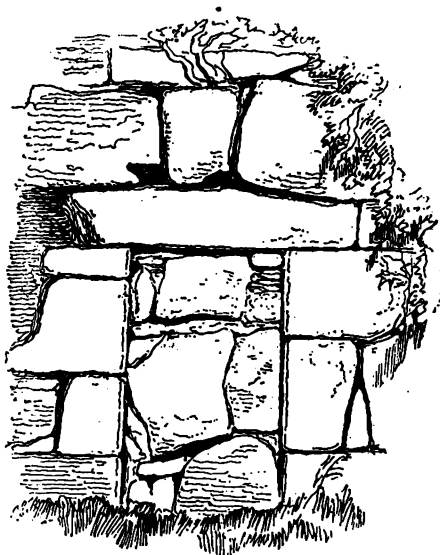
Many of the antiquarian treasures referred to are scarcely equalled in examples preserved in other localities of our archæologically teeming island.

In long pre-Christian days the race, or races, occupying our now, and perhaps then, beautiful hills and plains, must have been people great in their generation. Several of their so-called *cromleacs*, or mausoleums, amongst the grandest in the western world, are to be found without trouble, and with the expenditure of little time from Dublin. The same observation applies to cairns and circles, which were simply other forms of graves or monuments of pagan times. These are numerous in the district of our metropolis, and, it may be said, have generally hitherto remained unnoticed. But that the sepulchral relics are the more remarkable, it might have been well to have previously glanced at the habitations of our ancient people, the wielders of stone and flint weapons, whose mortal remains were deposited in the megalith, or beneath the mound. I allude to certain raths, or duns, of which the county Dublin presents some striking examples. No less rich in remains of an early Christian period is the district under notice. The county presents three of the stateliest and best-preserved ecclesiastical round towers to be found in the kingdom, viz., those of Swords, Lusk, and Clondalkin. There are slight remains of two others; and it is certain that down to the close of the last century a sixth might be seen in the neighbourhood of Shipstreet. Our crosses—for I write as a native of the Liffey's vale—cannot be compared, in point of height or grandeur of decoration, with many which have long attracted the wonder and admiration of antiquaries, native and foreign, situate in the various counties. I would allude particularly to those of Kilclispeen, Killamery, and Kilree, in the county Kilkenny, and to others at Monasterboice, and Kells, in Meath. Nevertheless, we possess admirable examples of the old so-called "Celtic high cross" of a less ornate kind, some of which, as at Finglass, Tullough, and Kilgobbin, might be visited and studied with advantage by the student of ecclesiastical antiquities. In the well buildings of St. Dolough's, and Kill-of-the-Grange, near Blackrock, we find extremely curious and ancient structures which rank importantly amongst lapidary works raised in association with Erin's mysterious sacred founts.

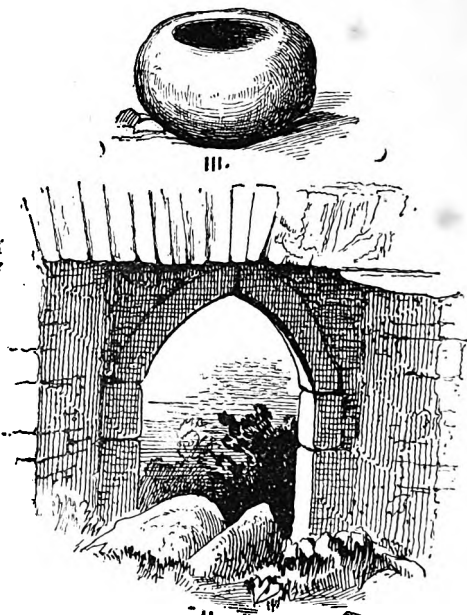
It may be considered a curious fact that our district, notwithstanding its close proximity to *Dubh-lin*, "the Dark Pool," or Dublin, which city was for centuries occupied by worshippers of Thor, Odin, and other mystic deities of Scandinavian veneration, is still interestingly rich in the possession of early Christian *cellæ*, some of which have not hitherto attracted antiquarian consideration. A moment's reflection will suggest

that in the vicinity of Dublin—north, south, or west—it is scarcely possible any churches could have been founded during a time when that territory was ruled by fierce antichristian Gentiles, whose war-cry was havoc and plunder. We know from records still extant, that at a period as early, or nearly so, as the days of St. Patrick, Christianity flourished in the neighbourhood of our capital. We might therefore expect to find in remains of some of the county Dublin churches examples of a primitive description, that is, structures, or portions of structures, more or less preserved, which had been erected anterior to the arrival of pagan Northmen on our eastern seaboard. It is a significant fact, that while several cellæ, teampulls, or cills, in the Dublin district, are as grandly ancient in character as any structures of like class to be seen in remoter provinces of Erin, no architectural connecting link between them and churches of late twelfth, or even of thirteenth century date can be discovered. It would appear that the beautiful Hiberno-Romanesque style had not been permitted to make a show in the district referred to. The primitive churches, when not utterly dismantled or razed by northern ravage, were in all likelihood left in ruinous neglect; and it would seem there exists architectural evidence that it was not until some considerable time subsequent to the overthrow of Danish influence, or, indeed, until Anglo-Norman settlement had commenced, that many of our old parish churches were once more used as places of Christian worship. In numerous cases, no doubt, the original fabric tottered in a lamentable state of dilapidation, and re-edification would often be necessary. The new possessors, however, were people of foreign race, and possessed little sympathy with Celtic architectural ideas. During the close of the twelfth, and it may be said the entire of the thirteenth centuries, the English or Anglo-Norman occupiers of portions of Ireland built many churches, a very considerable number of which still remain, though too often in a state of ruin and shameful neglect. The new comers appear to have adopted and conserved not a few of the old native temples, but in doing so very generally changed the character of the structure to suit their peculiar ideas of architectural fitness. For instance, as I had occasion to remark in a former paper, they appear almost invariably to have built up the original western entrance, for which was by them substituted a pointed or semi-circularly-headed doorway, placed in one of the sides of the church (generally the southern wall), at a little distance from the west gable. When it was deemed necessary to enlarge the church by the addition of a chancel (a feature very rare in our earlier *teampulls*), they broke through the eastern gable, hacking an aperture, the edges of which were then lined, in jamb and arch, with plain or hammered stones. The added choir or chancel was simply built up against the original east gable, and not bonded with it. Surmounting the western gable, at the time of transition referred to, it was customary to erect a turret with provision for one, two, or sometimes three bells. Turrets of this kind are found very frequently in all parts of Ireland once occupied by the old English. They abound in the Baronies of Forth and Bargy, county Wexford, and not a few characteristic examples occur near Dublin. Of these, the churches of Howth and Dalkey town present the best studies. In early times in Ireland the *cloictheach*, or round tower campanile, was the only kind of belfry known in connexion with ecclesiastical structures.

In many instances the old Irish church was simply lengthened east-



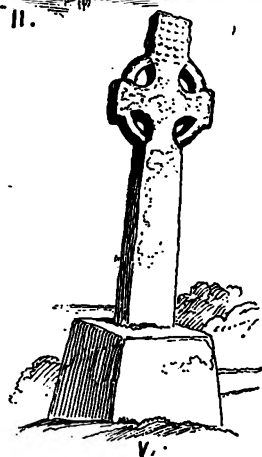
I.



II.



IV.



V.



VI.

*H. A. Wakeman
1891.*

PRIMITIVE CHURCHES IN CO. DUBLIN.

wards; and in structures so altered it is interesting to observe how different in style of masonry, and character of ope, are the original, and the added portions of the building, as it has descended to our own times.

The county Dublin presents several highly interesting examples of churches in which some of the changes referred to are strikingly illustrated. I shall, in the first place, point to the truly venerable *cill* known as Kilternan—*i.e.* the Church of Tiernan—standing at a distance of about half an English mile from the Golden Ball, which strangely-named village lies just one mile and a-half south-west of the Carrickmines Station of the Dublin, Wicklow, and Wexford Railway. The individuality of this particular St. Tiernan does not appear to have been ascertained, and there are several saints of that name mentioned in our annals and martyrologies. He probably lived in the sixth or seventh century, as the older portion of the church which bears his name is of the most primitive description.

This *cill*, *teampull*, or church is in form a plain oblong quadrangle measuring externally 48 feet by 24. The walls are of a uniform thickness of 2 feet 9 inches. It retains three features, viz., an original square-headed doorway in the centre of the west gable, a pointed doorway in the south side wall, and a round-headed light to the east. It is evident that nearly the whole of the fabric, with the exception of the eastern gable and portion of the adjoining side walls, is of very early date. All that stands of the western end displays a style of masonry which is usually considered indicative of extreme antiquity. The doorway happily remains intact. Of its external appearance the accompanying sketch, fig. i., Plate I., will afford a perfectly correct idea. The width, at the lintel, is 2 feet 9 inches. Owing to the encroachment of earth round its lower portion the original height of the portal could not be ascertained except by the use of a spade, and to dig here would be rank sacrilege, as the accumulation mainly consists of human dust and bones, relics of long-forgotten generations. The jambs at present rise just 4 feet 1 inch above the ground level, and as usual in Irish doorways of an ante-Norman period incline upwards. This entrance has been blocked up with masonry, evidently of mediæval character.

In the southern side wall, at a little distance from the western gable, will be found an entrance to the church which is evidently in style very different to anything known to our *Goban Saors*, or early *cill* builders. The masonry by which it is immediately surrounded has plainly been disrupted for the purpose of an insertion. Here we find a probably thirteenth century doorway designed to replace the grand old primitive square-headed ope which had become out of fashion, and was doubtlessly considered by the new race of conservers or restorers as "behind the times." The present eastern window is no doubt coeval with the introduced doorway. It is precisely similar to the eastern light of the much metamorphosed church of Kill-of-the Grange, to which structure I shall have presently to refer (see fig. v., Plate II.). Openings of perfectly like character are common in the castles and tower-houses of the thirteenth century which remain in our neighbourhood, and most notably in those of Bullock and Dalkey. In short, the whole of the eastern end of this *cill* and portions of the adjacent side walls cannot be considered as other than well-intentioned restorations.

Within this neglected building, lying half imbedded in soil near the

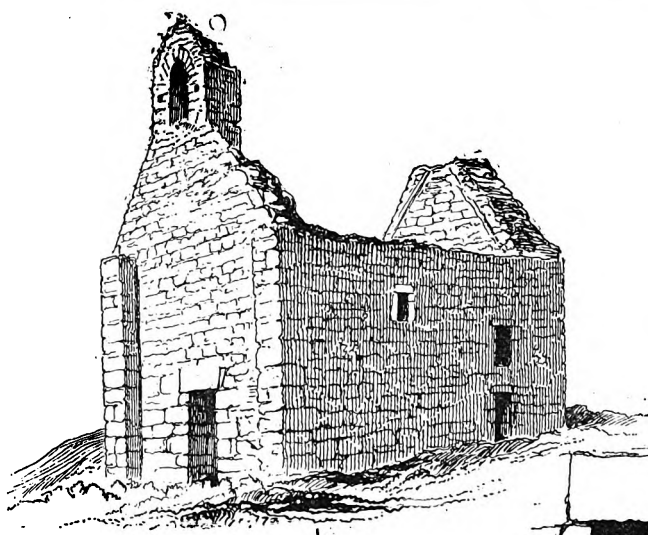
south-western angle, may be seen a baptismal font, probably one of the oldest remaining in Ireland. It is extremely rude in style, and but that the base is perforated, partakes largely of the mysterious bullán character. The sketch here given, fig. iii., Plate I., is an exact representation of this very remarkable relic of ecclesiastical furniture, which it should be stated is perforated, and measures in internal diameter exactly twelve inches. The material is granite. This font seems to be utterly abandoned, and might easily be appropriated by any ignorant *bodagh* of the neighbourhood who was in want of a trough to contain food for dogs or other animals. The holy well of St. Tiernan, almost smothered by weeds and brambles, stands close at hand, and is still remembered by a few. I may remark that the church and graveyard are at present by law in keeping of the Poor Law Guardians of the Rathdown Union. Surely it might be expected of that body to prevent as far as possible the continued disintegration of the building, to secure the font, and to remove the ivy by which its existence is threatened.

In Kiltiernan, the student of archæology will find matter of high interest. The spot is easily accessible from Dublin, and at a little distance from the ruin stands one of the finest cromleacs in Europe. It should be inquired for as the "Giant's Grave."

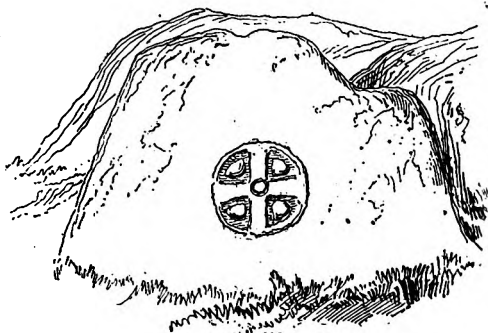
The second example of change in the character of an early church which I venture to notice will be found at Tully, Tulla, or Tullagh as the name is variously written. This most venerable site may be reached by an ordinary pedestrian in about twenty minutes from the Carrickmines Station of the Dublin, Wicklow, and Wexford Railway. The place is mentioned in some of our oldest authorities as "Tulach of the Bishops." Here we find a couple of "high crosses," one or two remarkable *leacs*, and portion of a church, that is the chancel, the entire of the nave being gone. Why the latter should have utterly disappeared is hard to imagine, but the fact is patent; no trace of a nave now exists, while the western face of the present building exhibits a finely formed choir arch. It is extremely probable that this chancel was raised fresh and strong over against a primitive nave with which it was never bonded. It was probably like putting new cloth to an old garment, and the proverbial result seems to be here truly verified. All the windows are round-headed, spacious, and evidently late twelfth or early thirteenth century work. This archæologically valuable remain stands or totters in a deplorable condition, ivy and ash roots gradually obliterating its features and crumbling the walls.

The finer of the crosses referred to is here figured (see fig. v., Plate I.).

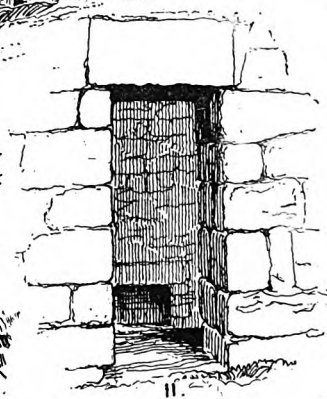
From Tullagh, lying at a distance of little more than a mile "as the crow flies," may be described on the slope of a hill the ruins of Rath-michael (see fig. vi., Plate I.). The foundation of this establishment is of extreme antiquity, but, doubtless, owing to the destruction of records during the Scandinavian occupation of eastern Leinster, little of its history can be traced. A sketch of the old walls, made by myself so long ago as May 17th, 1840, is here carefully reproduced. A semicircular choir arch with its superstructure then remained, as also, though much plundered of its stones, the eastern wall of the chancel. Of the northern nave wall a goodly portion still stood, though, as shown in the sketch, somewhat out of the perpendicular. The southern nave wall and the western gable had been all but levelled. A few yards from the north-western end stood and still stands the



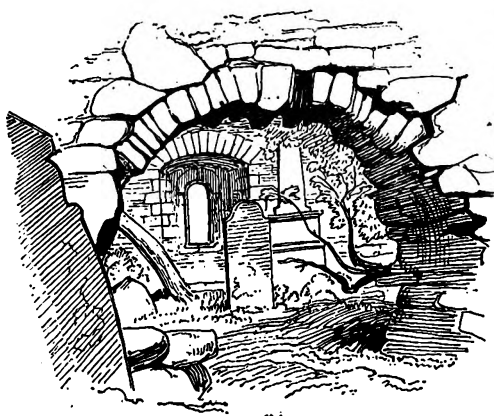
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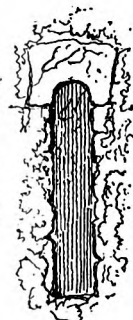
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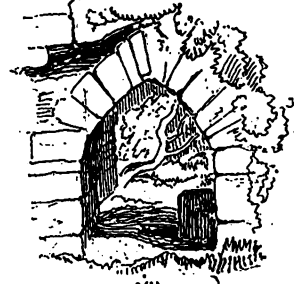
V.



VI.



VIII.



VII.

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1891.*

PRIMITIVE CHURCHES IN CO. DUBLIN.

stump of a round tower or cloictheach, a fact that indicates the former importance of Rathmichael. O'Neill tells us that he had authority to believe that little over a hundred years ago this tower remained almost entire. As it has not been so described by antiquaries of about that, or of any period, we must take the statement for what it is worth. Its present height is about 6 or 7 feet; circumference 52. Tower and church were, and indeed still are, surrounded by a mur or rath composed of earth and stones, but, alas! the latter have been woefully abstracted, and excepting some portions of a truly cyclopean entrance, very little of the old masonry has been left. Nevertheless, Rathmichael presents an admirable antiquarian study. We find here relics of an ancient church and round tower enclosed in a rath or cashel. The only original remains of the *teampull* appeared to me to be the south side wall and the upper portion of a gable which surmounted the little choir arch already referred to. This arch, which no longer exists, had all the appearance of having been cut through the pristine eastern gable of a church, the plan of which was a simple oblong. It would seem that as at St. Kevin's Kitchen, and at the Kill-of-the-Grange, near Blackrock, hereafter to be noticed in this Paper, a chancel had been added. The style of masonry, the remains of the round tower, and portions of the south wall of the church are much more characteristic of an early age than anything that can be seen in the chancel fragment which contains a clearly first-pointed window, probably *circa* 1300. I may add in this connexion that a fine example of the bullán, cut in the undisturbed rock of the district, may be seen at a little distance from the ruins in a north-eastern direction (see fig. vii., Plate I.), and that upon an old dried-up river-course boreen leading from Rathmichael towards Shankill, at about half a mile or so from the ruined group, will be found the base of a cross of what must have been one of the "high crosses" of Ireland. Strangely enough, it is marked upon the Ordnance maps as a *cromleac*!

So much for the remains referred to in Plate I. I now draw attention to an old church which still stands, almost intact, upon the Island of Dalkey (see fig. i., Plate II.). This structure has long been regarded by Dublin people as very mysterious in character. They could scarcely fancy it a church, and yet in all its features it presents characteristics which unmistakably point to one conclusion, viz., that the structure is neither more nor less than a slightly modified example of our oldest style of *cill*, or church. In form it is an oblong, 27 feet 7 inches in length by 20 feet 3 inches in breadth, external measure. The walls average 2 feet 10 inches in thickness. Pilasters or extensions of the side walls are found on the eastern and western ends. Similar features are observed in connexion with a considerable number of our oldest churches, as at Tempul MacDuagh, on Aranmore, county Galway; on St. MacDara's Church in Inis MacDara, off the coast of Connemara; at Dulane, near Kells, county Meath; and, indeed, in many other places. Here they are 2 feet 7 inches in width, and project 1 foot 2 inches beyond the gables. A fine flat-headed doorway, measuring 7 feet 3 inches in height by 2 feet 8 inches in breadth at the top, and 2 feet 9 inches at the base, occupies a position in the centre of the west end. The lintel in this example is peculiarly massive (see fig. ii., Plate II.). Above the western gable rises a somewhat clumsily constructed bell-turret containing a single aperture, the head of which in a rather late pointed form. It is quite evident that this campanile is

a comparatively late addition. Its aperture would have been completely covered by the original roof, the pitch of which is indicated by traces of mortar or cement which still remain. A small flat-headed window (see fig. iii.), placed high in the south side wall, appears to be the only original light now to be found in the building. The structure, indeed, bears evidences of alteration at various dates, but the principal change, no doubt, occurred in the second or third year of the present century when this curious and mysterious *cill* was utilized as a dwelling-place by government employees engaged in building the Martello Tower, which was intended to command the Sound of Dalkey, and much of the neighbouring coast. I, myself, some thirty years ago, when residing in the vicinity, was well acquainted with a truly ancient mariner, named Tom Doyle, who had assisted in the work. He stated the church was used as a house by himself and fellows, and that to make themselves comfortable, and the building suitable for their occasions, they had broken a doorway and window in the southern wall, and constructed the still existing fireplace. He stated, further, that when disturbing sods or screws to be used as roofing material, the diggers found human bones apparently of great antiquity.

Not far from the church, on the brink of the Sound, is a well which the old people considered very sacred, and highly efficacious for the cure of sore eyes. One relic of extremely early days, indeed, may be observed carved or picked upon the natural, undisturbed rock which stands immediately facing the western gable. It is what Bishop Graves styles an "eastern" cross, enclosed by a circle, and is probably as early as the sixth or seventh century (see fig. iv.). Within the quadrants are raised pellets. Indeed, the figure is extremely like some found on certain of the oldest remains for which Inismurray and some districts of Kerry are famous. It is the only rock-marking of its interesting class which I have seen out of the West or South of Ireland. The church of Dalkey Island, its details, and this cross, are here, as far as I am aware, for the first time figured and described.

In the "Miscellanea" of our *Journal* will be found a slight notice of another of our neglected Dublin churches. It is not necessary here to repeat the remarks which I ventured to make in the communication referred to; but, as the Paper was without illustrations, I may on this occasion rectify an omission by producing a few etchings illustrative of the features of a fast crumbling ruin of high architectural interest, namely, Kill-of-the-Grange. In the Paper already referred to I have described the general plan and features of this church. Fig. v., Plate II., shows the inserted choir arch, beyond which is seen the window of the added chancel. Fig. vi. is an etching of the original western doorway; it should be observed that the lintel here is not original. Fig. vii. is the later doorway constructed in the south side-wall in conformity with the practice to which I have pointed. It is in all likelihood coeval with the chancel. Fig. viii. represents what appears to be an original window in the south side-wall. The bell-turret is now quite obscured by the growth of ivy, but I very well remember to have seen it; and, if I recollect rightly, it contained spaces with pointed heads for the suspension of two bells.

This church has seen long-continued service. A Regal Visitation of 1615 reports of the church of Clonkeen (now Kill-of-the-Grange), *alias* Grange, and that of Dalkey town or village, that their rectories appertained to the Church of the Holy Trinity (Christ Church, Dublin), that Owen Ellis was curate of both, and that the churches were in repair but their chancels in ruins.

MOR, SISTER OF ST. DAVID OF MENEVIA, PATRON OF
WALES, THE MOTHER OF KERRY SAINTS.

By REV. DENIS O'DONOGHUE, P.P., HON. LOCAL SECRETARY, NORTH KERRY.

THE relations of our early Irish Church with that of Cymric Britain or ancient Wales were very cordial, for the rapid and enduring success achieved by the apostolate of St. Patrick amongst our Gaelic ancestors in Ireland must in large measure be attributed, under the special providence of God, to the powerful assistance obtained from the multitude of zealous Christian missionaries from Wales who accompanied him, so much so, that it is no exaggeration to say that the early Christianity of Gaelic Ireland is very much the spiritual daughter of the Christianity of Cymric Britain. It was, in many instances, those devoted helpers of St. Patrick from Wales who were consecrated bishops by him to fill the original sees of our converted Ireland. An old chronicler assures us that when St. Patrick saw the rich harvest that awaited his mission in Ireland, he passed over to Celtic Britain to invite co-labourers, and that he brought together a large number of learned and zealous men who accompanied him back to Ireland, of whom he consecrated as many as thirty bishops soon after. No wonder, then, that from the earliest period the relations of those two churches were so cordial and so affectionate as we read in our early chronicles. And new and more kindly relations sprung up and grew in strength and volume year after year between those peoples and churches of Gaelic Ireland and Celtic Britain.

It would carry me far beyond the purpose of this Paper to recount at any length individual instances of this cordial friendship between the holy men and devoted women whose lives and virtues illustrated those two churches from the earliest period. I must refer only to one instance, namely, St. David and his intimate relations with so many of his contemporary Irish saintly brethren. St. David, born in South Wales towards the close of the fifth century, the exact year not determined, of pious parents, his father being the Prince of Ceretica, a district in the present Cardiganshire, and his mother of Irish parentage and probably of Irish birth. He received his earliest nurture and instruction at the Monastery of Rosnat or *Kilmuine*, afterwards called Menevia, and rendered illustrious by his making it his episcopal see and the Metropolitan Church of Cymric Britain or Wales. This monastery was founded by an Irish monk, sometimes called Manchan and also Nennius, who was also styled the "Master," because he had many of the most illustrious of the Irish saints under his instruction and discipline, among others St. Enda of Arran; St. Brigid; St. Finnian of Maghille, and St. Tighernach of Clones. Under such a master it is not surprising that the youthful David "grew," as one of his biographers tells us, "in amiability and virtue, beloved by the children of men and favoured specially by the Lord of heaven." When in many years after he founded a monastery in this same valley of Menevia, called in Cymric *Hen-menen*,¹ meaning *vetus rubus* in Latin, and the "ancient white thorn" in English,

¹ Sean Muine in Irish.

many holy men from Ireland, in their pious impulse, *peregrinari pro Christo*, visited him there, and afterwards still more when he erected there his see as bishop and ruled the whole Cymric Church therefrom. Among those holy visitors I will only mention the names of St. Brendan of Ardfert and Clonfert, and St. Senan of Iniscathy. There is no doubt that our St. Brendan, in one of his visits to Celtic Britain and to Brittany, enjoyed the hospitality of St. David at *Kilmuino* or Menevia, as he did also visit St. Gildas of Wales, as is recorded at some length in his Latin "Vita." But St. Senan's friendship and holy intercourse with St. David were more intimate and frequent; and very close and affectionate relations must have sprung up and continued to exist between them even to the hour of their respective deaths. It is stated in the "Metrical Life" of St. Senan, that many years before his demise he and St. David so loved each other "that they mutually wished to be removed from this life at the same time, one being unwilling to survive the other, and we are told that their wishes were granted in a miraculous manner."¹

Whatever we may think of this story, which Dr. Lanigan peremptorily pronounces to be apocryphal, it is a historical fact that they died on the same day, March 1st, but whether in the same year is not quite certain, and the existence of such a legend regarding their mutual friendship "unto death" would show at least that their intimacy was well known when it was thus piously commemorated by some devout client of St. Senan in resonant Latin octaves:—

"In eodem ergo loco
Recognovit ab angelo
Obiisse David inclytum
Menevenssem Episcopum
Cui viventi, ut diximus,
Suus adhesit spiritus.
Res autem mira contigit
Ut hoc Senanus comperit
Nam ut sibi condixerant
Dum simul ambo viverant
Nolebunt ultra vivere
Collega non superstite,
Sed mox carne exuitur
Sicut qui somno solvitur."²

I have dwelt upon this special friendship of St. David and St. Senan at some length, for I believe it may help to account for the marriage and settlement in West Munster, or Kerry, of Mor, the sister of St. David, and the mother of one at least among the saintly disciples of St. Senan at *Iniscathy*, or Scatterry Island, as it is now most barbarously named.

In one of the hagiological works of St. Ængus Cele-De, in which he gives the maternal genealogies of many of the early saints of Erin, he writes that "Mor, the sister of St. David of *Kilmuino* (Menevia, Wales), was mother of St. Sedna, son of Erc, of *Altraighe-eliach*. He governed

¹ Canon O'Hanlon in "Life of St. Senan"; "Irish SS."

² "Metrica Vita," quoted in Canon O'Hanlon's "Life of St. Senan."

the Church of Cluain, between the mountains of Crott and Mairge. He lies at Kinsale."

Colgan in his *Acta Sanctorum*, quoting this extract from the work of St. Ængus, which he called "De Matribus Sanctorum," adds that Mor, or as he Latinizes the name "Magna," had two other sons whose names are on the Calendar of Saints, namely St. Gobban, or Mogobbog (whose festival was February 11th or March 26th), and St. Eltin, alias *Moelteoc*, patron of the parish church of Kinsale, whose festival was on December 11th. In reference to the place of residence of Erc and his wife Mor, and the birth-place of those three saints, *Altraighe-chiach*, Colgan only remarks that it was in Munster, without identifying the locality, but Dr. Lanigan in a note to this statement of Colgan's, suggests that it was somewhere within the barony of Duhallow, county Cork, giving as his reason for this surmise a rather fanciful analysis of the name *Altraighe*, as if it were compounded of *Al* and *traig* (shore or bank), thus "meaning the tract lying along the river 'Al' or 'Allow,' which flows through that barony." This fanciful etymology of the name one would scarce expect from so clear-headed and vigorous a critic and scholar as Dr. Lanigan is acknowledged to have been; but even great scholars have often a strange weakness for such curious and fanciful derivations, as some of us may remember from the days of our classical studies, and this derivation of Dr. Lanigan shows pretty clearly that the strength or depth of his scholarship did not lie in any special knowledge of the idiom or construction of the Irish language, for I may safely assert that *traig* is never used to mean the bank of an inland river such as the Allow, but only the shore of the sea, or a bank near a river's mouth.

Canon O'Hanlon in writing of St. Sedna in his valuable "Lives of the Irish Saints," expresses his belief that the place of his birth must have been near *Arachlach*, a well-known district in East Limerick and North Tipperary. But there is no question now that these surmises were altogether mistaken, for the *Altraighe* referred to as the habitat of Erc and Mor and the birth-place of their saintly sons, is no other than the *Altraighe* mentioned in the "Irish Life of St. Brendan" as the "precise place" of his birth; and this has been certainly identified as that tract of *Ciarraighe Luachra* around the present Tralee, extending westwards to and including Fenit Island, where St. Brendan was born.

The name *Altraighe* has for many centuries been lost to Kerry topography; but it is found in early Kerry Records of the twelfth and thirteenth centuries, when it took the Anglicised form of "Altry." In one of those Records, dated April 13, 1282, extracts from an Inquisition are given setting forth, among other items, that a certain William de Coher held a parcel of "land at *Moyhynwyor*" (Manor, near Tralee) for 6*d.* yearly, and suit at the court of Maurice Fitz Thomas at "Altry," and half service of a knight." In this case "Altry" was probably meant for Tralee, where the court of the Geraldines was held, but the town was then in an infantine condition, soon, however, to grow to a vigorous adolescence under the fostering tutelage of the recently built great castle of the Geraldines, and the lately founded Dominican Convent of Holy Cross.

The name originally meant the Sept-land of the *Ua-Alta*, the descendants of *Alt*, the ancestor of St. Brendan in the fifth remove, according to his Pedigree given by Duaid MacFerbis, the Sept-name being formed

by adding the affix *raighe* to the *stirps*, *Alt*, just as our *Ciarraighe* is formed to designate the Sept or tribe-land of *Ciar*, son of *Ferguts Mac Roih* and *Queen Maebh of Connacht*, the *stirps* or "*stipes*" of ancient Kerry-men and women. O'Heerin, in his famous topographical poem, devotes a stanza to *Altraighe*, in original Irish:—

"Tilsit Altraighe uile
Dâ righ an Cláir Ciarraighe,
Fine as reidhe i-mbárr m-bruide
Onéidhe, is Clann Conuire."

Translated by O'Donovan:—

"All the Altraighe return
Two Kings of the Plain of Ciarraighe
A tribe always ready at the point of difficulty,
O'Neidhe and the Clan-Conuire."

How far the *Altraighe*, who, it would appear from O'Heerin, were the royal or king-making Sept of the two great branches of the *Ciarraighe*, or descendants of *Ciar*, extended through the wide plains of ancient Kerry, namely, the South Plain ("*Magh-Deisceart*"), of which *Rathass* ("the Rath of the South Plain") was the ecclesiastical centre, and the North Plain ("*Magh-tuaisceart*"), of which *Rathoo* ("the Rath of the North Plain") was one of the ecclesiastical head-quarters, it is, I believe, impossible now to ascertain, but I am inclined to think that this Royal Sept-land of the *Ua Alta* did include a large extent of those Kerry Plains, and as far as I have discovered there were at least three divisions or sub-denominations of the Sept, namely, *Altraighe-Cul-Beara*, or *Cin-Beara*; within which, according to Mac-Ferbius, lay Fenit, the birthplace of St. Brendan; *Altraighe-Caille* ("of the Wood") extending eastwards from Tralee towards the "Great Wood," which in early times covered a wide extent of the "South Plain," towards Ballymacelligott; and, thirdly, *Altraighe-Cliaigh* or *Cliaich*, which lay in and around the site of Tralee, and extended towards the present Knockanuish and the Spa of Tralee.

In the Latin "*Vita Brendani*," edited some years ago by Cardinal Moran, there is given an account of a miraculous deliverance, wrought through the intercession of St. Brendan; there we are told how the saint, "*ambulans in planicie Mumenie venit ad Castrum Bri-uys, in regione Cliaith contra montem porci situm et ibi illa nocte mansit.*" I have no doubt that this scene of the saint's charitable relief to the inhabitants of the *Castrum Bri-uys*, is the present *Knockanuysh* ("Hill of the Fawn"), which in Irish means the same as *Bri-uys*, as *Knock* or *Cnoc* and *Bri* are almost equivalent, though not quite so, for *Bri* indicates an abrupt and precipitous end of a spur in a range of hills, and was very appropriately applied to this "Hill of the Fawn," which rises abruptly from the Great Plain (*Planities Mumenie*) to a height of nearly 300 feet to a table-land, on the verge or brow of which are the remains of two very large forts, each of more than 200 feet diameter, quite close to each other, and a third fort, not so large, within a short distance on the same plateau. From these forts the ground scarps very sharply towards the plain below; and on the

north side is a valley, beyond which, on the off-side, rises the *Mons Porci*, *hodie Knocknamucaligh* (Hill of the Swine), so that this place was accurately described in the "Vita Brendani" as a *Castrum*, and a strong "fortress," too, standing over against the "Hill of the Swine" on the other side (*Contra Montem Porci*). The *Regio-cliaith* was therefore the district around the present Knockanuish, which formed part of the *Altraighe-Cliath*, where lived in holy wedlock Erc and his wife, Mor, the fruitful mother of Saints Sedna, Gobban, and Eltin.

As you go from Tralee to Ardferat at present, either by rail or road, at about two miles from the former, you will see, on your left hand, this ancient *Bri-uys* rising abruptly from the lowland at its base, and you will admit that a *Castrum* crowning its brow at a height of 300 feet must have been, indeed, a "place of strength" in early times; while on your right, the "*Mons Porci*, *Knocknamucaligh*," or sometimes called *Gortnamucaligh* ("the Field of the Swine"), rises just opposite, and stretches on to the north. About this point on your way there is a small hamlet, named to-day *Carraig-liath* ("Grey Rock"), but which I strongly suspect ought to be named *Carraig-Cliath* (the Rock of Cliath); and as this Rock is reputed to have been the mansion of the "Queen of Fairy-land," in legendary tales, we have her name surviving here in *Cliath*, equivalent to "Cliona" or "Cleena," as the name of her Queenship survives in other fairy-resorts in Ireland.

In a fine copy of the Irish MS. *De Matribus Sanctorum*, which I was permitted to examine in the Library of the Royal Irish Academy—the name of the husband of Mor, which Dr. Mathew Kelly gives as "Erc," and Colgan, according to Dr. Lanigan, calls "Eren," reads "*End O Ailthraighi Cliach*" (*End from Ailtraighe Cliach*). This name survives in that of the western suburb of Tralee; *Cathair-Einde* (*hodie Cahireina*), and we may well believe that this ancient *Cathair* which crowned the western slopes of the present Strand-road, was the home of End and Mor, and the birth-place of their sainted sons.

Ancient *Altraighe* was the fruitful mother of Saints, from the earliest dawn of Christianity in Kerry. In the life of St. Senan we read that "his mother, *Comgella*, daughter to Ernach, son of Gulban, was a native of that part of Munster called *Altraighe*; and that her parents were Christians, *ab incunabilis*." The mother then of St. Senan was a not distant neighbour of the sister of St. David of Wales, and must have been also a contemporary of hers early in the sixth century. This may have led to and fostered a warm friendship between those holy women, more especially because of the affectionate intimacy subsisting for long years between St. David and St. Senan. The family of *Comgella* was very prolific of saintly men and women. In an Irish MS. in the Royal Irish Academy, there is a list of thirty-five saints' names, who are stated to be "*Clann Mhathair Senain*" (blood relations of the mother of Senan), many of whom sanctified ancient Kerry.

Among the disciples of St. Senan of Iniscathy, mentioned in his "Life," we have the names of *Dallan*, *Sedna*, *Erc*, and *Mola*, who are said to have been afterwards consecrated bishops. Of *Dallan*, Dr. Lanigan says that little is known; but *Sedna* was, no doubt, the saintly child of Erc or End and Mor, who had been placed in early life under the care of St. Senan, to receive a holy training and education for the ministry of the Gospel, in the great school at Iniscathy.

There is no record that he preached or founded churches in his native Kerry, nor is it known when he was raised to episcopal rank, and began as bishop "to govern the Church of Cluain," or as it is more fully given in the MS. Copy in Royal Irish Academy, "*Cluain big idir Crotta-Chiach agus Sliabh Muicce*." (Little Cluain between the Galtees and Slieve-muicce, near the town of Tipperary). Dr. Lanigan suggests that this Church of St. Sedna's lay in the barony of Duhallow, county Cork, but there seems to be no reason to doubt that its *locale* was not far from the Eastern Galtees, towards the town of Tipperary.

But wherever St. Sedna's Church lay, St. Ængus carefully notes that he was not buried there, but at Kinsale, in the church founded by his brother, St. Eltin, or perhaps in the monastery, which, we are told by Dr. Lanigan, was founded there by his brother, St. Gobban, towards the close of his life. Like so many of our early Irish saints, St. Sedna sought out "the place of his resurrection," and found it not in the church he had ruled so long, but under the shadow of his saintly brother's in Old Kinsale.

The fellow disciple of St. Sedna, in the School of St. Senan, Erc, who afterwards became a bishop, was not the Bishop Erc, the patron and foster-father of St. Brendan, whom, I believe, to have been St. Erc of Slane, the "sweet-spoken, just-judging Brehon" of St. Patrick.

There are various opinions and some difficulties on every side; but I hold that the balance of historical probability is in favour of the conclusion, that the first bishop who evangelized our ancient Kerry was really St. Erc of Slane.

It is antecedently probable that St. Erc of Slane was the Bishop Erc of St. Brendan's "Lives"; but the probability will grow considerably when we advert to the existence of a very ancient and interesting church in Kerry, which, I believe, still bears the patronymic of Erc of Slane as its title to the present day, namely, *Kilvicadagh* ("the Church of the Son of Deagadh"), on the southern slopes of Kerry Head, which, I hope, our members will be able to visit on the excursion towards Ardfert, on next Friday. In the most authentic pedigrees of St. Erc, he is given as the son of Deaghadh, or sometimes Dego (in Irish *Mac Deaghadh*), which with the vowel put in for euphony, sounds exactly like the name of this old church in the mouths of the Irish-speaking inhabitants. This is a more satisfactory etymology than the interpretation of the name as "the Church of the Son of St. Ida or Ita, an old Irish saint." St. Ita was the holy nun of Killeedy, county Limerick—the "Brigid of Munster," as she has been called, and the Virgin Patroness of Limerick.

I come now to the saintly brothers of St. Sedna, St. Gobban and St. Eltin. Dr. Lanigan tells us that St. Gobban was a disciple of St. Ailbe's of Emly, and this was very probable. St. MacCrehe, the founder and patron of *Cilmaccrehigh*, near Ennistymon, whose mother was a daughter of North Kerry, as we read in his "Life," according to O'Curry, whose name is on the list of the saintly "blood relations" of the mother of St. Senan, referred to above, and who may therefore have been a near relative of St. Gobban's, was a most special and intimate friend and companion of St. Ailbe of Emly, as the "Life" assures us, and may have placed his relative "Gobban" under the special tutelage of St. Ailbe, in his great School at Emly. Of Gobban's early life or history we have no accessible record, but his name survives in the Church of Kilgobban, on the shore

of Tralee Bay, looking over across the waters towards *Kinbeara*, or Fenit, the birth-place of St. Brendan, the seaward headland of the *Altraighe*, within which lay the home of his parents and the place of his nativity. We may assume that he was the founder and holy patron of this ancient church, which is picturesquely situated on the banks of the river *Fion glaishe*, as it flows into the sea from its course down the western slopes of *Cahirconrigh*; the river famed in our earliest romantic tales for the murderous intrigue of the false Blanaid with Ulster's champion, Cuchulion. The prospect of sea and island and mountain from its site is a grand as well as a beautiful one, illustrating, as it does, the love of the beautiful in nature shown by so many of our early Irish saints in selecting the sites of their churches and monasteries. How long St. Gobban may have remained in his church by the *Fionglaishe* cannot be told, but his saintly labours may have continued for many years, and even in his time his church may have become an established centre of ecclesiastical discipline and religious life in the district. In after times it became a parish church—as it is to-day—and one of some importance, too, as we learn from the "Taxation of the Diocese of Ardfert in 1300," published a few years ago, in which we find it taxed at a respectable figure in the ancient Rural Deanery of Offerba. While St. Gobban lived and laboured for the salvation of souls at Kilgobbain, he was joined by his brother, St. Eltin, in the holy work; for we find the very ancient cell or oratory of St. Eltin at Kileltin within a short distance of his brother's church. This holy son of Erc and Mor, St. Eltin, had been probably a disciple and pupil of St. Senan's at Iniscathy, and like other priestly missionaries from that "Sacred Isle," cultivated the vineyard of the Lord for some time in North Kerry, on the banks of the Shannon, where he left his name in the very old church of Kileltin—now called "Old Killeltin"—of which there remain only a few scattered boulders in an ancient graveyard within the demesne of what was once the seat of the O'Connors—Kerry. Thence he came to his brother at Kilgobbain, and built the very archaic oratory at Kileltin, of which the interesting remains were described some time ago in our *Journal*, and which the members will be able to examine on the excursion to Dingle on next Thursday. These remains are very interesting and instructive also—they are the remains of a primitive cell—probably more ancient than that at Gallerus;¹ and the inspection of the details of its ruined walls will assist our members to understand better the characteristics of the architecture of the more perfect specimens of those oratories they will see at Gallerus and Kilmalkedar.

But the little oratory at Kileltin did not long detain St. Eltin, its founder, from a wider field of missionary labour. The holy impulse, *peregrinari pro Christo*, was strong upon him, as upon so many of our missionary Irish saints, and he sought out new work among the *Corca-Laodhe* in South Cork, and founded his church at Kinsale. It is interesting to note how many of our early Kerry missionaries laboured throughout the length and breadth of ancient Cork, and how close and kindly were the relations in old times between the spiritual children of St. Brendan of Ardfert, and those of St. Finbarr of Cork, and St. Colman of Cloyne. It is no wonder that St. Colman's children should love those of St. Brendan,

¹ The date may be the latter half of the sixth century.

for Colman himself was the spiritual child of St. Brendan, "begotten of him in the Gospel," and there is not a more touching or more beautiful episode in the life of the glorious patron of Ardfert than the story of his successful mission in the conversion of Colman Mac Lenin of Cloyne. We read that when St. Brendan came to the Court of the King of Cashel, he made the acquaintance there of the youthful Colman—who was then the Court poet, or, as we would say now, the Poet laureate—of Cashel of the Kings. Suddenly a great light is seen over Lorrha of Tipperary to the north, and messengers—among them Colman, the Court poet—are sent out to ascertain what had occurred there. They found the Shrine of St. Ailbe of Emly which had been stolen some time before, and the bodies of the young men who had stolen it, "whom God had drowned," as the old record has it. The Shrine was brought to Brendan by MacLenin, and he knew that God's grace was upon MacLenin, who had brought it in his hands. Then Brendan said to him that those hands that touched and bore the holy Shrine of Ailbe should be used afterwards only in the ministry of God. Hence, as the story goes on to tell us, "MacLenin left the Court of the King, and became a disciple of St. Brendan's."¹

The friendly relations between St. Finbarr of Cork and St. Brendan of Ardfert are strongly expressed in a very archaic Irish couplet we find as a Gloss in the *Felire* or Festology of St. Ængus, which I venture to give you in as literal English as is consistent with a bit of rhyme:—

"Canice, and Brendan, and Barry, the three
Offend but one, all will avenge it on thee."

Canice, the first member of this saintly triple alliance, was, like Brendan, of the *Ua Alta* or *Altraighe* of Kerry, according to his best pedigrees, and, therefore, a "blood relation" of our Patron of Ardfert; and as a proof of the devotion to St. Brendan, among the spiritual children of St. Finbarr or Barry, I may state that there were more churches dedicated to our Kerry Patron in the Diocese of Cork from the earliest times, and in the middle ages, as Dr. Smith points out, than we had at home in Kerry at any time, as far as I have been able to ascertain.

How long St. Eltin lived and laboured in his church at Kinsale we know not, or whether he still lived there when his brother St. Gobban retired from his spiritual charge at Kilgobbain and founded his monastery at Kinsale under the shadow of his brother's church, as Dr. Lanigan narrates; but it seems he (St. Eltin) was beloved among his people there, so much so that in their affectionate reverence they subjected his name to a curious "process of evolution," which brought it from the original Eltin to *Moeltinoge* ("my dear or darling Eltin"), shortened into *Moeltoge*, and finally softened into *Multose*, the present name of the holy Patron of the Parish Church of Kinsale. In the course of centuries the name assumed a strange form; and Dr. Smith, the historian of Cork, tells us that "this Church of Kinsale is dedicated to a female saint, Multosia, by whom it is said to have been erected in the fourteenth century." Such is history sometimes. St. Eltin's transformation into this "female saint" must have held its ground for many long years, for we find in the "Kerry Magazine," written nearly forty years ago, just a century after Dr. Smith's time, a correspondent correcting the statement assures the

¹ "Book of Munster," Royal Irish Academy.

editor "that *Multosia* was a saint of the masculine gender," but that rumour had it that he was so inveterate a bachelor that he refused to bless the marriages celebrated in his church. Hence, the writer adds, "down to the present day the neighbouring Church of Rincurran is much more favoured with weddings than the Church of Kinsale," a very interesting archæological fact, no doubt.

The sainted children of Erc, or End, and Mor—the nephews of the great Patron of Wales, St. David—ended their holy lives and "sleep well" in commingled dust in Old Kinsale; but their names, as well as their lives, are utterly forgotten there, as much as they are at home in their native Kerry. So it is with many other saints in Kerry and elsewhere, who were the lights and the glory of the ages gone by. Of them we may say—What the Kerry bard of the seventeenth century said or sung of the Sept of the O'Donoghue Mor, of Ross Castle, lamenting their dispersion and almost utter extirpation in the desolating Kerry Wars of the sixteenth century, when the last O'Donoghue Mor, Rory of Ross Castle, "died in battle" as the "Survey of Kerry Confiscations" tells us, fighting for his faith and fatherland:—

Nibhuil da dtuarisc ann
Ac mar cuar na h'amhan
No dileabhar na g'crann
Ac â radh go ramhadhar ann.

This seems to have been neatly rendered by Sir Walter Scott in his "Coronac," for Duncan in his "Lady of the Lake":—

"Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain,
They are gone, and for ever."

I regret that I can find no other record of the saintly household of Erc and Mor, of Altraighe-Cliach. St. Ængus may have written more about them; but, alas! his book, "De Matribus Sanctorum," as well as some other hagiological works of his, are to me, as to many, sealed volumes. They still lie in MSS. on the shelves of Irish libraries, unpublished and almost unknown. More than thirty years ago a great Irish scholar and historian, the late Dr. Mathew Kelly, of Maynooth, in one of his published essays, protested "that 1000 years were too long to leave Ængus in MS." Something has since been done to wipe out that reproach, but much yet remains to be done ere the loving labours of our greatest Irish Hagiologist, St. Ængus Cele-De, for the glory and honour of the "host of the saints of ancient Erin" can be duly appreciated by our generation.

Miscellanea.

Photographic Collection, Royal Society of Antiquaries of Ireland
—To supply a want which has been long felt in connexion with the R.S.A.I., a collection of Photographic negatives of the Abbeys, Round Towers, Crosses, and other Antiquarian remains throughout Ireland is about to be formed for the special use of the Society, by Mr. Julian Wandesford Butler, Member of the Edinburgh Photographic Society, who is kindly presenting a large number of his negatives of Irish Antiquities to start the collection.

With a view to enabling the Society to possess a collection of photographs of Irish Antiquities worthy of its importance, it is hoped that any Photographic members who may possess good negatives of any object of Archæological interest will present them to the Society in order to assist in a thoroughly representative selection of views being got together. Further negatives taken on the Society's future excursions as well as on members' private expeditions, will be added from time to time; and thus it is hoped that in the course of a few years the Society will possess a Photograph of nearly every object of antiquity throughout the country.

Photographic members who may kindly think of presenting any negatives to the Society's collection, will please forward a specimen print to Mr. J. G. Wandesford Butler, 118 Prince's-street, Edinburgh, who has undertaken to superintend the collection, and from whom all particulars on the subject can be obtained. The negatives will be placed in charge of Mr. David Whyte of Inverness, a photographer of many years' experience and the highest attainments in the art, who has undertaken to print copies for members in the best possible manner, at fixed charges, and which will be found reasonable.

A complete Catalogue of the R.S.A. Photographic collection will be published in the issue of the *Journal* for 1st quarter, 1892, and meanwhile a temporary list of the photographs taken on the occasion of the Society's recent Munster Meeting by Mr. Julian Butler is given, to enable members who are anxious to obtain copies to do so, until the General Catalogue is compiled.

List of Photographs taken by JULIAN G. WANDESFORD BUTLER, on the occasion of the Munster Meeting at Killarney, Kerry, Limerick, &c., August, 1891 :—

The Series, which consists of sixty-three negatives, comprises views of Aghadoe, Dunloe, Bee-Hive Houses, Caherdorgan, Kilmalkedar, Gallarus Oratory, the wonderful remains on the Skelligs, Bunratty Castle, Adare, Scattery Island, Clonkeen, Carrig-O-Gunnel, Holycross, the Rock of Cashel, and Athassel Priory. The Prints, which have been produced by Mr. Whyte, Inverness, N. B., are of the highest class.

Prices—Cabinet-size, 7d. per copy; 7 in × 5 in., 8d. per copy. Those which are marked (*) are 7 in. × 5 in.

Orders will be received and promptly attended to by Mr. D. Whyte, Photo Studio, Church-street, Inverness, N.B.

Members will settle their own accounts for photographs, &c., direct with Mr. Whyte, Inverness, as it must be distinctly understood that the Society will entertain no liability whatever.

DINGLE SERIES.

CAHERDORGAN, KILMALKEDAR, AND GALLERUS.

No.

- 1* Bee-hive Houses, Caherdorgan.
 2 Kilmalkedar—Exterior of church, showing doorway.
 3* „ Chancel arch.
 4* „ Choir, showing east window, columns, and holed stone.
 5* Gallerus Oratory, exterior.
 6 „ „ East-end and window.

KILLARNEY, &c.

- 7* Aghadoe Church—Doorway.
 8 „ East window.
 9 „ Side window.
 10* Dunloe Castle.

SKELLIGS.

- 12* The Pilgrim's Steps.
 13* St. Michael's Oratory and Cross.
 14* General view of bee-hive houses.
 15 The three large bee-hive cells.
 16 Detached bee-hive on artificial platform at edge of cliff.
 17 „ „ back view showing artificial platform.
 18 General view of bee-hives from above and Little Skellig.
 19 One of the *Leachta* or small cemeteries.
 20* } Cliff scenery, Great Skellig (2 views).
 21* }

LIMERICK.

- 22* Bunratty Castle from West, showing bridge.
 23* „ „ South.
 24* Carrig-O-Gunnel Castle.
 25* Doorway, Clonkeen Church.
 26 „ Mungret Church.
 27 Window, „
 28 Round Tower, Scattery Island.

ADARE.

- 29* Franciscan Abbey—Exterior (near view).
 30 „ „ from river.
 31 „ „ from bridge.
 32* „ Chancel arch (from nave).
 33* „ „ and east window (near view).
 34 „ Side chapel and sedilia.
 37 Augustinian Abbey—Exterior.
 38 „ Cloisters.
 39* Trinitarian Abbey (R.C. church) exterior.
 40* Desmond Castle.

QUIN.

- No.
 41* Exterior of abbey.
 42* Doorway and window.
 43* Chancel and east window.
 44* Cloisters.

HOLYCROSS.

- 45* Abbey—Exterior, east side from river.
 46* „ „ west side.
 47* Interior—Chancel and east window.
 48 „ Tomb and piscina.
 49* „ Canopy of Tomb.
 50 „ Shrine of the cross, South transept.
 51 „ Balustrade at top of steps leading to refectory, &c.
 52 „ "Owl" carving on pillar in the nave.
 53 View of belfry tower and remains of cloisters.
 54 Moorish doorway in cloisters.

CASHEL.

- 55* General view of rock from St. Dominick's Abbey
 56* Cormac's Chapel—Exterior from east.
 57* „ „ from north.
 60* Cathedral.
 61 Gate of Castle.
 62-3 O'Kearney's Tomb—details (2)
 64-5 Various other details (2).
 66 Quaint carving of Crucifixion.

ATHASSEL.

- 69* Doorway—Athassel Priory.

Price of the complete Series, comprising 32 7 in. x 5 in. views, and 30 Cabinet views, £1 16s.

Members desiring copies will please order them at once to save trouble, as Mr. Whyte has already 1 dozen sets on hand.

J. G. WANDESFORD BUTLER,

Curator, Photographic Collection.

November 4, 1891.

LANTERN TRANSPARENCIES.

Since the foregoing List was compiled arrangements have been made for having transparencies from any of the negatives made by Messrs. G. W. Wilson, the eminent Lantern Slide makers of Aberdeen. The price will be 2s. for each transparency, including the carriage of the negative to Aberdeen and back.—J. G. W. B.

Kilmalkedar.—While in Mr. Hill's excellent monograph, and in Brash, Dunraven, and other works, the noble Romanesque church and the adjacent oratories of Kilmalkedar and Gallerus are most carefully figured and described, it may not be out of place to give the following account of two adjacent buildings of interest which we had the opportunity of inspecting on our August Excursion—the measurements being taken from O'Donovan's letters on county Kerry, in the Ordnance Survey Notes, R.I.A., pp. 89 *et seq.*

A short distance N.E. of Kilmalkedar Church there is a small clochan, or stone cell, measuring 8 feet 3 inches in length from N. to S., 5 feet 5 inches in breadth, and 6 feet to the top of the roof, which is formed of fine slabs laid horizontally along the ridge. It was lighted by a small window placed on the west side, but now disfigured. The doorway is in the north side, but the jambs were destroyed and built up anew, the original lintel remains. The little modern "annexe," on the south side, singularly resembles in construction its ancient neighbour; they are in use as fowl-houses or pigsties, as in O'Donovan's time, a purpose "for which," as he justly says, "it is fitter than for human residence."

About 200 paces north of the church stands the "Fotrach Brendain," or St. Brendan's House; it is a large two-storeyed building, built of small rude stones, with very little mortar, the frame stones of some of the windows being large and well dressed; the walls are about 4 feet thick. It is divided into two by a wall apparently of later date than the rest of the house; the larger portion is to the west; it measures 17 feet 9 inches by 14 feet wide. The doorway is in the south wall, and about 3 feet above the present ground level; it is rectangular, covered at the top with a large lintel, relieved by an arch of slabs. Beside it is a small window-slit. There are in the same wall two windows which light the second floor, the most western one of which is large, with a fine-pointed arch of two stones.

The west gable has a small pointed window-slit in the upper storey; it has also a square recess for each floor in the S.W. corner. Similar ones also exist in the N. wall, which has a narrow rectangular window for each floor. The eastern division is 9 feet 9 inches from E. to W.; it opens into the western rooms on the ground floor by a rectangular door, 5 feet 9 inches high by 2 feet 7 inches. The upper storey has two doors—one rectangular, the other with a semicircular head formed of chiselled sandstone. At the N.E. corner is a third square-headed door opening into some external apartment, now destroyed. The lower eastern room is lit by two small window-slits in the N. and S. walls, partly covered by the partition wall. Other similar residences exist at Kilmacduagh, Lorrha, and (of later date) at Howth.—T. JOHNSON WESTROPP.

1. "**Normans in Thomond.**"—At page 290 add to Note 2:—The T.C.D. "*Annals of Inisfallen*" confirm Magrath as to the building of the Castle of Quinchi at this time, the death of Sida Mac Conmara, and the murder of "Daniel Thady O'Brien's son, by a mazon, murdered at Cuynchy, he being drinking a barrel of wine when the churle thrust him with his knife unawares to himself and his men, and he killed the same churle . . . he was an excellent champion, God rest his soule, as he well deserved."

At page 291, add to Note 7:—The “Ann. Clonmacnoise,” however, say that “Donogh . . . was killed by Terlaugh O’Byren after giving these securities, Mahon O’Loughlen and Kenedie M’Brian Aharly, and (who) was killed himself at that instant by the hands of Donough himself.”

At page 472, add to Note 1:—Johanna, widow of Sir Richard de Clare, married, secondly, William fil Petri de Bermingham, and claims dower on Ardrayhyn against John de Burgho, 1325 (“Exchequer Roll,” vol. xiv., p. 145).

2. “Wogans of Rathcoffy.”—The original grant of Rathcoffy by Edward II. to John de Wogan, 27th August, 1317, is found in the “Exchequer Roll,” 9 E. II., No. 1200.

3. “Milk Folk-lore,” p. 492.—A method for “taking” your neighbour’s butter, practised near Ennis, is to take a hair from the tail of each of their cows on May morning, and making a plait thereof, stir up your own churning-milk.

4. “Seal of St. Patrick’s,” p. 229. I first called Mr. Drew’s attention to Estienne’s mark in “Science and Art of the Middle Ages,” by Paul Lacroix, p. 132.

5. “Bermingham Tomb, Lusk,” p. 505.—I have since visited this tomb, and find that, both in my former sketch and on the tomb, the date is apparently 1527, caused by a chip out of the loop of the 6 in 1627. A worn space after Bermyngham’s name possibly contained the words “of Ballogh” when Lodge copied it. The sentence at the head reads *vñ (M)THI PECCATOR(I)*. It can now be easily examined as it lies in the belfry. It was covered with mud and grass the day I sketched it in 1886.—T. JOHNSON WESTROPP.

Underground Chambers, Co. Mayo.—A few months ago a series of underground chambers were discovered in the vicinity of Shrule, county Mayo. A tradition existed that “caves” were to be found in a fort locally called Mweeneen, but which has no name on the Ordnance maps. This fort is situated about a mile and a half from Shrule, to the west of the Black river (this river separates county Mayo from Galway, and here runs underground for about a mile), and is only a very short distance from Cahermore. The entrance, which was found without much difficulty, was covered with a large flat stone, and is rather narrow, being only about 2 ft. wide and 2 ft. high: the first chamber is almost circular; its dimensions are 12 ft. by 10½ ft.; height, 5 ft.; the second chamber is separated from the first by a passage 3 ft. by 2 ft., and is the same length and breadth as the first, but about a foot higher; the third chamber of the series is reached by a passage 6 ft. by 4 ft. and 4 ft. high; this chamber is larger than the others, and more elliptical in shape.

The walls and roof are in all parts complete, not a stone apparently having been removed through the lapse of centuries from its original position. The ventilator usually found in these underground chambers is in this case situated over the passage leading from the first to the second.

A fragment of a stone celt, about 2½ inches by 1 inch, was found by Rev. H. R. Neill, Headford, *Member*, in the entrance passage.—ARTHUR P. MORGAN, *Hon. Local Secretary, West Galway*.

The Chester Archæological and Historic Society.—In the last Volume of the "Journal" of this Society appears a Paper read by Rev. W. Dallow, M.R.S.A.I., on a curious Runic inscription, recently discovered by him. It is the first discovered in Cheshire, and is cut clearly on an old stone, hidden for centuries in an old church. A good sketch of the stone, and also of the inscription, appears in the "Journal." The latter runs thus:—

FOLCÆ AREADON BEGUN . . .

The people erected a memorial . . .

BIDDATH FOTE ATHELMUND . . .

Pray ye for Athelmund . . .

A cast of this stone (eighth century) can be seen in Museums at Chester, Cambridge, and London. Cabinet photographs at 6*d.* can be procured from Rev. W. Dallow, M.R.S.A.I., Upton, Birkenhead.

Col. Edward Jones of Wexford.—On page 247 of the present volume the question is asked, "How did Colonel Jones of Wexford come to be interested in the parish of Caerwys, N. Wales, A.D. 1717?" What his connexion with that parish was I cannot say, but Colonel Jones was a Welshman by descent, being the youngest son of Dr. Edward Jones, a native of Montgomeryshire, who was successively Chaplain to the Duke of Ormond; Head Master of Kilkenny School, 1667–78; Dean of Lismore, 1678–82; Bishop of Cloyne, 1682–92; and Bishop of St. Asaph, 1692, till his death, 10th May, 1703. Dr. Jones married 1st, by licence dated 2nd February, 1668, Mary, daughter of Colonel Humphrey Hurd, of Lisdowney, Co. Kilkenny, but by her, who died in 1670, left no issue. He married 2ndly Elizabeth, second daughter of Sir Richard Kennedy, Bart., of Mount Kennedy, Co. Wicklow, second Baron of the Exchequer in Ireland, and by her left five sons and one daughter. Colonel Edward Jones was M.P. for New Ross, 1713 to 1714; and for the town of Wexford, from 1715 till his death in 1734. He married Mary, only child and heiress of Richard Nevill of Forenaughts, Co. Kildare, and left issue Arthur Jones-Nevill, of Forenaughts, who assumed the latter name on succeeding to his grandfather's property.—G. D. BURTCHAELL.

Notices of Books.

QUARTERLY LIST OF NEW BOOKS AND NEW EDITIONS OF WORKS RELATING TO IRELAND AND ARCHÆOLOGY.

[NOTE.—Those marked (*) are by Members of the Society.]

- Memoirs of R. R. Madden.* By his son, Dr. T. M. Madden. (London : Ward & Downey.) 7s. 6d.
- Father Hand.* By Rev. J. M'Devitt. (Dublin : Sealy, Briers & Walker.) 5s. 6d.
- The Story of the Union.* By W. F. Dennehy. (Dublin : J. J. Lalor.) 1s.
- The Irish Phrase-Book.* By Rev. E. Hogan. (Dublin : Sealy & Co.) 1s.
- The Physical Geology and Geography of Ireland.* By E. Hull. (London : Stanford.) 7s.
- The History of the Corry Family of Castlecoole.* By the Earl of Belmore. (Dublin : A. Thom & Co.) 10s. 6d.
- Central Figures in Irish History : 400 to 1603 A.D.* By W. F. Collier. (London : Marcus Ward.) 2s. 6d.
- History of Ireland.* By W. F. Collier. (London : Marcus Ward.) 2s.
- Legendary Fictions of the Irish Celts.* By Patrick Kennedy. (London : Macmillan & Co.) 3s. 6d.
- * *Ireland and St. Patrick.* By Rev. W. B. Morris. (London : Burns & Oates.) 5s.
- * *A Jacobite Narrative of the War in Ireland, 1688–1691, with contemporary Letters and Papers.* By John T. Gilbert, F.S.A. (Dublin : Dollard. 1891.)
- * *The Surnames and Place-names of the Isle of Man.* By A. W. Moore, M.A. With an Introduction by Professor Rhŷs. (London : Elliot Stock. 1890. Demy 8vo.)
- * *Preservation of the Memorials of the Dead in Ireland.* (Report for 1890.) Published for the Editor, Colonel P. D. Vigors. (Holloden, Bagnalstown, Co. Carlow.) 5s.

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- * *The Manx Note-book : a Quarterly Journal of matters, past and present, connected with the Isle of Man.* Vol. III. Edited by A. W. Moore, M.A. (Douglas : G. H. Johnson.)

In this most interesting volume there are many valuable archæological Papers of the utmost value, and of a class that appeal to a much wider sphere of readers than those resident in or connected with the Isle of

Man. Situate as the island is, at nearly equal distance from England, Ireland, and Scotland, its history is intimately connected with each, and many of its traditions and records throw important side-lights on events connected with the larger islands, and more especially with Ireland. In illustration of this we would mention the Papers on "Manx Surnames," concluded in this volume by the editor, in which much that is new will be found regarding not a few of our Irish names, and their numerous variations.

Of the many Papers of much value to the antiquary and historian the following may be briefly noted: "The Manx Runic Inscriptions Re-read," by Gudbrand Vigfusson, M.A., LL.D., and Rev. Ernest B. Savage, M.A., F.S.A.; "The Physical Anthropology of the Isle of Mann," by John Beddoes, M.D., F.R.S.; "The Ornamentation of the Manx Runic Crosses," by Rev. Isaac Taylor, M.A., LL.D.; "Manx Worthies," by Rev. John Quine, B.A.; "Why I visited the Manx Mona," by Professor Rhys, F.R.S.; "Some Thoughts on the Early History of the Isle of Mann," by His Excellency Spencer Walpole; "The Ornamentation of the Early Irish MSS., and of the Runic Crosses," by Professor W. Boyd Dawkins, F.R.S., F.S.A.; "The Svastika, or Fylfot, with other Symbols sculptured on stone at Isel Church, Cumberland," by Rev. W. S. Calverly, F.S.A.; "Ogam Alphabet, Ogam Diphthongs, and Facsimile of the Rev. F. B. Grant's copy of the Ballaqueeney Ogams"; "The Discovery of Ogams in the Isle of Mann," by William Kneale; "The Stanleys in Mann;—Sir John II.; Baron Thomas I.; Thomas II., 1st Earl of Derby; and Thomas III., 2nd Earl of Derby."

The illustrations are of a high class and numerous; a feature of the publication is the introduction of initial letters, headings, and tail-pieces, all of high artistic merit, and specially designed for their relative position in the letter-press. The subscription price is placed at two-and-sixpence per quarter, and, as might be expected, the first two volumes are already out of print, and the three first volumes bring as much as five pounds when offered for sale; the original cost to subscribers being only thirty shillings.

Schliemann's Excavations: An Archæological and Historical Study. By Dr. C. Schuchhardt, Director of the Kestner Museum in Hanover. Translated from the German by Eugénie Sellers. With an Appendix of the recent discoveries at Hissarlik by Dr. Schliemann and Dr. Döpfeld. (London and New York: Macmillan & Co., 1891.)

This readable volume, a condensation of Schliemann's classic works, with its information carried down to the latest date, is of much interest and value to the archæologist who wishes to ascertain the facts of this brilliant explorer's excavations in classic lands, and also to the student of ancient literature who is enabled, by its perusal, to understand in a more thorough manner the descriptions contained in the Homeric poems, and comprehend how a great advanced civilization had existed possibly some fifteen hundred years before the Christian era, on the site of Priam's Troy and in Mycenæ, of which it is probable some traces may have reached our own distant shores. Legendary traditions of the successive races which reached Ireland tell us of the advent of a wandering Eastern tribe, called Tuatha de Danaan, at a remote period, who by their superior

skill overcame the earlier and ruder people, from their knowledge of the use of bronze in weapons, and superior acquirements. Magical powers were ascribed to the Danii, such as untutored savages at the present day attribute to our own adventurous explorers in distant lands. Certain it is that the leaf-shaped swords of bronze which they carried are identical in form and composition with those discovered in Greece and other Eastern countries, and a bronze dagger figured by Schliemann would be accepted as a genuine Irish object, except for its superadded decorative treatment with elaborate inlaying of gold and other metals; for in every essential respect its configuration agrees with several contained in our museums. This striking corroboration of an early legend by fact did not escape the observation of Petrie, whose remarks on this point are contained in his "Life," written by Dr. Stokes. We can now offer additional evidence by the construction of those stone fortresses built along the headlands of our Western shores especially, the workmanship of a very early race, which are distinguished by vast cyclopean walls of great thickness, so that both long passages and even rooms are found within their boundaries, and the details of their construction recall the descriptions given us of Mycenæ and similar prehistoric sites. The result of a recent exploration of one of these cyclopean stone fortresses in Kerry has led to the discovery of a deep laid inclined support, buried beneath the surface of the ground, made of similar huge masonry as the defensive walls which rise above the substructure, a mode of architecture identical with that adopted by those early Greeks whom Schliemann describes, and, if possible, more remarkable still, a subterranean passage was discovered leading outside the fort to a concealed chamber, capable of containing food or treasure, as in Mycenæ. Nor does tradition mention only bronze. The Danaans were said to possess treasures of gold, such as Schliemann's Greeks owned. Much of this was plundered by long subsequent invaders from northern lands; but the rich collections still preserved in the Royal Irish Academy testify how vast an amount of golden wealth must have been in Ireland. In these ornaments we find various decorative patterns, which forcibly remind us of the primitive Greek types. The triquetra, for example, often considered peculiar to Hibernian workmanship, can be seen on gold ornaments figured by Schliemann. We also own gold beads, similar to those represented at p. 219, and golden boxes of the same character as those seen on p. 267. The subject touched on might be considered in much fuller detail, but enough is probably said to show that Schliemann's explorations deserve the studious consideration of our Irish antiquaries.

* *Archæologia Hibernica*: a Handbook of Irish Antiquities, Pagan and Christian, especially of such as are of easy access from the Irish Metropolis. By William F. Wakeman, F.R.S.A.I. With nearly 150 Illustrations. (Dublin: Hodges, Figgis, & Co., Grafton-street; London: Simpkin, Marshall, Hamilton, Kent, & Co. 1891.)

So long ago as 1848 the author of this work published a much smaller volume bearing the same title. Since that period archæological investigation has, not only in Ireland, but it may be affirmed in every civilized community, advanced like a flowing tide. It is not too much to say that the present "Handbook," in its references to remains found in this country, has been admirably posted up to the present date.

"If," writes Mr. Wakeman, "the bulwarks of Irish history and archæology have at length been rendered staunch and strong against assaults of ignorance or error, the result is mainly owing to the well-directed learning, energy, and genius of that band of thinkers and workers, amongst whom the late George Petrie, LL.D., John O'Donovan, LL.D., and James Henthorn Todd, D.D., were captains." The work is most gracefully and appropriately dedicated to the Right Rev. Charles Graves, D.D., Bishop of Limerick; and to the Right Rev. William Reeves, D.D., Bishop of Down and Connor and Dromore, who, together with the eminent antiquaries already referred to, may be considered as the principal founders of our modern school of archæology—they were, at least, its pioneers.

Mr. Wakeman's book is divided into four Parts—the first treating on "Pagan Antiquities"; the second on "Early Christian"; the third on "Anglo-Irish Remains"; the fourth on "Miscellaneous" monuments, such as bridges and causeways, crannogs or lake habitations, antiquarian "finds," ecclesiastical furniture, &c. Each Part is subdivided into chapters, which are severally devoted to the description of one or other of the various classes of antiquities which are so numerous distributed over the length and breadth of Ireland. The volume is Crown 8vo in size, is printed on superfine paper, and contains 322 pages. There are upwards of 150 cuts, which were drawn on the wood by the author himself, and engraved by native artists, viz. Messrs. Hanlon, now of London; and Oldham, of Dublin.

"The volume," Mr. Wakeman modestly writes, "it is hoped, may be useful to the educated antiquary as well as to the student—to the former as a guide directing his attention to many remains of great interest of most easy access from the metropolis, and hitherto altogether unnoticed, or described in books of the existence of which he may have no knowledge, or of which he may not with ease be able to procure copies; to the latter, in like manner as a guide, and also as containing information not merely of the localities wherein studies may be found."

"The book," he trusts, "may be largely read by Irishmen. There are few true natives of the soil who would not resent any charge of coldness or indifference to the welfare of their country, or of wilful ignorance upon the subject of her history or antiquities which might be urged against them. Yet most of our travelled countrymen are better acquainted with the appearance of the Rhine than with that of the Shannon; with the windings of the Thames than with those of the Boyne—their knowledge of the glorious Irish rivers being probably just so much as may be acquired from a school geography; while they have explored the reaches of the Thames, and elaborately *done* the chief points upon the Rhine. Yet there is no country in Europe where a stranger, even the proverbial 'unprotected female,' may so safely travel as in Ireland. When in his work, entitled 'Rude Stone Monuments of all Countries,' James Fergusson, D.C.L., F.R.S., &c., treats of the antiquities of Carrowmore, near Sligo (a locality described by Petrie as, with the exception of Carnac, in Brittany, containing the largest assemblage of cromleacs and other megalithic monuments hitherto discovered in the world), he appends the following note:—'Carrowmore is more easily accessible than Carnac. The inns of Sligo are better than those of Auray, the remains are within three miles of the town, and the scenery near Sligo

is far more beautiful than that of the Morbihan; yet hundreds of our countrymen rush annually to the French megaliths, and bring home sketch-books full of views and measurements, but no one thinks of the Irish monuments, and no views of them exist that are in any way acceptable to the public."

Not the least charming portion of Mr. Wakeman's delightful and instructive volume is that part wherein he describes the various antiquities—Pagan, Christian, and mediæval—which can be reached in almost a morning's walk, or bicycle run, from the city of Dublin. These comprise no less than four typical round towers; over a dozen cromleacs—the finest in the British Islands; at least five primitive churches, some in a fair state of preservation; crosses, and bullans, also castles, which have been inhabited by the families of their founders dating back to the time of Henry II., besides remains of lesser strongholds and towers of the mediæval period. Near Leixlip occurs, perhaps, the oldest bridge now remaining in Ireland, built in A.D. 1308 by John le Decer, Mayor of Dublin, one of the most picturesque ruins of its class to be found in the Kingdom. Of the Gates of Dublin but one remains—this is called Audoen's Arch, and it was erected at the time of Bruce's invasion of Ireland by the citizens of Dublin. The author's references to holy wells point chiefly to those of St. Dolough's, within four miles of Dublin, and Kill-o'-the-Grange, near Blackrock, and will be read with the greatest interest.

We may add that the Volume is brought out in excellent style by the Publishers, and at a price (7s. 6d. net) which will put it within reach of all to purchase.

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AND
GENERAL RULES OF THE SOCIETY,
AS REVISED, JANUARY, 1892.

THE
ROYAL SOCIETY OF ANTIQUARIES OF IRELAND,

FORMERLY

The Royal Historical and Archæological Association of Ireland,

Founded in 1849 as Kilkenny Archæological Society.

THIS Society was instituted to preserve, examine, and illustrate all Ancient Memorials of the History, Language, Arts, Manners, and Customs of the past, as connected with Ireland. It has carried out these objects for the last forty-three years, having been founded as THE KILKENNY ARCHÆOLOGICAL SOCIETY in 1849. The sphere of its operations having gradually extended, and its Members having increased to upwards of 600, Her Majesty the Queen, by Royal Letter, dated December 27th, 1869, was graciously pleased to grant it the title of THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND, and the privilege of electing Fellows. At the Annual Meeting held in January, 1890, it was unanimously resolved to adopt the title of ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, which change was approved of by Her Majesty in a communication from the Secretary of State, dated 25th March, 1890.¹

The Society holds four Meetings in each year in Dublin and in the provinces of Ireland, when Papers on Historical and Archæological

1

“ SECRETARY OF STATE, HOME DEPARTMENT,
“ WHITEHALL, 25th March, 1890.

“ SIR,

“ I am directed by the Secretary of State to acquaint you, for the information of the President and Council of the Royal Historical and Archæological Association of Ireland, with reference to your letter of the 8th ult., that Her Majesty has been graciously pleased to accede to the prayer of their Memorial, and to order that in future the Society be called and known by the style of the ‘ Royal Society of Antiquaries of Ireland,’ and that the Fellows of the Association now upon the Roll and hereafter to be elected may be styled Fellows of the Royal Society of Antiquaries of Ireland.

“ I am, Sir,

“ Your obedient Servant,

“ GODFREY LUSHINGTON.

“ ROBERT COCHRANE, ESQ., C.E.,

“ *Hon. Secretary and Treasurer of the Royal Society*
“ *of Antiquaries of Ireland,*

“ RATHGAR, DUBLIN.”

subjects are read, Fellows and Members elected, and Objects of Antiquity exhibited. Provincial and Local Secretaries have been appointed, whose duty it is to inform the Secretary of all Antiquarian Remains discovered in their Districts, to investigate Local History and Traditions, and to give notice of all injury likely to be inflicted on Monuments of Antiquity, and ancient memorials of the dead, in order that the influence of the Society may be exerted to preserve them.

A Museum has been formed at Kilkenny, and a Pamphlet, with illustrative woodcuts, supplying brief Hints and Queries, intended to promote the Preservation of Antiquities and the Collection and Arrangement of Information on the subject of Local History and Traditions, has been printed and circulated.

A Quarterly Journal for the years 1849 to 1891 inclusive, has been issued, forming twenty Volumes (Royal 8vo), with many hundred Illustrations. These Volumes contain a great mass of information on the History and Antiquities of Ireland. The Fourth Series of the *Journal* was commenced in the year 1870, and the Fifth Series in 1890.

But although the exertions of the Society have so far been successful, much yet remains to be done. The unexplored Rathes, Chambered Tumuli, and Early Pagan Cemeteries of Ireland would richly repay examination. The Castles, Abbeys, Churches, Crosses, and other Ancient Monuments of the country, many of them fast crumbling to decay, all demand illustration. Original Manuscripts, tending to throw much light on the History and Antiquities of the various Counties of Ireland, exist in abundance, and are worthy of publication. These various objects can only be fully effected by means of more extended support, as united and general co-operation alone can enable the Society thoroughly to accomplish its mission.

Much valuable matter having been placed at the disposal of the Council, and a large mass of unpublished Documents, illustrative of the History and Topography of Ireland, over and above what the general funds enabled the Council to publish in the *Journal* of the Society, being available, it was resolved, when the funds of the Society permit, that an Extra Volume be printed, and supplied to all Fellows free, and to such Members as shall subscribe *ten shillings* specially for it.

The "Extra Volumes" for the years 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, and 1877, are out of print. The Volume for years 1888 and 1889, is a reprint of Colonel Wood-Martin's Papers on the "Rude Stone Monuments of Sligo," and may be had at the reduced price of 7s. 6d. net.

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All who are interested in antiquarian research are invited to join the Society; and, if willing to comply with this request, may notify their intentions either to the Hon. Secretary, or to G. D. BURTOHAELL, M.A., M.R.I.A., 51, Morehampton-road, Dublin, to the Hon. Local Secretaries, or any Member of the Society.

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may use the initials—F.R.S.A.

(By order of Council),

ROBERT COCHRANE,

Honorary Secretary.

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1892.

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LORD WALTER FITZGERALD, J.P., M.R.I.A.

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„ <i>North,</i>	JOHN HILL, M. INST. C.E.I., M.R.I.A.
<i>Cork, South,</i>	REV. PROF. GOODMAN, M.R.I.A.
„ <i>North,</i>	REV. CANON MOORE, M.A.
„ <i>City,</i>	W. H. HILL, F.R.I.B.A.
<i>Donegal, South,</i>	REV. NARCISSUS G. BATT, M.A.
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<i>Down,</i>	„	..	W. H. PATTERSON, M.R.I.A.
„ <i>South,</i>	HENRY SMYTH, C.E., J.P.
<i>Dublin, South,</i>	W. F. WAKEMAN.
„ <i>North,</i>	E. R. M'C. DIX.
„ <i>City,</i>	EDWARD EVANS.
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„ <i>South,</i>	T. PLUNKETT, M.R.I.A.
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„ <i>West,</i>	EDWARD MARTYN.
„ <i>Town,</i>	JOHN HARRIS, C.E.
<i>Kerry, North,</i>	REV. DENIS O'DONOGHUE, P.P.
„ <i>South,</i>	MISS HICKSON.
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„ <i>South,</i>	LORD WALTER FITZ GERALD, M.R.I.A., J.P.
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„ <i>City,</i>	J. BLAIR BROWNE.
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<i>Limerick,</i>	G. J. HEWSON, M.A.
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<i>Louth,</i>	MAJOR-GENERAL STUBBS, J.P.
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„ <i>North,</i>	REV. JOHN M. O'HARA, P.P.
<i>Meath, South,</i>	J. H. MOORE, M. INST. C.E.I.
„ <i>North,</i>	REV. J. HEALY, LL.D.
<i>Monaghan,</i>	D. CAROLAN RUSHE, B.A.
<i>Queen's Co.,</i>	B. P. J. MAHONY, M.R.C.V.S.
<i>Roscommon,</i>	JOHN J. KELLY, J.P.
<i>Sligo,</i>	VERY REV. ARCHDEACON O'RORKE, D.D., M.R.I.A.
<i>Tipperary, South,</i>	JOHN DAVIS WHITE.
„ <i>North,</i>	J. O. MOYNAN, M.A., M. INST. C.E.I.
<i>Tyrone, East,</i>	W. J. BROWNE, M.A., M.R.I.A.
„ <i>West,</i>	REV. H. B. CARTER, D.D.
<i>Waterford, East,</i>	{ E. WALSH KELLY. JAMES BUDD.
„ <i>West,</i>	G. O'C. REDMOND, M.D.
„ <i>City,</i>	MAJOR OTWAY WHEELER CUFFE.
<i>Westmeath,</i>	REV. H. W. WHITE, D.D., LL.D., M.R.I.A.
<i>Wexford, North,</i>	J. J. PERCEVAL, J.P.
„ <i>South,</i>	J. ENNIS MAYLER.
<i>Wicklow,</i>	REV. J. F. M. FFRENCH, M.R.I.A.

Honorary Corresponding Secretary in North America.—REV. W. BALL WRIGHT, M.A.

FELLOWS OF THE SOCIETY.

(Revised 12th January, 1892.)

The Names of those who have paid the Life Composition, and are Life Fellows, are printed in heavy-faced type. (See Laws 3 and 7, page 51.)

DATE OF ELECTION.

MEMBER.	FELLOW.	
1886	1888	Abercorn, His Grace the Duke of, M.A. (Oxon.), C.B., H.M.L., Co. Donegal. Baronscourt, Newtownstewart, Co. Tyrone.
1872	1888	Agnew, Hon. J.W., M.D. Hobart Town, Tasmania.
1864	1870	ALBERT EDWARD, H.R.H., Prince of Wales, K.G., K.P., &c. Sandringham.
1876	1889	Allen, J. Romilly, C.E., F.S.A. (Scot.). 20, Bloomsbury-square, London, W.C.
	1889	ARMSTRONG, Robert Bruce, F.S.A. (Scot.), 6, Coates' Crescent, Edinburgh.
1864	1888	Anderson, George, M. INST. C.E. 25A, Great George-street, Westminster.
1889	1890	Barklie, Robert, M.R.I.A., F.G.S. Knockinbore, Greenisland, Belfast.
	1879	BARTER, Rev. John Berkeley, M.R.I.A., F.R.G.S.I., F.R.Z.S.I. 23, Corso Oporto, Turin, Italy.
1882	1888	Barry, Rev. Edmond, P.P., M.R.I.A. Rathcormac, Co. Cork.
	1877	Bennett, Joseph. Blair Castle, Cork.
1884	1888	Browne, Most Rev. James, D.D., Bishop of Ferns. St. Peter's College, Wexford.
1876	1877	Browne, John Blair. Brownstowne House, Kilkenny.
	1887	Browne, William James, M.A. (Lond.), M.R.I.A., Inspector of Schools. Highfield, Omagh.
1885	1888	Brownrigg, Most Rev. Abraham, D.D., Bishop of Ossory. St. Kieran's, Kilkenny.
1882	1888	Buick, Rev. Geo. Raphael, M.A., M.R.I.A. Cullybackey, Co. Antrim. (<i>Vice President</i> , 1892).
1882	1890	BUTCHAELL, Geo. Dames, M.A., LL.B. (Dubl.), M.R.I.A., Barrister-at-Law. 51, Morehampton-road, Dublin.
1849	1870	BUTLER, Lord James Wandesforde, J.P., D.L. 18, Rutland-square, Dublin, and Poul-na-Linta, Dunmore E., Co. Waterford (<i>President</i>).

FELLOWS OF THE SOCIETY.

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DATE OF ELECTION.

MEMBER.	FELLOW.	
1864	1871	Castletown, Right Hon. Lord, J.P., D.L. Grantston Manor, Abbeyleix.
	1889	Cane, Captain R. Claude, J.P. St. Wolstan's, Celbridge.
1868	1888	*Charlemont, Right Hon. Earl of, K.P., M.R.I.A., H.M.L., Co. Tyrone, <i>per</i> Hugh Boyle, J.P. Estate Office, Armagh.
1857	1888	Clermont and Carlingford, Right Hon. Lord, K.P., M.R.I.A., <i>per</i> H. C. Tisdall, J.P. Ravensdale, Co. Louth.
1869	1871	CLOSE, Rev. Maxwell H., M.A., M.R.I.A., F.G.S. 40, Lower Baggot-street, Dublin.
	1891	Cochrane, Sir Henry, J.P., D.L. Nassau-place, Dublin.
1864	1882	COCHRANE, Robert, M. Inst. C.E.I., F.R.I.B.A., M.R.I.A., Fellow Société Royale des Antiquaires du Nord. Office of Public Works, Custom-house, Dublin; and 17, Highfield-road, Rathgar, Dublin.
	1889	COCHRAN-PATRICK, R. W., LL.D., Under-Secretary for Scotland. Woodside, Beith, Ayrshire.
	1870	Colles, Rev. Goddard R. Purefoy, LL.D. 7, Sutton-place, Hackney, London, N.E.
	1891	Colvill, Robert Frederick Stewart, J.P. Coolock House, Coolock.
1862	1871	Cooper, Lieut.-Colonel Edward Henry, M.R.I.A., H.M.L., Co. Sligo. Markree Castle, Co. Sligo; and 42, Portman-square, London.
1889	1890	Copinger, Walter Arthur, F.S.A. The Priory, Greenheys, Manchester.
1863	1870	Courtown, Right Hon. Earl of, J.P., D.L. Courtown House, Gorey.
	1891	Crozier, Rev. John Baptist, D.D., Canon. The Vicarage, Holywood, Co. Down.
1855	1871	Currey, Francis Edmund, J.P. The Mall House, Lismore.
1866	1870	Dames, Robert Staples Longworth, B.A. (Dubl.), M.R.I.A., Barrister-at-Law. 21, Herbert-street, Dublin.
1863	1888	Day, Robert, F.S.A., M.R.I.A., J.P. Sidney-place, Cork. (<i>Vice-President.</i>)
	1873	Dartrey, Right Hon. Earl of, K.P., H.M.L., Co. Monaghan. Dartrey, Co. Monaghan.
	1891	Dease, Edmund, J.P., D.L. Rath, Ballybrittas, Queen's Co.
	1872	Desart, Right Hon. Earl of, J.P., D.L. Desart Court, Kilkenny.
	1872	Devonshire, His Grace the Duke of, M.A. (Cantab.), D.C.L. Devonshire House, Piccadilly, London.
1889	1891	Dixon, William Mac Neile, LL.B. (Dubl.), Auditor of the College Historical Society. 5, Trinity College, Dublin.

* Died 12th January, 1892.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1873	Dobbin, Leonard. Hollymount, Lee-road, Cork.
	1889	Douglas, Allen Edmond, M.D., F.R.C.S., J.P. Coolbawn, Warrenpoint, Co. Down.
1888	1889	Drew, Thomas, R.H.A., F.R.I.B.A. Gortnadrew, Alma-road, Monkstown, Co. Dublin. (<i>Vice-President</i> .)
	1889	Earl, Edward H., M.R.I.A. Toronto, Canada.
1864	1888	Eden, Rev. Arthur, M.A. (Oxon.) Ticehurst, Hawkhurst, Sussex.
1882	1888	Egan, Patrick M., Borough Treasurer. High-street, Kilkenny.
	1876	Emly, Right Hon. Lord, M.R.I.A., H.M.L., Co. Limerick. Tervoe, Limerick.
	1872	EVANS, John, D.C.L. (Oxon.), LL.D. (Dublin), F.R.S., Hon. M.R.I.A. Nash Mills, Hemel Hempsted. (<i>Pres. Society of Antiquaries</i> .)
	1891	EWART, Lavens Mathewson, M.R.I.A., J.P. Glenbank House, Belfast.
1889	1889	EWART, Sir William Quartus, Bart., M.A., J.P. Schomberg, Strandtown, Belfast.
1853	1870	Farrell, James Barry, M. Instr. C.E.I. Glendarra, Wexford.
1876	1889	Ffrench, Rev. James F. M., M.R.I.A. Ballyredmond House, Clonegal.
1889	1891	Fisher, Edward, F.S.A. (Scot.), Abbotsbury, Newton Abbot, South Devon.
	1889	FITZGERALD, Lord Frederick, Major, 4th Battalion, King's Royal Rifles. Thayetmyo, Burmah.
	1888	FITZGERALD, Lord Walter., M.R.I.A., J.P. Kilkea Castle, Mageny.
1866	1876	GARSTIN, John Ribton, LL.B., M.A., B.D., F.S.A., M.R.I.A., F. R. Hist. Soc., D.L., Bragganstown, Castlebellingham. (<i>Vice-President</i> .)
1873	1888	Gillespie, William J. Beaufield House, Stillorgan, Co. Dublin.
1881	1886	Glover, Edward, M.A., M. Instr. C.E.I. 19, Prince Patrick-terrace, North Circular-road, Dublin.
	1891	Gordon, John W. Mullingar.
1851	1888	Graves, Right Rev. Charles, D.D., D.C.L., F.R.S., M.R.I.A., Lord Bishop of Limerick, Ardfer, and Aghadoe. The Palace, Limerick.
1867	1888	Gray, William, M.R.I.A. 8, Mount Charles, Belfast. (<i>Vice-President</i> .)
1876	1889	GREGG, Right Rev. Robert S., D.D., Bishop of Cork, Cloyne, and Ross. The Palace, Cork.

FELLOWS OF THE SOCIETY.

11

DATE OF ELECTION.

MEMBER.	FELLOW.	
1890	1890	Hamilton, Edward Chetwode, J.P. Inistioge, Co. Kilkenny.
	1888	Hartrick, Rev. Edward J., M.A., Precentor. Rectory, Ballynure, Belfast.
1885	1888	Hassé, Rev. Leonard, M.R.I.A. 12, Southbrook-road, Lee, London, S.E.
1886	1890	Healy, Most Rev. John, D.D., LL.D., M.R.I.A., Coadjutor Bishop of Clonfert. Mount St. Bernard, Ballymacward, Ballinasloe. (<i>Vice-President</i> , 1890).
1869	1888	Hill, Arthur, B.E., F.R.I.B.A., M.R.I.A. 22, George's-street, Cork.
1886	1888	Hill, Right Hon. Lord Arthur Wm., M.P. Hillsborough Castle, Hillsborough. (<i>Vice-President</i> .)
1858	1871	Hill, John, M. Inst. C.E.I., M.R.I.A., County Surveyor. Ennis.
	1890	Houston, Thomas G., M.A. Academical Institution, Coleraine.
1882	1888	Humphreys, Very Rev. Robert, M.A., Dean of Killaloe. Quin, Co. Clare.
	1891	Johnson, Edmond, J.P. Nullamore, Milltown, Co. Dublin.
	1891	Kelly, John Joseph, J.P. Essex Lawn, Roscommon.
	1888	Kelly, William Edward, C.E., J.P. St. Helens, Westport, Co. Mayo.
1889	1890	Kelly, William P., Solicitor. Shannonview Park, Athlone.
1883	1888	King, Deputy Surgeon-General Henry, M.A., M.B., M.R.I.A. 52, Lansdowne-road, Dublin.
1868	1888	Kinahan, George Henry, M.R.I.A. Woodlands, Fairview, Co. Dublin.
1887	1888	Kirker, Samuel Kerr, C.E. Cavan.
	1872	KNILL, Stuart. The Crosslets in the Grove, Blackheath, London.
1872	1886	Knowles, William James, M.R.I.A. Flixton-place, Ballymena.
	1890	Knox, Most Rev. Robert, D.D., Archbishop of Armagh, and Primate of All Ireland. The Palace, Armagh.
1872	1879	Langrishe, Richard, F.R.I.A.I. Creggan House, Athlone.
	1889	La Touche, J. J. Digges, M.A., LL.D., M.R.I.A. Public Record Office, Dublin.
	1888	Lawrence, Rev. Charles, M.A. Lisreaghan, Lawrencetown, Co. Galway.
	1890	Leeper, Rev. Alexander, D.D., Canon, Rector of St. Audoen's. 7, Upper Pembroke-street, Dublin.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1877	Limerick, Right Hon. Earl of, J.P., D.L. St. Margaret's Mansions, Victoria-street, Westminster, London, S.W.
1864	1889	LOWEY, Robert William, B.A. (Oxon.), M.R.I.A., J.P., D.L. Pomeroy House, Pomeroy, Co. Tyrone.
1883	1889	Lynch, Patrick J., C.E., M.R.I.A.I. Limerick.
1856	1890	Maclean, Sir John, F.S.A., &c. Glasbury House, Clifton, Bristol.
	1891	Maguire, Very Rev. Edward, D.D., Dean of Down, Bangor, Co. Down.
1850	1872	Malcomson, Robert, M.A. Benekerry Lodge, Carlow.
1864	1870	Malone, Rev. Sylvester, P.P., M.R.I.A. Clare Castle, Co. Clare.
1885	1888	Maxwell, Sir Herbert E., Bart., of Monreith, M.P. Wigton-shire.
	1890	Mayhew, Rev. Samuel Martin, F.S.A. (Scot.), <i>V.P. Archaeological Assoc. of Great Britain</i> , &c. St. Paul's Vicarage, 33, New Kent-road, London.
1863	1871	Mayler, James Ennis. Harristown, Ballynitty, Co. Wexford.
1884	1888	Milligan, Seaton Forrest, M.R.I.A. 1, Royal-terrace, Lisburn-road, Belfast.
1870	1871	MOLLOY, William Robert, F.S.S., M.R.I.A. 17, Brookfield-terrace, Donnybrook.
1869	1888	Moran, His Eminence Cardinal, D.D., M.R.I.A., Archbishop of Sydney, Australia. (<i>Vice-President.</i>)
1878	1890	Murphy, Rev. Denis, S.J., M.R.I.A. Milltown Park, Dublin.
1889	1889	MURPHY, Michael M., Solicitor. Parliament-street, Kilkenny.
1888	1890	Norman, George, M.D., F.R.M.S. 12, Brock-street, Bath.
1877	1889	O'Brien, William, LL.D. Aylesbury House, Merrion, Co. Dublin.
1869	1888	O'Connor Don, The Right Hon. The, M.R.I.A., J.P., D.L. Clonalis, Castlereagh. (<i>Vice-President.</i>)
1876	1888	O'Connor, Very Rev. Daniel, P.P., Canon. Bloomfield House, Emyvale.
1887	1890	O'Donovan, The, M.A. (Oxon.), J.P. Liss Ard, Skibbereen. (<i>Vice-President</i> , 1890.)
	1891	O'Loughlin, Rev. Robert Stuart, M.A., D.D. Rectory, Monaghan.

FELLOWS OF THE SOCIETY.

13

DATE OF ELECTION.

MEMBER.	FELLOW.	
1862	1872	O'Meagher, Joseph Casimir, M.R.I.A. 49, Mountjoy-square, Dublin.
	1890	O'Neill, George O'Neill (Gentilhomme de la maison du Roi, Ancien député). Lisbon.
	1890	O'NEILL, Hon. Robert Torrens, M.A. (Oxon.), J.P., D.L. M.P. Tullymore Lodge, Ballymena, Co. Antrim.
1885	1888	O'Rorke, Very Rev. Terence, D.D., M.R.I.A., P.P., Archdeacon. Church of the Assumption, Collooney, Co. Sligo.
	1889	ORMSBY, Charles C., A.I.C.E.I. Ballinamore House, Kiltimagh, Co. Mayo.
	1889	OWEN, Edward (<i>Memb. Council Cambrian Arch. Assoc.</i>). India Office, Whitehall, London, S.W.
	1875	Palmer, Charles Colley, J.P., D.L. Knapton, Abbeyleix.
1867	1870	Perceval, John James, J.P. Slaney View, Wexford.
	1873	Phené, John S., LL.D., F.S.A., F.G.S. 5, Carlton-terrace, Oakley-street, London, S.W.
	1888	Plunket, Most Rev. and Right Hon. Lord, D.D., Archbishop of Dublin. Old Connaught House, Bray.
	1888	Plunkett, George Noble (Count of Rome), M.R.I.A., Barrister-at-Law. 26, Upper Fitzwilliam-street, Dublin.
1889	1890	Polson, Thomas R. J. Wellington-place, Enniskillen.
1884	1888	Power, Rev. Patrick. Cobar, New South Wales.
	1872	Prichard, Rev. Hugh. Dinam, Gaerwen, Anglesey.
1868	1888	*Reeves, Rt. Rev. William, D.D., M.B., LL.D., Hon. F.R.C.P.I., President of the Royal Irish Academy, Bishop of Down and Connor. Conway House, Dunmurry, Co. Antrim. (<i>Vice-President.</i>)
1865	1889	Robinson, Sir John Stephen, Bart., C.B., J.P., D.L. Rokeby Hall, Dunleer.
1885	1888	Rushe, Denis Carolan, B.A., Solicitor. Church-square, Monaghan.
1879	1890	RYLANDS, Thomas Glazebrook, F.S.A., F.R.A.S., F.C.S., M.R.I.A. Highfields, Thelwall, Warrington.
	1891	Scott, William Robert, B.A. (Dubl.). 19, Trinity College, Dublin.
	1891	Shaw, James Thompson. 39, King William-street, London, E.C.

* Died 12th January, 1892.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1891	Slattery, James William, M. A. (Dubl.), LL. D. President Queen's College, Cork.
	1889	SMITH-BARRY , Arthur H., J.P., D.L., M.P. Fota, Cork, and Carlton Club, London.
	1876	Smith, Joseph, jun., M.R.I.A. 121, Bewsey-terrace, Bewsey-road, Warrington.
	1873	Smith, Worthington G., F.L.S., M.A.I. 121, High-street, Dunstable, Beds.
	1888	Smyly, Very Rev. A. Ferguson, M.A., Dean of Derry. Londonderry.
1890	1890	Stoney, Rev. Robert B., D.D. St. Matthew's, Irishtown.
1884	1888	Stuart, H. Villiers, M.A. (Durham), J.P., D.L. Dromana, Cappoquin. (<i>Vice-President.</i>)
1885	1888	Stubbs, Major-General Francis William, J.P. Dromiskien House, Castlebellingham.
1866	1888	Trench, Thomas F. Cooke, J.P., D.L. Millicent, Naas.
1886	1888	Vigors, Colonel Philip Doyne, J.P. Holloden, Bagenalstown.
1884	1890	Vinycomb, John. Riverside, Holywood, Co. Down.
1879	1888	Walsh, Right Rev. William Pakenham, D.D., Bishop of Ossory, Ferns, and Leighlin. The Palace, Kilkenny (<i>Vice-President.</i>)
1874	1888	WARD , Francis Davis, M.R.I.A., J.P. Greenwood, Strand-town, Co. Down.
	1891	Ward, John, F.S.A., Lenox Vale, Belfast.
1870	1886	Watson, Thomas. Ship Quay Gate, Londonderry.
1888	1889	Wilson, William Edward, M.R.I.A., J.P. Daramona House, Streete, Rathowen, Co. Westmeath.
	1891	Wolseley, General the Right Hon. Lord Viscount, K.P., G.C.B., G.C.M.G., D.C.L., LL.D. Royal Hospital, Kilmainham.
1879	1890	Woods, Cecil Crawford. Chiplee House, Blackrock, Cork.
1889	1890	WOOLLCOMBE , Robert Lloyd, M.A., LL.D. (Dublin); LL.D. (Royal Univ.); F.S.S., M.R.I.A., Barrister-at-Law. 14, Waterloo-road, Dublin.
	1887	WRIGHT , Edward Perceval, M.D., M.A. (Dublin); M.A. (Oxon.); Secretary R.I.A., F.L.S., F.R.C.S.I., J.P., Professor of Botany. 5, Trinity College, Dublin.
1869	1870	Young, Robert, C.E., Architect. Rathvarna, Belfast.
1891	1891	Young, Robert Magill, B.A., C.E., M.R.I.A. Rathvarna, Belfast

HONORARY FELLOWS.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1891	D'Arbois de Jubainville, M., Editor of <i>Revue Celtique</i> . 84, Boulevard Mont Parnasse, Paris.
	1891	Gilbert, John T., F.S.A., M.R.I.A., R.H.A. Villa Nova, Blackrock, Co. Dublin.
1890	1891	Hoffman, William J., M.D., Professor of Ethnology, Smithsonian Institute, Washington, U.S.A.
1860	1871	Lenihan, Maurice, M.R.I.A., J.P. Limerick. (<i>Vice-President</i> .)
	1891	Lubbock, Right Hon. Sir John, Bart., D.C.L., LL.D., F.R.S., M.P. High Elms, Farnborough, Kent.
	1891	Munro, Robert, M.A., M.D., Secretary of the Society of Antiquaries of Scotland. 48, Manor-place, Edinburgh.
	1891	Pigorini, Professor Luigi, Director of the Museo Preistorico-Etnografico Kircheriano, Rome.
	1891	Rhys, John, M.A., Professor of Celtic, Jesus College, Oxford.
1889	1891	Roberts, S. Ussher, C.B. 6, Clyde-road, Dublin.
1850	1870	Robertson, James George, Architect. 74, Stephen's-green, Dublin.
	1891	Söderberg, Professor Sven, Ph. D., Director of the Museum of Antiquities, University of Lund, Sweden.
	1891	Stokes, Miss Margaret, Hon. M.R.I.A. Carrigbreac, Howth, Co. Dublin.
1868	1870	Wakeman, William Frederick, Knightsville, Blackrock, Dublin.
1851	1889	White, John Davis. Cashel.

Total number of Fellows :—

Life,	27	} 161
Honorary (under old Rules, 5 ; new Rules, 9),	..	14	
Annual,	.. .. .	120

MEMBERS OF THE SOCIETY.

(Revised 12th January, 1892.)

The Names of those who have paid the Life Composition, and are Life Members, are printed in heavy-faced type. (See Laws 4 and 8, page 51.)

Elected

1888	Adams, Major Allen Neason, K. O. Borderers.
1891	Adams, Rev. James. Kill Rectory, Straffan, Co. Kildare.
1859	Agar-Ellis, Hon. Leopold G. F., B.A. (Cantab.), J.P., D.L. 14, Wilton-street, London.
1890	Agnew, Rev. J. Tweedie. The Brook, Enniskillen.
1887	Alexander, S. J. Castledawson, Co. Derry.
1889	Allen, Rev. James, B.A. The Rectory, Creagh, Skibbereen.
1891	Allen, James A. Cathedral Hill, Armagh.
1891	Alment, Rev. William F. Castletown Rectory, Navan.
1890	Allingham, Hugh. Provincial Bank, Ballyshannon.
1890	Alton, J. Poë (<i>Fellow, Inst. of Bankers</i>). 43, Kenilworth-square, Dublin.
1890	Anderson, Charles. Box 35, Ironwood, Michigan, U.S.A.
1891	Anderson, Very Rev. J. A., O.S.A. Augustinian Convent, Limerick.
1891	Andrews, James Thomas, M.A., Barrister-at-Law. 88, Lr. Baggot-street, Dublin.
1891	Archer, Rev. James Edward, B.A. Randalstown, Co. Antrim.
1890	Archer, Mrs. St. Mary's Vicarage, Drogheda.
1869	Ardilaun, Rt. Hon. Lord, M.A., M.R.I.A. St. Anne's, Clontarf.
1888	Armor, Maurice. Mitchelstown, Co. Cork.
1863	Ashbourne, Right Hon. Lord, LL.D. 23, Fitzwilliam-square, Dublin.
1880	Atkins, W. Ringrose. 39 South Mall, Cork.
1890	Atkinson, Rev. E. Dupre, LL.B. Donagheloney, Waringstown.
1889	Atkinson, George, M.A., M.B., T.C.D. 84, Lr. Drumcondra-road, Dublin.
1858	Atkinson, George Mounsey, M.A., M.R.I.A. 28, St. Oswald's-road, West Brompton, London, S.W.
1890	Atkinson, H. J. Michigamme, Marquette Co., Michigan, U.S.A.
1878	Atthill, Edward, J.P. Ardvarney, Ederney, Co. Fermanagh.

Elected	
1855	BABINGTON, Professor Charles C., M.A., F.R.S. 5, Brookside, Cambridge.
1878	Bagwell, Richard, M.A. (Oxon.), J.P., D.L. Marlfield, Clonmel.
1890	Baile, Robert, M.A. Ranelagh School, Athlone.
1890	Baillie, Rev. Richard Æ., M.A., Canon. Glendooen, Letterkenny.
1890	Baillie, Rev. William, M.A. St. Katherine's, Killybegs.
1886	Baker, Henry F. Hillview, Dalkey.
1885	Balfour, Blayney Reynell Townley, M.A. (Cantab.), M.R.I.A., J.P., D.L. Townley Hall, Drogheda.
1888	Ballintine, Joseph. Strand, Londonderry.
1885	Ballard, Rev. John Woods, B.A. 2, Upper Mallow-street, Limerick.
1890	Banim, Miss Mary. Greenfield, Dalkey.
1890	Bardan, Patrick. Coralstown, Killucan.
1891	Barklie, Rev. John Knox, B.A. The Rectory, Moira, Co. Down.
1889	Barrett, John Edward, J.P. Carraganass Castle, Bantry.
1889	Barrington, Sir Charles Burton, Bart., M.A. (Dubl.), J.P., D.L. Glenstal Castle, Co. Limerick.
1889	Barrington, William, C.E. 91, George-street, Limerick.
1868	Barrington-Ward, M. J., B.A., F.R.G.S., H. M. Inspector of Schools, Thorneloe Lodge, Worcester.
1890	Barry, Rev. Michael, D.D., President, St. Kieran's College, Kilkenny.
1890	Barry, Rev. Michael, Adm. Gurtnahoe, Thurles.
1877	Barry, James Grene, J.P. 90, George-street, Limerick.
1889	Barry, Robert. Kilkenny.
1885	Batt, Rev. Narcissus Geo., M.A. Rathmullen, Co. Donegal.
1891	Beardwood, Right Rev. J. C., Abbot of Mount St. Joseph, Roscrea.
1880	Beattie, Rev. A. Hamilton. Portglenone, Co. Antrim.
1883	Beattie, Samuel, M.A., M.B., M.Ch. Craigatin, Pitlochrie, N.B.
1888	Beaumont, Thos., M.D., Dep. Surg.-Gen. Palmerston House, Palmerston Park, Co. Dublin.
1891	Beere, D. M., A. M. Inst. C.E. Auckland, New Zealand.
1891	Bence-Jones, Reginald, J.P. Liselan, Clonakilty.
1891	Benner, John. Estate Office, Killarney.
1890	Bennett, Joseph Henry. Blair Castle, Cork.
1889	Bennett, Thomas J., Solicitor. 62, Middle Abbey-street, Dublin.
1889	Beresford, Denis R. Pack, J.P., D.L. Fenagh House, Bagenalstown.
1884	Beresford, Captain Geo. De La Poer, J.P., D.L. Castle Dillon, Annagh.
1889	Bernal, John, T.C. Albert Lodge, Limerick.
1870	Bernard, Miss M. High Hall, Wimborne, Dorset.

Elected	
1890	Bernard, Rev. John Henry, B.D., F.T.C.D. 6, Trinity College, Dublin.
1888	Bernard, Walter, F.R.C.P. 14, Queen-street, Derry.
1889	Berry, Henry F., M.A., Barrister-at-Law. Public Record Office, Four Courts, Dublin.
1852	Bessborough, Right Hon. Earl of, M.A. (Cantab.), J.P., D.L. Bessborough House, Piltown, Co. Kilkenny.
1891	Beveridge, John, Barrister-at-Law, Town Clerk. City Hall, Dublin.
1890	Bewley, Joseph. 17, Cope-street, Dublin.
1888	Bigger, Fras. Joseph, Solicitor. Rea's Buildings, Belfast.
1891	Boland, Charles James. 6, Ely-place, Dublin.
1889	Bourke, Rev. John Hamilton, M.A. Elm Ville, Kilkenny.
1857	Bowers, Thomas. Graigavine, Piltown.
1889	Bowen, Henry Cole, M.A., J.P., Barrister-at-Law. Bowen's Court, Mallow, Co. Cork.
1889	Bowker, James, F.R.G.S.I. Secretary's Office, G.P.O., Dublin.
1890	Boyce, Jerome. Donegal.
1888	Boyd, Arthur Gladwell, M.A., Solicitor. Kilkenny.
1891	Boyd, George H. S. Midlothian, Waverley, Sydney, New South Wales.
1889	Braddell, Octavius H. Sarnia, Eglinton-road, Donnybrook.
1888	Bradshaw, Rev. James. Clifden, Galway.
1888	Brady, John Cornwall, J.P. Myshall House, Bagenalstown, Co. Carlow.
1889	Brady, Rev. John Westropp, M.A. Rectory, Slane, Co. Meath.
1890	Bravin, Richard. 5, Sackville Garden, Dublin.
1891	Bray, John B. Cassin. 72, Eccles-street, Dublin.
1889	Breen, J. J. Law. 12, Cabra-terrace, Phibsborough, Dublin.
1889	Brenan, James, R.H.A., M.R.I.A., School of Art. Leinster House, Kildare-street, Dublin.
1883	Brenan, Rev. Samuel Arthur, B.A. Knocknacarry, Co. Antrim.
1888	Brett, Henry C., B.A., C.E. Rosemary-square, Roscrea.
1891	Bridge, William, M.A. Solicitor, Roscrea.
1890	Brien, Charles Henry. 54, South Richmond-street, Dublin.
1891	BRODIGAN , Mrs. Piltown House, Drogheda.
1888	Brophy, Nicholas A. School of Art, Limerick.
1891	Brougham, Very Rev. Henry, D.D., Dean of Lismore. Lismore.
1866	Brown, Charles, J.P. The Folly, Chester.
1889	Brown, James Roberts, F.R.G.S. 44, Tregunter-road, S. Kensington, S.W.
1891	Brown, Miss. Donaghmore, Co. Tyrone.
1884	Browne, James J. F., C.E., Architect. 12, Glentworth-street, Limerick.

Elected	
1890	Browne, Rev. R. L. Franciscan Convent, Liberty-street, Cork.
1891	Brownlow, Rev. Duncan John, M.A. Ardbracean Rectory, Navan.
1886	Brunskill, Rev. North Richardson, M.A. Kenure Vicarage, Rush.
1886	Bryan, Rev. Thomas. Clonmore Rectory, Hacketstown.
1888	Buckley, M. J. C. 29, Southampton-street, Strand, London, W.C.
1889	Buckley, Rev. Cornelius, C.C. Lombard's Castle, Buttevant, Co. Cork.
1863	Budd, James. Tivoli, Tramore, Co. Waterford.
1890	Budds, William F., J.P. Courtstown, Freshford.
1884	Buggy, Michael, Solicitor. Parliament-street, Kilkenny.
1889	Bunbury, Very Rev. Thomas, M.A., Dean of Limerick. The Deanery, Corbally, Limerick.
1890	Burgess, Rev. Henry W., M.A., LL.D. Queen's-park, Monkstown.
1890	Burgess, John, T.C. Gore House, Athlone.
1891	Burke, Rev. Francis, M.A., Canon. Boyle.
1889	Burke, Rev. Joseph, P.P. Limerick.
1891	Burke, Samuel. Killemnee, Cahir.
1891	Burnett, Rev. Richard A., M.A. Rectory, Graignamanagh, Co. Kilkenny.
1852	Burtchaell, Peter, C.E. Larchfield, Kilkenny.
1854	Busteed, John W., M.D. Castle Gregory, Tralee.
1891	Butler, Cecil, M.A., Barrister-at-Law. Dulas-court, Pontrilas, Herefordshire.
1891	Butler, Miss. Poul-na-Linta, Dunmore East, Co. Waterford.
1888	Butler, Julian G. Wandesford. 118, Princes-street, Edinburgh.
1891	Butler, Rev. Robert, B.A. Killeagh Rectory, Oldcastle.
1861	Byrne, Edmund Alen, J.P. Rosemount, New Ross.
1868	Byrne, Very Rev. James, M.A., Dean of Clonfert. Cappagh Rectory, Omagh.
1891	Byrne, James. Wallstown Castle, Castletownroche, Co. Cork.
1891	Cadic de la Champignonnerie, M. 133, Tritonville-road, Sandymount.
1890	Cairns, Thomas.
1890	Caldwell, William Hamilton, M.D. Coleraine.
1890	Callan, Rev. Patrick, Adm. Lakelands, Annyalla, Monaghan.
1891	Cameron, Sir Charles A., M.D. 51, Pembroke-road, Dublin.
1887	Campbell, Major James, R.A. Cranmore, Sligo.
1891	Campbell, Rev. J. W. R., M.A. Wesleyville, Tralee.
1890	Campbell, Rev. Richard S. D., M.A., D.D. St. Mary's, Athlone.

Elected	
1890	Campbell, Rev. William W., M.A. Maplebury, Monkstown.
1889	Campion, John. Patrick-street, Kilkenny.
1890	Cannon, Rev. James C., C.C. Gartan, Church Hill, Letterkenny.
1889	Cantwell, Thomas. King-street, Kilkenny.
1888	Carrigan, Rev. William, C.C. Conahy, Jenkinstown, Co. Kilkenny.
1889	Carroll, Anthony R., Solicitor. 47, North Great George's-street, Dublin.
1889	Carroll, Martin, Merchant. High-street, Kilkenny.
1890	Carroll, William, C.E., M.R.I.A.I. Ennis.
1890	Carter, Rev. Henry B., D.D. Derryloran, Cookstown.
1889	Casey, John Sarsfield. Mitchelstown.
1889	Catlin, William H., Gas Engineer. Kilkenny.
1890	Chapman, Wellesley Pole. 73, Harcourt-street, Dublin.
1890	Charles, James. 61, Middle Abbey-street, Dublin.
1890	Charlton, Surgeon-Major W. J. Strand-street, Athlone.
1891	Chatterton, Abraham T. 10, Clyde-road, Dublin.
1890	Chaytor, Joshua David, B.A. Marino, Killiney.
1891	Cherry, Richard R., LL.D., Barrister-at-Law, Reid Professor of Criminal Law. 51, Great Charles-street, Dublin.
1891	Chestnutt, John, B.A., L.R.C.S., L.R.C.P. (Edin.) Derwent House, Howden, East Yorks.
1888	Chute, Charles G. Falkiner. 6, Leinster-square, Rathmines.
1889	Clarke, John M. Westbourne, Terenure, Co. Dublin.
1889	Clarke, Mrs. Graiguenoe Park, Holycross, Thurles.
1889	Clarke, William Ussher J. 51, Lower Camden-street, Dublin.
1890	Clements, Henry John Beresford, J.P. Lough Rynn, Leitrim.
1889	Clery, Michael J., J.P. Moorfield, Dundrum, Co. Dublin.
1868	Clifden, Right Hon. Viscount, J.P., D.L. Gowran Castle, Gowran, Co. Kilkenny.
1891	Coffey, George, B.E. (Dubl.), M.R.I.A., Barrister-at-Law. 5, Harcourt-terrace, Dublin.
1885	Coffey, Most Rev. John, D.D., Bishop of Kerry. The Palace, Killarney.
1891	Colclough, John E. H., J.P. Melrose, Blackrock, Co. Dublin.
1890	Cole, Rev. J. Harding, B.A. Towerview, Innishannon.
1888	Coleman, James. Custom-house, Southampton.
1891	Colgan, Rev. William, M.A. Inverin Rectory, Spiddal, Co. Galway.
1888	Colhoun, Joseph. Strand, Londonderry.
1891	Collins, E. Tenison. 35, Palmerston-road, Dublin.

Elected	
1888	Comerford, Most Rev. Michael, D.D., M.R.I.A., Coadjutor-Bishop of Kildare and Leighlin. The Palace, Carlow.
1876	Condon, Very Rev. H. C., O.P., Prior, St. Saviour's, Limerick.
1889	Connellan, Major James H., J.P., D.L. Coolmore, Thomastown.
1891	Conry, Rev. Charles, B.A., Chancellor of Ardfert. Sneem, Co. Kerry.
1855	Conway, M. Edward. Postmaster, Limerick.
1888	Cooke, John, B.A. 51, Morehampton-road, Dublin.
1891	Cooney, Rev. S. E., M.A. Tessaurean Rectory, Banagher.
1890	Cooper, Austin Damer, J.P. Drumnigh, St. Dolough's, Co. Dublin.
1890	Corner, J. Robertson. Island View, Dalkey, Co. Dublin.
1890	Cosgrave, Henry Alexander, M.A. 70, Eccles-street, Dublin.
1890	Coulter, Rev. George W. S., M. A. 9, Upper Garville-avenue, Rathgar.
1891	Cowell, Very Rev. George Young, M.A., Dean of Kildare. Kildare.
1891	Cowell, Mrs. The Deanery, Kildare.
1890	Cowper, Miss Ada. 29, Fitzwilliam-place, Dublin; Trudder, Newtown-mountkennedy.
1889	Cox, Michael Francis, B.A., L.R.C.P.I., M.R.I.A. 45, Stephen's-green, Dublin.
1891	Cox, Rev. Samuel Alfred, B.A. 19, Madrid-street, Belfast.
1889	Coyle, John, Alderman. Kilkenny.
1891	Crane, C. Paston, D.I.R.I.C. Divisional Commissioner's Office, Waterford.
1890	Crawford, James W. Chlorine House, Malone-road, Belfast.
1890	Crawford, Rev. William, M.A. Patrick-street, Cork.
1890	Creaghe, Philip Crampton, M.R.I.A. Midleton House, Midleton, Co. Cork.
1885	CREIGHTON, David H. , F.R.G.S., T.C. The School, Kilkenny.
1890	Crofton, Edward H. R., J.P. Ballyraggett House, Co. Kilkenny.
1889	Crook, Rev. William, D.D. Wicklow.
1891	Crosby, Rev. Ernest H. Cornwall Lewis-. 36, Rutland-square, Dublin.
1891	Crossley, Frederick W. Gresham Hotel, Dublin.
1889	Crowe, Rev. Jeremiah, Professor. St. Patrick's College, Thurles, Co. Tipperary.
1882	Cuffe, Major Otway Wheeler. Woodlands, Waterford.
1867	Culley, R. Kilmacrew Lodge, Edenordinary, Banbridge.
1860	Cullin, John E. Templeshannon, Enniscorthy.
1890	Cunningham, Rev. Robert, B.A. Ballyrashane, Coleraine.
1891	Cunningham, Samuel, Glencairn, Belfast.

Elected	
1889	Dallow, Rev. Wilfred, P.P. Upton Hall, Upton, Birkenhead.
1891	Dalton, John P., M.A., District Inspector of National Schools. Templemore.
1890	D'Arcy, Very Rev. Archdeacon. Wellington, New South Wales.
1891	Davidson, Henry W. Batterstown, Co. Meath.
1890	Davis, Very Rev. Thomas, P.P., V.F., Canon. Listowel.
1889	Davis, Thomas. Cairn Hill, Foxrock, Co. Dublin.
1890	Davy, Rev. Humphry. Kimmage Lodge, Terenure, Co. Dublin.
1883	Dawson, Rev. Abraham, M.A. Seagoe Rectory, Portadown.
1889	Day, Rev. John Q., B.A. Loughcrew Rectory, Oldcastle.
1891	Day, Rev. Maurice, M.A. The Glebe, Killiney, Co. Dublin.
1868	Deady, James P. Hibernian Bank, Navan.
1864	DE LA POEB, Edmond, J.P., D.L. Gurteen, Glensheelan, Clonmel.
1868	DENNY, Abraham, J.P., D.L., M.R.I.A. Ballybrado, Cahir.
1889	Denny, Francis Mac Gillycuddy. Denny-street, Tralee.
1884	Denvir, Patrick J. National Bank, Newbridge.
1890	D'Evelyn, Alexander, M.D. (Dubl.). Ballymena.
1889	Dickie, Thomas C., Solicitor. Omagh.
1891	Dickson, Rev. William A. Fahan Rectory, Londonderry.
1891	Digges, Rev. J. Garven, M.A. (Dubl.). Clooncahir, Loughrynn, Dromod.
1890	Dillon, Edward Maxwell, M.A., LL.D., Barrister-at-Law, Middle Temple. 19, Albert-square, Clapham, London, S.W.
1880	Dillon, John. Coleraine.
1874	Dillon, Hon. Luke Gerald, B.A. (Oxon.), J.P. (<i>Vice-President</i>). Clonbrook, Ahascragh, Co. Galway.
1890	Dillon, Rev. Michael, P.P. Duagh, Co. Kerry.
1890	Dix, E. Reginald M'Clintock, Solicitor. 61, Upper Sackville-street, Dublin.
1890	Dobbs, Arthur F., M.B. (Dubl.). Northgate-street, Athlone.
1889	Dodge, Mrs. Saddle Rock, Great Neck, Long Island, New York, U.S.
1890	Donegan, Lieutenant-Colonel James H., J.P. Alexandra-place, Cork.
1891	Donnelly, Most Rev. Nicholas, D.D., M.R.I.A., Bishop of Canea. 50, Rathgar-road, Dublin.
1887	Donovan, St. John Henry, J.P. The Spa, Tralee.
1891	Doolin, Walter G., M.A., C.E., Architect. 20, Ely-place, Dublin.
1890	Doran-Falkiner, Rev. T. 4, Marine-terrace, Bray.
1889	Dorey, Matthew. 8, St. Anne's-terrace, Berkeley-road, Dublin.
1891	Dorman, Robert H., County Surveyor, Armagh.
1889	Dormer, J. E., L.R.C.S.I. Newtownbarry, Co. Wexford.

Elected	
1891	Dougherty, Rev. James B., M.A., Professor of Logic and Belles Lettres. Magee College, Londonderry.
1887	Douglas, M. C. Dublin-street, Carlow.
1889	Dowd, Rev. James, M.A. 7, Swansea-terrace, Limerick.
1890	Downey, Rev. William, C.C. Ballingarry.
1890	Doyle, Charles F., B.A., F.R.U.I., Barrister-at-Law. 19, Kildare-street, Dublin.
1869	Doyle, Laurence, Barrister-at-Law. 47, Kildare-street, Dublin.
1868	Doyne, Charles Mervyn, M.A. (Cantab.), J.P., D.L. Wells, Gorey.
1891	Dudgeon, Henry James, J.P. The Priory, Blackrock, Co. Dublin.
1890	Dugan, Charles Winston., M.A. Florence-ville, Lurgan.
1891	Duignan, William H. Solicitor, St. Ronan's, Walsall.
1885	Duke, Robert Alexander, J.P., D.L. Newpark, Ballymote.
1891	Duncan, George. 1, Cope-street, Dublin.
1891	Dunwoody, J. Forster. Solicitor, Monaghan.
1870	Durham, Dean and Chapter of, <i>per</i> C. Rowlandson. The College, Durham.
1890	Dwan, Rev. John J., C.C. The Presbytery, Thurles.
1889	Ebrill, William. Summerville Cottage, Limerick.
1891	Eagle, Edward. 58, Pembroke-road, Dublin.
1890	Egan, Francis, Hon. Sec. Reading-room, Westport, Co. Mayo.
1879	Egan, John. 8, Richmond-hill, Cork.
1889	Egan, Michael. Pery-square, Limerick.
1887	Elcock, Charles. 19, Hughenden-avenue, Belfast.
1890	Elliott, Rev. Anthony L., M. A. 39, North Great George's-street, Dublin.
1891	Elliott, George H. Free Public Library, Belfast.
1884	Elliott, Rev. John. Seven Houses, Armagh.
1890	English, Robert, J.P. Athlone.
1884	Erne, Countess of. Crom Castle, Newtownbutler.
1890	Esmonde, Sir Thomas Henry Grattan, Bart., M. P. Ballynastragh, Gorey.
1890	Eubank, Rev. Richard, B.A. Broughshane, Co. Antrim.
1891	Eustace, H. M. Lieut., 1st Battalion Duke of Cambridge's Own Middlesex Regiment. Kilkenny.
1890	Evans, Edward, Cornmarket, Dublin.
1891	Evans, Rev. Henry, D.D. 32, Great Charles-street, Dublin.

Elected	
1890	Fahey, Very Rev. Jerome, P.P., V.G. St. Colman's, Gort.
1889	Fahy, Rev. John G., Rectory, Waterville, Co. Kerry.
1889	Fairholme, Mrs. Comragh, Kilmacthomas.
1891	Falkiner, Hon. Frederick R., Recorder of Dublin. Inveruisk, Killiney.
1888	Falkiner, Rev. William F. T., M.A. Kilmessan Glebe, Trim.
1890	Fanning, Rev. John A., D.D. College of St. Thomas Aquinas, Catholic University of America, Brookland, D.C., U.S.A.
1891	Farrell, James. Naas.
1891	Fawcett, George. Monte Video, Roscrea.
1887	Fennessy, Edward. Ardscradaun House, Kilkenny.
1891	Fielding, Patrick J., M.P.S.I. 8, St. Joseph's-place, Blackrock-road, Cork.
1891	Finch, Mrs. F. Thornville, Circular-road, Limerick.
1889	Fitz Gerald, The Dowager Lady. Glanleam, Valentia Island, Co. Kerry.
1890	FitzGibbon, Gerald, M. Inst. C.E. West Oakfield, Hooton, Cheshire.
1891	Fitz Maurice, Rev. W. Herbert, B.A. Kilcooley Rectory, Thurles.
1891	Fitz Patrick, Right Rev. B., Abbot of Mount Melleray, Cappoquin.
1868	Fitzsimons, John Bingham, M.D. 22, King-street, Hereford.
1891	Fleming, Hervey de Montmorency, J.P. Barragheore, Goresbridge.
1889	Fleming, Very Rev. Horace Townsend, M.A. Deanery, Cloyne.
1889	Flynn, James. Cruise's Royal Hotel, Limerick.
1891	Flynn, Mrs. Cruise's Royal Hotel, Limerick.
1884	Fogerty, Robert, C.E., Architect. Limerick.
1890	Fogerty, William A., M.A., M.D. 61, George-street, Limerick.
1869	Foot, Arthur Wynne, M.D., F.R.C.P.I. 49, Lower Leeson-street, Dublin.
1890	Ford, Rev. A. Lockett, M.A. Bessbrook, Co. Armagh.
1877	Forster, Major Robert. 63, Fitzwilliam-square, Dublin.
1891	Foster, Rev. Frederick, M.A. Ballymacelligott Glebe, Tralee.
1890	Fottrell, George, M.R.I.A., Solicitor. 46, Fleet-street, Dublin.
1891	Fox, Captain Maxwell, R.N., J.P., D.L. Annaghmore, Tullamore.
1888	Franklin, Frederick, F.R.I.A.I. Westbourne House, Terenure.
1891	Frazer, Mrs. Finvoy Rectory, Ballymoney.
1887	Frazer, William, M.R.I.A., F.R.C.S.I., F.R.G.S.I. 20, Harcourt-street, Dublin.
1889	French, Thomas William, R.M. Omagh.
1889	Frizelle, Joseph. Kilkenny.
1871	Frost, James, M.R.I.A., J.P. 54, George-street, Limerick.

Elected	
1884	Fullerton, J. H., F.R.I.A.I. Armagh.
1891	Furlong, Nicholas, L.R.C.P.I., L.R.C.S.I., M.R.I.A. Lymington, Ennis-corthy.
1891	Gabbett, Rev. Edward, M.A. Rectory, Croom, Co. Limerick.
1890	Gallagher, Edward, C.T.C. Strabane.
1891	Gallagher, Patrick M., Solicitor. Donegal.
1891	Gallagher, William, Solicitor. Armagh.
1891	Gardiner, Rev. F. Stuart, M.A. The Manse, Kingstown.
1891	Gardiner, Matthew John, G. P. O., Dublin.
1885	Garnett, Edward. Newtown School, Waterford.
1891	Gaskell, Major W. P. 1, Albrecht Strasse, Dresden, Saxony.
1890	Gelston, Rev. Hugh, M.A. Enniskeen Rectory, Kingscourt.
1891	Geoghegan, Charles, Assoc. Inst. C.E.I. 201, Great Brunswick-street, Dublin.
1890	Geoghegan, Michael. P. W. Hotel, Athlone.
1891	Geoghegan, T. F. 6, Lower Sackville-street, Dublin.
1890	George, William E. Downside, Stoke Bishop, Clifton.
1889	Gilcriest, William F., Assoc. Inst. C.E.I. Lyons-terrace, Sligo.
1887	Gillespie, James, Surgeon. The Diamond, Clones.
1890	GILLESPIE, William, M.R.I.A. Racefield House, Kingstown.
1891	Gillman, Herbert Webb, B.A. (Dubl.), Barrister-at-Law (Lincoln's Inn), J.P. Clonteadmore, Coachford, Co. Cork.
1891	Gleeson, Edward M., M.R.C.S., J.P. Benown, Athlone.
1891	Gleeson, Gerald W. M. Benown, Athlone.
1885	Glenny, James, J.P. Glenville, Ardaraigh, Newry.
1889	Glynn, Joseph. The Downs, Mullingar.
1891	Glynn, Thomas. 2, Morna-road, Denmark-hill, London, S.E.
1890	Goff, Rev. Edward, B.A. Kentstown Rectory, Navan.
1880	Goodman, Rev. James, M.A., M.R.I.A., Professor of Irish (Dublin). Skibbereen.
1890	Gordon, Samuel, M.D. 13, Hume-street, Dublin.
1868	Gorman, Venerable Archdeacon, M. A. Rectory, Thomastown, Co. Kilkenny.
1891	Gosselin, Rev. J. H. P., B.A. Killegar Cottage, Killeshandra.
1890	Gough, James Patrick, T.C. Mardyke-street, Athlone.
1891	Gough, Joseph. 100, Leinster-road, Rathmines.
1891	Graham, Rev. Charles Irvine, D.D. The Rectory, Celbridge.

Elected	
1890	Graham, Rev. Francis R., M.A. (Oxon.). St. Columba's Parsonage, Knock, Belfast.
1890	Grant, Colonel George Fox, J.P. 41, Clarinda Park, East, Kingstown.
1858	Gray, Richard Armstrong, M. Inst. C.E.I., M.R.I.A., County Surveyor. Fortfield House, Upper Rathmines.
1890	Gray, Rev. R. C. Berkeley. 49, Clarendon-street, Londonderry.
1889	Greene, George E. J., L.R.C.P.I., L.R.C.S.I. The Dell, Ballycarney, Ferns, Co. Wexford.
1871	Gregory, Right Hon. Sir William Henry, K.C.M.G., J.P., D.L. Coole Park, Gort, Co. Galway.
1891	Grierson, Rev. Frederick J., B.A. Rectory, Oldcastle, Co. Meath.
1885	Grubb, J. Ernest. Carrick-on-Suir.
1890	Guilbride, Francis, Newtownbarry.
1886	Guilbride, Samuel. Newtownbarry.
1889	Hackett, John Byrne, M.D. Kilkenny.
1889	Hackett, Rev. Thos. Aylmer P., D.D. The Rectory, Kilmallock.
1891	HADDON , Alfred Cort, M.A., F.Z.S., Professor of Zoology, Royal College of Science. 13, Palmerston-road, Dublin.
1889	Hamilton, Everard, B.A. 30, South Frederick-street, Dublin.
1890	Hamilton, Miss. Grange Erin, Douglas, Cork.
1889	Hanan, Rev. Denis, D.D. The Rectory, Tipperary.
1891	Handy, Rev. Leslie Alexander, M.A. 20, Upper Temple-street, Dublin.
1889	Hanlon, Mrs. Imperial Hotel, Kilkenny.
1887	Hanna, John A. Bank Buildings, Belfast.
1891	Harden, Rev. Ralph W., B.A. 25, Grosvenor-road, Rathmines.
1876	Hare, Very Rev. Thomas, D.D., Dean of Ossory. Deanery, Kilkenny.
1890	Harman, Miss Marion. Barrowmount, Goresbridge.
1891	Harrington, Edward, M.P. 46, Nelson-street, Tralee.
1888	Harris, Arthur A. Mitchelstown.
1889	Harris, Henry B. Millview, Ennis.
1890	Harris, John, C.E. Galway.
1890	Harris, Morris, 152, Leinster-road, Dublin.
1890	Hart, Henry Chichester, J.P. Carrabeagh, Croaghcon, Letterkenny.
1890	Hartford, John P., Sessional Crown Solicitor, Kilkenny. 55, Lt. Dominick-street, Dublin.
1889	Hartley, James, J.P. Heath Lodge, Cavan.
1891	Harty, Spencer, M. Inst. C.E.I., City Engineer. Melrose, Ranelagh-road, Dublin.

Elected	
1891	Harvey, Rev. Alfred Thomas, M.A. Rectory, Athboy.
1890	Harvey, William J., F.S.A. (Scot.). Heathell, Melbourne Grove, Champion Hill, London, S.E.
1891	Hassard, Miss. Cove Cottage, Waterford.
1891	Hayes, Rev. F. C., M.A. Rectory, Raheny.
1889	Hayes, Rev. William A., M.A., Canon. Dromore, Co. Down.
1890	Haythornthwaite, Rev. John P., M.A. (Cantab.). St. John's College, Agra, India.
1891	Headen, W. P., B.A. (Lond.), Inspector of National Schools. 62, Clifton-Park-avenue, Belfast.
1891	Healy, George, J.P. Hughenden, Clontarf.
1891	Healy, Rev. George W., M.A. St. Fin Barre's, Cork.
1888	Healy, Rev. John, LL.D. St. Columba's, Kells, Co. Meath.
1869	Healy, Rev. William, P.P. Johnstown, Co. Kilkenny.
1890	Henley, J., Training College. Kildare-place, Dublin.
1888	Henshaw, Alfred, J.P. St. Philip's, Milltown, Co. Dublin.
1889	Hewat, S. M. F., M.A. (Cantab). Abbeylands, Ballybrack, Co. Dublin.
1890	Hewitt, Richard J., M.D. Ballingarry, Callan.
1887	Hewson, Rev. Edward F., B.A. Rectory, Gowran, Co. Kilkenny.
1868	HEWSON, George James, M.A. Hollywood, Adare.
1879	Hickson, Miss. Mitchelstown.
1890	Higgins, Rev. Michael, C.C. Queenstown.
1889	Higinbotham, Granby, Secretary, Ulster Banking Company. 46, Wellington Park, Belfast.
1891	Hill, Rev. Thomas. Dunkerrin, Roscrea.
1891	Hill, William. 7, Castle-street, Tralee.
1878	Hill, William H., F.R.I.B.A. Audley House, Cork.
1871	Hinch, William A. 24, York-street, Dublin.
1863	Hodges, Professor, M. D. Sandringham, Malone-road, Belfast.
1890	Hodgson, Rev. William, M.A. Lack, Co. Fermanagh.
1891	Hogan, Rev. Henry, B.D., Canon. All Saints' Vicarage, Phibsborough-road, Dublin.
1890	Hogg, Jonathan. 12, Cope-street, Dublin.
1890	Hopkins, Rev. John W., B.A. Agherin Vicarage, Conna.
1889	Horan, John, M.E., M. Inst. C.E., Co. Surveyor. Churchtown, Newcastle West, Co. Limerick.
1887	Hore, Walter. Rathwade House, Bagenalstown.
1890	Houston, Mrs. Academical Institution, Coleraine.

Elected	
1888	Hudson, Robert, M.D. Bridge House, Dingle.
1887	Huggard, Stephen. Lismore, Tralee.
1889	Hunt, Edmund Langley. 7, Pembroke-road, Dublin; and 8, Cecil-street, Limerick.
1890	Hunter, Thomas. Post Office, Glenarm.
1863	Hunter, William A. Glenour, Howth-road, Clontarf.
1890	Hurley, M. J. Abbeylands, Waterford.
1890	Hurley, Rev. Patrick, P.P. Inchigeela, Co. Cork.
1858	Hyde, Henry Barry, F.S.S. 5, Eaton Rise, Ealing, London, W.
1888	Irwin, Very Rev. Archdeacon James, P.P. Castleisland, Co. Kerry.
1891	Isaac, Rev. Abraham. Kilgobbin Rectory, Tralee.
1889	Jackman, John, T.C. King-street, Kilkenny.
1890	Jackman, Richard H. Alverno, Thurles.
1874	James, Charles Edward, M.B. Butler House, Kilkenny.
1890	Jeffares, Rev. Danby, M.A. Lusk, Co. Dublin.
1891	Jennings, Rev. John A., M.A. Donaghpatrick Rectory, Navan.
1889	Jennings, J. R. B., D.I., R.I.C. Mullingar.
1889	Johnston, James W., J.P. Belturbet, Co. Cavan.
1891	Johnstone, Charles Alexander, L.R.C.P.I., L.R.C.S.I. Inistioige, Co. Kilkenny.
1862	Joly, Jasper Robert, LL.D., V.G., J.P., Barrister-at-Law. 38, Rathmines-road, Dublin.
1890	Joyce, P. King, B.A. 22, Ovoca-road, South Circular-road, Dublin.
1865	Joyce, Patrick Weston, LL.D., M.R.I.A. Lyre-na-Grena, Leinster-road, Rathmines.
1889	Joynt, William Lane, J.P., D.L. 43, Merrion-square, Dublin.
1890	Kane, Robert Romney, LL.D., M.R.I.A. 4, Fitzwilliam-place, Dublin.
1891	Keane, Lady. Cappoquin House, Cappoquin.
1891	Keane, Miss Frances. Glenshelane, Cappoquin.
1879	Kearney, Miss Alicia M. Grace Dieu, Waterford.
1889	Keene, Charles Haines, M.A. 19, Stephen's-green, and University Club, Dublin.
1889	Keene, Rev. James Bennett, M.A. Navan.
1888	Kelly, Edmund Walahe. Summerhill, Tramore.

Elected	
1891	Kelly, Francis James, J.P. Weston, Duleek.
1890	Kelly, George A. P., M.A., Barrister-at-Law. 6, Upper Pembroke-street, Dublin.
1885	Kelly, Ignatius S. Provincial Bank House, Cork.
1890	Kelly, Very Rev. James J., P.P., Canon. St. Peter's, Athlone.
1891	Kelly, Richard J., Barrister-at-Law. 21, Great Charles-street, Dublin.
1891	Kelly, Thomas A. St. Grellan's, Monkstown, Co. Dublin.
1889	Kenealy, Cornelius J., Town Clerk, Kilkenny.
1891	Kennedy, John. Mountsandel-road, Coleraine.
1891	Kenny, Patrick. Grace Dieu, Clontarf.
1877	Keogh, John George. Roundwood, Co. Wicklow.
1891	Keon, Rev. James J., P.P. The Presbytery, Lusk.
1891	Kernan, Rev. Richard Arthurs, B.D. The Rectory, Hillsborough.
1889	Kerr, Rev. Wm. John B. Hucknall Huthwaite, Mansfield, Notts.
1883	Kidd, Abraham, M.D., F.R.C.S.I. Ballymena.
1868	Kilbride, Rev. William, M.A. Aran Island, Galway.
1865	KIMBERLEY , Rt. Hon. Earl of, K.G. Kimberley House, Wymondham, Norfolk.
1890	King, Lucas White, LL.B., M.R.I.A. Dera Ismail Khan, Panjab, India.
1890	King-Edwards, William, J.P. Dartans House, Castlederg.
1886	Kirkpatrick, Robert. 1, Queen's-square, Glasgow.
1890	Kirkwood, Philip. Negaunee, Michigan, U. S.
1853	KIRWAN , John Stratford. 1, Richmond Gardens, Bournemouth.
1889	Kough, Thomas, J.P. Newtown Villa, Kilkenny.
1890	Laffan, James J. 126, Quay, Waterford.
1890	Laffan, Thomas, M.D. Cashel.
1890	Lalor, J. T., Surveyor of Taxes. Kilkenny.
1889	Lalor, M. W. <i>Kilkenny Moderator</i> Office, Kilkenny.
1889	Langan, John. 10, Claremont-road, Forest Gate, London, E.
1890	Langan, Rev. Thomas, D.D. St. Mary's, Athlone.
1890	Langhorne, William H., D.I., R.I.C. Dingle.
1889	Lanigan, Stephen M., J.P., B.L. 44, Mountjoy-square, Dublin; and Glenagyle, Toomevara, Nenagh.
1891	Lawlor, Rev. Hugh Jackson, B.D. Clarinda Park, Kingstown.
1891	Lawson, Thomas Dillon. Bank of Ireland, Longford.
1890	Lecky, Rev. Alexander Gourley, B.A. Feddyglass, Strabane.

Elected 1889	Lee, Rev. Timothy, C.C. St. John's, Limerick.
1891	Leech, Henry Brougham, LL.D., Regius Professor of Laws, Dublin. Yew Park, Castle-avenue, Clontarf.
1890	Leonard, John. Lisahally, Londonderry.
1891	Lepper, Francis Robert, Director, Ulster Banking Co., Belfast.
1880	Lett, Rev. Henry Wm., M.A. Aghaderg Glebe, Loughbrickland, Co. Down.
1890	Levinge, Tenison F., J.P. Enniscoffy House, Killucan.
1883	Lewis, Professor Bunnell. Queen's College, Cork.
1884	Lewis, Thomas White, M.D. Kingscliffe, Wansford, Northamptonshire.
1868	Librarian. Public Library, Armagh.
1869	Librarian. Belfast Library, Linen Hall, Belfast.
1891	Librarian. Free Public Library, Liverpool.
1883	Librarian. Bodleian Library, Oxford.
1890	Librarian. Public Library, Boston, U. S.
1890	Librarian. Detroit Public Library, Michigan, U. S., <i>per</i> B. F. Stevens, 4, Trafalgar-square, London.
1890	Librarian. Astor Library, New York, U. S., <i>per</i> B. F. Stevens, 4, Trafalgar-square, London.
1868	Librarian. King's Inns Library, Henrietta-street, Dublin.
1888	Librarian. Library of Advocates. Edinburgh.
1868	Librarian. National Library of Ireland, Dublin.
1882	Librarian. Public Library, Melbourne, <i>per</i> Agent-General for Victoria. 15, Victoria-street, Westminster, S.W.
1864	Librarian. Queen's College, Belfast.
1868	Librarian. Queen's College, Cork.
1888	Librarian. Queen's College, Galway.
1874	Librarian. Royal Library, Berlin, <i>per</i> Messrs. Asher & Co. 13, Bedford-st., Covent Garden, London.
1868	Librarian. Science and Art Department, South Kensington, London.
1868	Librarian. Wexford Mechanics' Institute, Wexford.
1889	Lilley, Rev. Alfred Leslie, B.A. Chelsea.
1890	Lilley, Frederick, Skibbereen.
1890	Lindesay, Rev. William O'Neill, M.A. Baronscourt Rectory, Newtown-stewart.
1891	Lindsay, Rev. John Woodley, D.D. Beechmount, Carrigrohane, Cork.
1891	Lindsay, Rev. Thomas Somerville, M.A. Rectory, Malahide.
1891	Lithgow, Douglas. Downpatrick.
1891	Livingstone, Rev. Robert George, M.A. Pembroke College, Oxford.

Elected 1891	Livingstone, William, J.P. Westport.
1885	Lloyd, Rev. Edward, M.A., Canon. Kilkishen, Sixmile-bridge, Co. Clare.
1889	Lloyd, William. 1, Pery-square, Limerick.
1885	Lockwood, F. W., C.E., Architect. 16, Waring-street, Belfast.
1891	Longfield, Mrs. Curraglass Rectory, Tallow, Co. Cork.
1888	Longfield, Thomas H., F.S.A., M.R.I.A. Science and Art Museum, Leinster House, Dublin.
1887	Lough, Thomas. 5, Newton Grove, Bedford Park, Chiswick.
1863	Loughnan, Henry James, Barrister-at-Law. 39, Belvidere-place, Dublin.
1891	Love, Hugh Thomas. Charleville-square, Tullamore.
1889	Lowndes, Thomas F., D.I.R.I.C. Schull, Co. Cork.
1868	Lunham, Colonel Thomas Ainslie, M.A., J.P. Ardfallen, Douglas, Cork.
1891	Lynch, Daniel, B.A. The Residence, Philipstown, Dunleer.
1888	Lynch, Rev. Patrick. 60, Lower Ormond-street, Manchester.
1890	Lynch, Rev. Patrick J. The Presbytery, Monaghan.
1887	Lyons, Alexander, J.P. Rathellen, Sligo.
1891	Lyster, Rev. H. Cameron, B.D. 92, Leinster-road, Rathmines.
1873	MAC CARTHY, Charles Desmond. Bank of England, Southampton.
1868	Macauley, John, J.P., D.L. Red Hall, Ballycary, Belfast.
1890	Macauley, Joseph, Solicitor. Donegall Chambers, Royal-avenue, Belfast.
1852	Macray, Rev. Wm. Dunn, M.A., F.S.A. Ducklington, Witney, Oxon.
1891	Mac Gillycuddy, Daniel de Courcy, Solicitor. Day-place, Tralee.
1891	Mac Gillycuddy, John, J.P. Aghadoe House, Killarney.
1891	Mack, Rev. William Bradshaw, B.A. St. Finian's, Swords.
1890	Mac Manus, J. H. Church-street, Athlone.
1890	Mac Mullen, Rev. Alexander, P.P. Ballymena.
1891	Mac Murrough-Murphy, Rev. Thomas A., M.A. 18, Warrington-place, Dublin.
1889	Mac Ritchie, David (<i>Hon. Sec. Gypsy Lore Society</i>). 4, Archibald-place, Edinburgh.
1891	Mac Sheehy, Bryan, LL.D. 35, Gardiner's-place, Dublin.
1891	Mac William, Rev. John W.A. Castleview, Ballymote.
1887	M'Arthur, Alexander. Knox's-street, Sligo.
1890	M'Bride, James. Grand Rapids, Michigan, U.S.
1890	M'Cabe, Dr. C. Ironwood, Michigan, U.S.
1891	M'Cartan, Very Rev. J.J., P.P., Canon. Donaghmore, Co. Tyrone.

Elected	
1888	M'Carte, James. 51, St. George's Hill, Everton, Liverpool.
1859	M'Carthy, Most Rev. John, D.D., Bishop of Cloyne. The Palace, Queenstown.
1891	M'Carthy, William P. Trant, Solicitor. Killarney.
1890	M'Cay, Alexander. Londonderry.
1890	M'Chesney, Joseph. Annville, Holywood, Co. Down.
1891	M'Clelland, William John, M.A. Santry School, Co. Dublin.
1890	M'Clintock, Rev. Francis G. Le Poer, M.A. (Cantab.). Drumcar Rectory, Dunleer.
1878	M'Cormack, Denis. York-street, Blackpool, Cork.
1889	M'Cormick, Rev. Frederic H. J., F.S.A. (Scot.). Holy Trinity, Ilkeston.
1891	M'Cormick, H. M'Neile, Clerk of the Crown, Co. Antrim. Ardmara, Craigavad, Belfast.
1891	M'Cowen, William Henry. 7, Nelson-street, Tralee.
1884	M'Crum, Robert G., J.P. Milford, Armagh.
1887	M'Cutchan, Rev. George, M.A. Rectory, Kenmare.
1890	M'Elroy, Samuel C. Ballymoney.
1890	M'Enery, M. J., B.A. Public Record Office, Dublin.
1890	M'Fadden, Very Rev. Monsignor Hugh, P.P., V.G. Parochial House, Donegal.
1890	M'Farlane, James, J.P. Strabane.
1891	M'Gee, William, J.P. 18, Nassau-street, Dublin.
1890	M'Glade, Francis. Liscard-terrace, Ormeau-road, Belfast.
1864	M'Gragh, Patrick. Grange View, Douglas-road, Cork.
1891	M'Inerney, Rev. John, C.C. Roscrea.
1882	M'Kenna, Very Rev. James, P.P. Brookeborough, Co. Fermanagh.
1890	M'Knight, John. Bellavista, Antrim-road, Belfast.
1890	M'Loughlin, John. Cart Hall, Coleraine.
1889	M'Mahon, Arthur, J.P. Danville, Kilkenny.
1890	M'Manus, Very Rev. Canon, P.P. St. Catherine's, Dublin.
1890	M'Neill, Charles. 43, Fleet-street, Dublin.
1891	M'Neill, Rev. Hugh. Gardenvale, Stranocum, Co. Antrim.
1890	M'Neill, John. Chancery Accounting Office, Dublin.
1891	M'Nulty, Robert. Raphoe.
1891	M'Quaid, Surgeon-Major P. J., M.D., M.Ch. Garrison Station Hospital, Hilsea, near Portsmouth.
1889	M'Redmond, Luke. Inland Revenue, Kilkenny.
1890	Madden, Rev. John, C.C. Cashel.
1891	Maffett, William Hamilton, Barrister-at-Law. St. Helena, Finglas.

Elected.	
1891	Magee, Rev. Hamilton, D.D, 6, Eglinton-park, Kingstown.
1890	Maginn, Rev. Charles Arthur, M.A. Killanully, Ballygawan, Co. Cork.
1853	Mahon, Ross, M.A. 66, Northumberland-road, Dublin.
1890	Mahon, Thomas George Stacpoole, B.A. (Oxon.), J.P., D.L. Corbally, Quin, Co. Clare.
1890	Mahony, Bernard P. J., M.R.C.V.S. Annefield, Maryborough.
1890	Mahony, Daniel, M.A., Barrister-at-Law. 8, Mount-street Crescent, Dublin.
1891	Mahony, Denis M'Carthy, B.A., Barrister-at-Law. 7, Stephen's-green, North, Dublin.
1887	Mahony, J. J. Park Villas, Victoria-road, Cork.
1866	Mahony, William Augustus. Manager, National Bank, Dublin.
1891	Mains, John, J.P. Ardeevin, Portrush.
1862	Malcomson, John. 47, Pembroke-road, Dublin.
1891	Mallins, John, Solicitor. Ramelton, Co. Donegal.
1891	Mangan, Richard. 3, Patrick-street, Cork.
1891	Mann, Colonel Deane, J.P. Dunmoyle, Six-mile-cross, Co. Tyrone.
1889	Manning, Rev. James, P.P. Roundwood, Co. Wicklow.
1889	Mannion, Rev. Patrick, P.P. The Presbytery, Elphin, Co. Rosecommon.
1891	Mara, Bernard S. 47, Clarinda-park, Kingstown.
1891	MARTYN , Edward. Tillyra Castle, Ardrahan, Co. Galway.
1887	Mason, Thomas. 21, Parliament-street, Dublin.
1890	Mathers, Adam C. C., M.D. Coleraine.
1890	Mathews, Thomas. 44, Elmwood-avenue, Belfast.
1886	Mathewson, John, junior. Queen-street, Londonderry.
1891	Mathewson, Lavens. Helen's Bay, Co. Down.
1879	Matthews, G. Maguire's-bridge, Co. Fermanagh.
1889	Maunsell, William Pryce, B.A., Barrister-at-Law. 3, Neptune-terrace, Sandycove.
1889	Maunsell, Edward, M.A. Newborough, Patrick's Wall, Co. Limerick.
1890	May, Miss. Fitzwilliam-street, Belfast.
1891	Mayne, Thomas, F.R.G.S.I. 9, Lord Edward-street, Dublin.
1891	Meade, Right Hon. Joseph M., Lord Mayor of Dublin. Mansion House , Dublin.
1891	Meagher, Jeremiah J. 76, Leinster-road, Rathmines.
1866	Meagher, Very Rev. William, P.P., Canon. Templemore.
1891	Meehan, Thomas. 13, Upper Exchange-street, Dublin.
1891	Meldon, John J., Solicitor. 60, Northumberland-road, Dublin.

Elected	
1885	Melville, Alexander G., M.D. Knockane House, Portlaw.
1889	Meredyth, Rev. Francis, M.A., Precentor and Sub-Dean of St. Mary's Cathedral, Limerick.
1891	Mervyn, Rev. John H., M.A. 8, Clifton-street, Belfast.
1889	Middleton, Shireff. 11, Lower Dominick-street, Dublin.
1890	Micks, William L., M.A. 3, Sorrento-terrace, Dalkey.
1891	Milligan, Miss Alice L. 1, Royal-terrace, Belfast.
1891	MILLNER, Captain Joshua Kearney. Cherbury, Booterstown.
1889	Mills, James, M.R.I.A. Public Record Office, Dublin.
1889	Miniken, Charles. National Bank, Kilkenny.
1891	Mitchell, William M., R.H.A. 5, Leinster-street, Dublin.
1891	Moffatt, Rev. John E., M. D. 27, Highfield-road, Rathgar, Co. Dublin.
1891	Mohan, Rev. James J., C.C. Lake View, Latton, Ballybay.
1890	Molloy, Joseph. Main-street, Thurles.
1890	Molloy, Joseph P. 19, High-street, Kilkenny.
1891	Molohan, M. H., L.R.C.P.I., L.R.C.S.I. Tromero, Milltown-Malbay.
1891	Molony, Alfred. 22, Hugh-street, Eccleston-square, London, S.W.
1889	Molony, Henry, M.D., B.A. Odellville, Ballingarry, Co. Limerick.
1890	Monahan, Very Rev. John, D.D., V.G., Canon. The Presbytery, Cloghan, King's County.
1862	Monck, John, Castle Office, Kilkenny.
1890	Moore, Andrew, T.C. Church-street, Athlone.
1891	Moore, Arthur W., M.A. (Cantab.), J.P. Woodbourne House, Douglas, Isle of Man.
1887	Moore, Rev. Courtenay, M.A., Canon. Rectory, Mitchelstown.
1890	Moore, George M. 3, Lansdowne-terrace, Cork.
1887	Moore, Hugh K. Bingfield, Crossdoney, Cavan.
1889	Moore, Rev. H. Kingsmill, M.A., Principal, Training College, Kildare-street, Dublin.
1885	Moore, Joseph H., M.A., M. Instr. C.E.I. 63, Eccles-street, Dublin.
1889	Moore, William, Castle Mahon, Blackrock, Co. Cork.
1888	Moran, John, M.A., LL.D. Inspector National Schools, Boyne Villa, Trim, Co. Meath.
1889	Morgan, Arthur P., B.A. (Dubl.), District Inspector, N. Schools. Merrion Lodge, Galway.
1891	Morgan, George Blacker, L.R.C.S.I., J.P. West Lodge, Sunderland.
1889	Morgan, Very Rev. John, D.D., The Deanery, Waterford.
1891	Morris, Rev. Rupert H., M.A., Canon. Riverside, Eccleston, Chester.

Elected	
1884	Morris, Rev. W. B. The Oratory, Sputh Kensington, London, S.W.
1889	Morrison, Alexander Kerr. Maghera, Co. Derry.
1889	Morton, John. Manager, Provincial Bank, Limerick.
1888	Moynan, J. Ousely, M.A., M. Instr. C.E.I. Co. Surveyor, Nenagh.
1878	Mulcahy, Rev. David B., P.P., M.R.I.A. Moyarget, Co. Antrim.
1872	Mulholland, Miss. Eglantine, Hillsborough.
1889	Mullan, Rev. David, M.A. Christian Union Buildings, Lower Abbey-street, Dublin.
1891	Mullan, Robert A., B.A. Trevor-hill, Newry.
1889	Mullen, Frank. 44 Room, Custom House, Thames-street, London.
1889	Mullin, Charles, Solicitor. Omagh.
1891	Mullins, John White. Newlands, Clondalkin.
1889	Mullins, Rev. Richard F., Professor, St. Patrick's College, Thurles.
1890	Murdock, James. 31, Eglinton-street, Belfast.
1890	Murphy, Rev. Arthur William, P.P. Kilemlagh, Cahirciveen.
1889	Murphy, E. J. High-street, Kilkenny.
1889	Murphy, Rev. Jeremiah, C.C. Queenstown.
1890	Murphy, John J. 34, Catherine-street, Waterford.
1889	Murphy, Thomas F., jun. New-street, Kilkenny.
1889	Murray, Archibald. Portland, Limerick.
1887	Murray, Very Rev. John Walton, LL.D., Dean of Connor. Rectory, Ballymena.
1890	Musgrave, John Riddel, J.P., D.L. Drumglass House, Belfast.
1889	Myles, Rev. Edward, M.A. St. Anne's Vestry, Belfast.
1889	Nash, James, J.P. 85, George-street, Limerick.
1889	Nash, Lieut.-Colonel Edward, J.P. Beaufort, Co. Kerry.
1889	Nash, Ralph, Solicitor. 11, Glentworth-street, Limerick.
1891	Neill, Rev. Herbert R., B. A. The Rectory, Headford, Co. Galway.
1891	Neligan, Major William John, J.P. Church Hill, Tralee.
1890	Nelis, John. Londonderry.
1889	Nesbitt, Rev. Samuel W. H. Portarlington.
1891	Newell, P., B.A., Inspector of National Schools, Marlborough-street, Dublin.
1890	Nolan, Rev. Christopher P., C.C. 83, Summer-hill, Dublin.
1889	Nolan, Michael J., M.D. Richmond Lunatic Asylum, Dublin.
1890	Nolan, Pierce L., B.A. Killiney House, Killiney.

Elected	
1890	Nolan, Rev. Thomas, P.P. Lixnaw, Co. Kerry.
1891	Norman, Conolly, F.R.C.S.I. Richmond Asylum, Dublin.
1891	Nugent, Miss. 1, Mountjoy-square, Dublin.
1885	O'Brien, Rev. Francis, P.P., M.R.I.A. Cappoquin, Co. Waterford.
1889	O'Brien, Rev. Lucius H., M.A. The Rectory, Adare, Co. Limerick.
1871	O'Brien, Robert Vere, B.A. (Oxon.). New Hall, Ennis.
1890	O'Callaghan, Captain Charles George, J.P., D.L. Ballinahinch, Tulla.
1890	O'Callaghan, Mrs. Maryfort, Tulla.
1890	O'Callaghan-Westropp, Captain George, J.P. Coolreagh, Bodyke.
1883	O'Carroll, Frederick John, Barrister-at-Law. 67, Lr. Leeson-street, Dublin.
1891	O'Carroll, Louis Ely, Barrister-at-Law. 77, Harcourt-street, Dublin.
1890	O'Connell, John, C.E. Ennis.
1889	O'Connell, Philip. Bank of Ireland, Omagh.
1891	O'Connor, Matthew Weld, J.P., Baltrasna, Oldcastle, Co. Meath.
1890	O'Connor, Rev. Mortagh, P.P. Ballybunion, Co. Kerry.
1890	O'Connor, Rev. T. C., Canon. Donaghmore, Baltinglass.
1890	O'Donnell, Rev. Patrick, C.C. Doon, Pallasgreen
1874	O'Donoghue, Rev. Denis, P.P. Ardfert, Tralee.
1888	O'Doherty, James E. 5, East Wall, Londonderry.
1890	O'Doherty, Rev. Philip, C.C. Moville, Co. Donegal.
1889	O'Duffy, John, Surgeon Dentist. Rutland-square, E., Dublin.
1856	O'Gorman, Thomas. Rathgorman, Park-avenue, Sandymount.
1889	O'Grady, Rev. Jeremiah J., C.C. St. Michael's, Limerick.
1856	O'Hanlon, Very Rev. John, P.P., M.R.I.A., Canon. 3, Leahy-terrace, Irishtown, Dublin.
1889	O'Hanrahan, T. W. Irishtown, Kilkenny.
1890	O'Hara, Rev. John M., P.P. Corballa, Ballina.
1889	O'Keefe, Dixon Cornelius, M.A., M.R.I.A., Barrister-at-Law. Richmond House, Templemore.
1891	O'Kelly, Conor. The Square, Claremorris.
1868	O'Lavery, Rev. James, P.P., M.R.I.A. Holywood, Co. Down.
1889	Olden, Rev. Thomas, B.A., M.R.I.A. Ballyclough, Mallow.
1891	O'LEARY, Rev. Edward, P.P. Balyna, Moyvalley.
1888	O'Leary, John. 53, Mountjoy-square, Dublin.
1884	O'Leary, Patrick. Main-street, Graig-na-Managh, Co. Kilkenny.

Elected	
1870	O'Loughlin, John. Inland Revenue Laboratory, Somerset House, London.
1891	O'Malley, Thomas, Secretary, Waterford, Dungarvan, and Lismore Railway Company. Tramore, Waterford.
1891	O'Meara, Rev. Charles P., B.A. Newcastle Rectory, Hazelhatch.
1890	O'Meara, Rev. Eugene H., M.A. The Vicarage, Tallaght.
1891	O'Meara, John J., Solicitor, T.C. 211, Great Brunswick-street, Dublin.
1890	O'Mulrenin, Richard J., 17, Trinity College, Dublin.
1889	O'Neill, Michael. High-street, Kilkenny.
1863	O'Neill, Very Rev. Patrick, P.P., Canon. Clontarf, Dublin.
1884	O'Neill, William J., C.E. Tanaghmore Lodge, Lurgan.
1891	O'Neill, William P. 52, Great Charles-street, Dublin.
1889	O'Reilly, J. P. Breffni Villa, Eglinton-road, Donnybrook.
1854	ORMONDE, Most Hon. Marquis of, K.P. The Castle, Kilkenny.
1890	Orpen, Ven. Archdeacon, M.A. Rectory, Tralee.
1887	Orpen, Goddard H., B.A., Barrister-at-Law. Erpingham, Bedford Park, Chiswick, London.
1890	Orpen, R. Grand Rapids, Michigan, U.S.
1884	Orr, Cecil, A.R.I.B.A. 20, Park-road, Harlesdon, London, N.W.
1891	Orr, Jacob, J.P. Cranagill, Loughgall.
1891	Osborne, John Graydon. Bank of Ireland, Westport.
1889	O'Shea, Robert T. Parliament-street, Kilkenny.
1860	O'Shee, N. Power, J.P., D.L. Garden Morris, Kilmacthomas, Co. Waterford.
1889	O'Sullivan, Very Rev. Archdeacon, P.P., V.G. Holy Cross, Kenmare.
1890	O'Sullivan, John J., Kilmallock.
1890	Oulton, Rev. Richard C., M.A., D.D., Glynn Parsonage, Glynn, Belfast.
1879	Palmer, Mrs. Carrig House, Lower Road, Cork.
1888	Panton, John. 45, St. Andrew-street, Dublin.
1890	Parke, Robert H., LL.B., Solicitor. Monaghan.
1868	Patterson, William Hugh, M.R.I.A. Garranard, Strandtown, Belfast.
1889	Patton, Alexander, M.D. Farnham House, Finglas, Co. Dublin.
1890	Payne-Townshend, Miss, Derry, Rossbarbery.
1890	Pentland, Augustus Tichborne. University Club, Dublin.
1890	Pentland, George Henry, J.P. Black Hall, Drogheda.
1889	Phelan, Michael, T.C. Vicar-street, Kilkenny.
1890	Phelps, Ernest James. Water Park, Castleconnell.
1890	Phelps, W. E. C. Marsh's Library, St. Patrick's, Dublin.

Elected 1887	Phibbs, Owen, J.P., D.L. Corradoo, Boyle.
1888	Phillips, J. J. Royal-avenue, Belfast.
1890	Phillips, W. H., F.R.H.S. Lemonfield, Holywood, Co. Down.
1877	Pigott, Joseph. 36, Marlborough-street, Cork.
1873	Pitt-Rivers, General A. Lane-Fox, D.C.L., F.S.A., F.R.S. 4, Grosvenor Gardens, London, S.W., and Rushmere, Salisbury.
1890	Plummer, Rev. Richard, B.A., D.D. Ashfield, Cootehill.
1891	Plunkett, Ambrose, B.A., Solicitor. 29, Lower Leeson-street, Dublin.
1887	Plunkett, Thomas, M.R.I.A. Enniskillen.
1891	Poë, Lieut.-Colonel Wm. Hutchinson, C.B. Heywood, Ballinakill, Queen's County.
1889	Pope, Peter A. Clerk of the Union, New Ross, Co. Wexford.
1889	Porter, Sir Geo. Hornidge, Bart., M.D., M.R.I.A., J.P., D.L. 3, Merrion-square, N., Dublin.
1884	Power, Rev. George Beresford, B.A. Kilfane Glebe, Thomastown.
1875	Power, Rev. John, P.P. Killeely, Pallasgreen, Co. Limerick.
1868	Power, Laurence John. High-street, Kilkenny.
1891	Praeger, Robert Lloyd, B.E., M.R.I.A. Holywood, Co. Down.
1889	Pratt, Rev. John, M.A. (Dubl.), Precentor, Cork Cathedral. Durrus Rectory, Bantry.
1890	Prendergast, Rev. John, C.C. Castlecomer, Co. Kilkenny.
1890	Preston, Captain John, R.M. The Moorings, Athlone.
1890	Purdon, Henry Samuel, M.D. 60, Pakenham-place, Belfast.
1887	Purdon, William, C.E. Enniskillen.
1891	Quaile, Rowland J. Downpatrick.
1890	Quan-Smith, Samuel A. 10, Talbot-street, Dublin.
1889	Quin, James, J.P. 70, George-street, Limerick.
1890	Quinn, Rev. Edward T., P.P. St. Audoen's, High-street, Dublin.
1891	Quinn, J. M. 4, Vergemount Hall, Clonskeagh.
1880	Raphael, George. Galgorm House, Ballymena.
1891	Rapmund, Rev. Joseph, C.C. Inniskeen, Co. Monaghan.
1873	Raymond, Philip. The College, Mitchelstown.
1884	Redmond, Gabriel O'C., M.D. Cappoquin.
1890	Reeves, Miss. Tramore, Douglas, Cork.
1890	Reilly, James. Ivy Cottage, Ward, Co. Dublin.

Elected	
1891	Revelle, Samuel J. 37, Chelmsford-road, Dublin.
1891	Revington, John. 5, Denny-street, Tralee.
1889	Revington, Rev. John H., M.A. Kilbehenny Rectory, Mitchelstown.
1891	Reynell, Miss. 8, Henrietta-street, Dublin.
1881	Rice, Major Richard Justice, J.P. Bushmount, Lixnaw, Co. Kerry.
1890	Roberts, George C., J.P. Summer Hill, Enniscorthy.
1889	Roberts, John, Traffic Manager, Waterford and Limerick Railway. Limerick.
1887	Robertson, William J. 11, University-street, Belfast.
1889	Robinson, John L., C.E., M.R.I.A., A.R.H.A., Architect. 198, Great Brunswick-street, Dublin.
1884	Robinson, Rev. George, M.A. Beechhill, Armagh.
1891	Robinson, John G. Waterford and Limerick Railway, Limerick.
1891	Robinson, Thomas. Drogheda.
1871	Roche, Patrick J. The Maltings, New Ross.
1890	Roche, Redmond, J.P. Maglass, Gortatlea, Co. Kerry.
1890	Roe, Rev. John, C.C. Urlingford.
1889	Rooke, Rev. George W., M.A., Canon. Precentor, St. Canice's, Kilkenny.
1891	Ross, R. J., Lieut., 1st Battalion Duke of Cambridge's Own Middlesex Regiment. Barracks, Waterford.
1888	Rowan, Miss. Prince's-street, Tralee.
1890	Russell, Sir James, C.M.G. Knockboy House, Broughshane, and Hong-Kong.
1890	Ryan, Very Rev. Arthur, President, St. Patrick's College, Thurles.
1890	Ryan, Rev. Daniel, P.P. Clonoulty, Cashel.
1870	Ryan, E. Fitz Gerald. Alma, Wexford.
1889	Ryan, Rev. James J., V. P. St. Patrick's College, Thurles, Co. Tipperary.
1889	Ryan, James T., J.P. 3, Hartstonge-street, Limerick.
1890	Ryan, Rev. Martin, C.C. Mullinahone.
1891	Ryan, Peter C. Seafeld Lodge, Monkstown, Co. Dublin.
1891	Ryland, Richard H. 26, Herbert-place, Dublin.
1891	Salmon, John. 122, Ellenborough-terrace, Belfast.
1889	Sankey, Lieut.-General Richard H., R.E., C.B., M.R.I.A. 68, Merrion-square, Dublin.
1890	Sarsfield, Captain Thomas Ronayne, J.P. Doughcloyne, Cork.
1889	Sceales, A. E., F.F.A. 48, Castle-street, Liverpool.

Elected	
1879	Scott, Rev. Charles, M.A. St. Paul's Parsonage, Belfast.
1891	Scott, John William, J.P. Roslevan, Ennis.
1891	Scriven, Rev. Rowland, M.A. (Cantab.), M.R.I.A. 33, Stephen's-green, Dublin.
1891	Scully, Very Rev. A. F., Canon, P.P. Hospital, Co. Limerick.
1890	Seale, Mrs. Cottage Park, Kilgobbin, Co. Dublin.
1891	Sealy, John Hungerford, J.P. Gurtnahorna House, Kilbrittain, Co. Cork.
1891	Seymour, Rev. William F. Abington Rectory, Murroe, Co. Limerick.
1889	Sexton, Rev. Joseph D., C.C. Mitchelstown, Co. Cork.
1891	Sexton, Alderman Robert, J.P. Harcourt-street, Dublin.
1890	Shanley, Michael, M.D. Athlone.
1890	Shanly, Lieut.-Colonel J. London, Ontario, Canada.
1891	Shannon, P., Inspector of National Schools. Nedeen Villa, Coleraine.
1891	Sheridan, J. Telegraph Department, General Post Office, Dublin.
1890	Simms, James. Abercorn Arms, Strabane.
1887	Simpson, William M. 15, Hughenden-terrace, Belfast.
1871	SKENE, W. Forbes , LL.D. 20, Inverleith-row, Edinburgh.
1888	Sloane, Mrs. Moy Hill, Co. Tyrone.
1891	Smith, Alexander Talbot, Physician and Surgeon. Clanwilliam House, Lower Mount-street, Dublin.
1890	Smith, Rev. Canon, D.D. St. Bartholomew's, Clyde-road, Dublin.
1887	Smith, Owen. Nobber, Co. Meath.
1889	Smithwick, Edmund, J.P. Kilcrene House, Kilkenny.
1889	Smithwick, John Francis, J.P. Birchfield, Kilkenny.
1890	Smyth, Henry, C.E., J.P. Eastern Villa, Newcastle, Co. Down.
1888	Smyth, R. S., Postmaster. Londonderry.
1889	Smyth, R. Woods. Castlederg, Co. Tyrone.
1890	Somerville, Aylmer C. Moorlands, Durdham-park, Bristol.
1891	Somerville-Large, Rev. William S., M.A. Carnalway Rectory, Kilcullen, Co. Kildare.
1889	Spillane, William, J.P. 67, George-street, Limerick.
1890	Sproule, Alexander H. R., J.P. Donamona House, Fintona.
1890	Stack, Rev. C. Maurice, M.A. Knockballymore, Clones.
1889	Stallard, George, T.C. Parliament-street, Kilkenny.
1889	Stanford, Bedell, B.A. (Dubl.). 31, Garville-avenue, Rathgar, Dublin.
1891	Staunton, Rev. T. J., C.C. Tubbercurry, Co. Sligo.
1879	Stawell, Jonas W. Alcock, J.P. Kilbrittain Castle, Bandon.

Elected	
1890	Steede, John, LL.D., District-Inspector of National Schools. Tralee.
1862	STEPHENS, Professor George , F.R.S., Hon. M.R.I.A., Copenhagen, care of Messrs. Williams and Norgate, 14, Henrietta-street, Covent Garden, London, W.C.
1891	Stephens, Pembroke Scott, Q.C. 18, Parliament-street, Westminster, S.W.
1889	Stirrup, Mark, F.G.S.L. High Thorn, Bowden, Cheshire.
1890	Stoker, Mrs. 72, Rathgar-road, Dublin.
1887	Stokes, Rev. George Thos., D.D., M.R.I.A., Professor of Ecclesiastical History. All Saints' Rectory, Blackrock; and 28, Trinity College, Dublin.
1890	Stone, Mrs. 11, Sheffield Gardens, Kensington, London, W.
1891	Stoney, Sadleir, J.P., Barrister-at-Law. Ballycapple, Cloughjordan.
1891	Storey, Thomas B. Income Tax Office, Tralee.
1888	Stuart, Rev. Alexander George, B.A. Bogay, Londonderry.
1890	Stubbs, Rev. John Wm., D.D., S.F.T.C.D. 7, Trinity College, Dublin.
1890	Stubbs, William Cotter, M.A., Barrister-at-Law. 26, Hatch-street, Dublin.
1887	Sullivan, Sir Edward, Bart. 32, Fitzwilliam-place, Dublin.
1890	Sutherland, P. F. National Bank, College-green, Dublin.
1889	Swan, Percy S. Manager, Bank of Ireland, Skibbereen, Co. Cork.
1879	Swanston, William. 40, Cliftonville avenue, Belfast.
1891	Sweeny, Rev. Patrick, M.A., Ballinacourty, Tralee.
1891	Swift, Godwin Butler Meade, J.P., D.L., Swift's Heath, Kilkenny.
1889	Synnott, Nicholas J., B.A. (Lond.), Barrister-at-Law. 1, Garden-Court Temple, London, E.C.
1890	Tarleton, Mrs. The Abbey, Killeigh, Tullamore.
1890	Tate, Alexander, M. Instr. C.E.I. Longwood, Belfast.
1891	Taylor, Edward. The Clothing Factory, Limerick.
1889	Taylor, Rev. George B., LL.B. 7, Victoria-terrace, Clontarf.
1890	Tempest, William. Thistle, Mount Pleasant, Co. Louth.
1887	Ternan, Obadiah, M.D. Enniskillen.
1891	Tibeaudo, Rev. Oliver Joseph, M.A. Durrow Rectory, Tullamore.
1891	Tisdall, Miss Juliana. Sunnyside, Clontarf.
1891	Tivy, Henry L. Barnstead, Blackrock, Co. Cork.
1889	Todhunter, John, M.D. Orchardcroft, Bedford-park, Chiswick, London.
1890	Toler-Aylward, Hector J. C., J.P. Shankill Castle, Whitehall, Co. Kilkenny.
1889	Toner, Rev. Joseph, C.C. Carrickmore, Co. Tyrone.

Elected	
1890	Townsend, Very Rev. William C., D.D., Dean of Tuam. Tuam.
1883	Traill, William A., M.A., C.E. Giant's Causeway, Bushmills.
1890	TRENCH , Frederick N. Le Poer, Q.C. 7, Hatch-street, Dublin.
1891	Tresilian, Richard S. 31, Lower Sackville-street, Dublin.
1891	Trimble, Mark Bloxham. Forsyth Hotel, Aberdeen.
1890	Tristram, Rev. John W., D.D. Rectory, Maynooth.
1891	Trotter, Rev. John C. Ardahan, Co. Galway.
1890	Tuohy, P. J., Barrister-at-Law. Secretary, Board of Works, Custom House, Dublin.
1891	Twigg, Rev. Thomas, D.D., Canon. Vicarage, Swords, Co. Dublin.
1890	Tyrrell, George Gerald, M.R.I.A. 30, Upper Pembroke-street, Dublin.
1890	Vaughan, Joseph. Mount View, Athlone.
1891	Venables, William J., Gortallowry House, Cookstown.
1889	Vickers, W. H. Playfair, M.B. (Dubl.). 4, Dartmouth-road, Leeson-park, Dublin.
1887	Vignoles, Miss Louisa de. Hartlands, Cranford, Middlesex.
1889	Vincent, Rev. Marshall Clarke, M.A. 8, St. James's-terrace, Clonskeagh, Co. Dublin.
1890	Waldron, Laurence A. 24, Anglesea-street, Dublin.
1891	Walker, Rev. James Johnstone, B.A. The Mall, Roscrea.
1890	Walsh, Rev. James H., D.D. 10, Herbert-street, Dublin.
1891	Walsh, Rev. Robert, D.D. St. Mary's Rectory, Donnybrook.
1890	Walsh, Thomas Arnold, Kilmallock.
1889	Walsh, Rev. Tobias R., Adm. St. Mary's, Kilkenny.
1889	Warnock, Hugh T. A., F.R.C.S.I., J.P. Donegal.
1890	Warren, Rev. Thomas. Upper Norwood, London, S.E.
1850	Watters, Patrick, M.A. Patrick-street, Kilkenny.
1884	WEBB , Alfred, M.P. 74, Middle Abbey-street, Dublin.
1890	Webber, William Downes, J.P. Mitchelstown Castle, Co. Cork.
1890	Weir, John Marshall, J.P. Reform Club, Belfast.
1888	Welch, Robert. 49, Lonsdale-street, Belfast.
1891	Weldon, Sir Anthony Crosdill, Bart., J.P., D.L. Kilmoroney, Athy.
1889	Weldon, John Henry, J.P. Ash Hill Towers, Kilmallock.
1889	Weldrick, George. University Press, Trinity College, Dublin.
1891	Westropp, Lionel E. 60, Holland Park, London, W.

Elected	
1890	Westropp, Ralph H., B.A. Springfort, Patrick's Well, Limerick.
1886	Westropp, Thomas Johnson, M. A. 13, Trafalgar-terrace, Monks-town.
1889	Westropp, Lieut.-Colonel William Keily. 6, Shorncliffe-road, Folkestone, England, and Junior United Service Club, London.
1891	Whelan, Rev. Percy Scott, M.A., Warden, St. Columba's College, Rath-farnham.
1887	White, George T. 31, Fenchurch-street, London, E.C.
1887	White, Rev. Hill Wilson, D.D., LL.D., M.R.I.A. Wilson's Hospital, Multifarnham, Co. Westmeath.
1889	White, James, L.R.C.P.S.E. Walkin-street, Kilkenny.
1883	White, Major J. Grove. Kilbyrne, Doneraile, Co. Cork.
1890	White, John, M.A. (Oxon.). 3, Paper Buildings, Temple, London.
1880	White, John Newsom, M.R.I.A., J.P. Rocklands, Waterford.
1889	White, Robert. Scotch Rath, Dalkey, Co. Dublin.
1889	White, W. Grove, LL.B., Crown Solicitor for Co. Kildare. 18, Elgin-road Dublin.
1889	Whitty, Rev. Thomas J., C.C. Glenbrook, Arklow.
1889	Wilkinson, Arthur B. B., B.A., B.E. Drombroe, Bantry, Co. Cork.
1888	Willcocks, Rev. Wm. Smyth, M.A., Canon. Dunleckney Glebe, Bagenals-town.
1890	Williams, Alexander, R.H.A. 58, Harcourt-street, Dublin.
1868	Williams, Edward Wilmot, J.P., D.L. Herrington, Dorchester.
1874	Williams, Mrs. W. Parkside, Wimbledon.
1889	Willoughby, John, High-street, Kilkenny.
1889	Willson, Frederick, M. Inst. C.E.I., County Surveyor, Prospect Hill, Enniskillen.
1890	Wilson, Edward. National Bank, Headfort, Galway.
1890	Wilson, J. K. Inch Marlo, Marlborough-park, Belfast.
1890	Wilson, James Mackay, J.P. Currygrane, Edgeworthstown.
1891	Wilson, Walter H., C.E. Cranmore, Malone-road, Belfast.
1891	Wilson, Rev. William J., B.A. Cork Beg Rectory, Whitegate, Co. Cork.
1872	Windisch, Professor Ernst, Hon. M.R.I.A., Leipzig. Messrs. Williams and Norgate. 14, Henrietta-street, Covent Garden, London.
1891	Woods, Rev. Joseph, P.P., Lakeview, Latton, Ballybay.
1890	Woodward, Rev. Alfred Sadleir, M.A. Kildollagh, Coleraine.
1890	Woodward, Rev. George Otway, B. A. Cloughprior, Dunmurry, Co. Antrim.
1890	Woodward, H. Greville. 115, Grafton-street, Dublin.

Elected	
1891	Woolright, Captain H.H., 1st Battalion Duke of Cambridge's Own Middlesex Regiment. Kilkenny.
1891	Workman, Rev. Robert. Newtownbreda Manse, Belfast.
1887	Wright, Rev. Wm. Ball, M.A. Grace Church Rectory, Menominee City, Michigan, U.S.A.
1888	Wybrants, W. Geale, M.A., J.P. 45, Raglan-road, Dublin.
1890	Wynne, Ven. George R., D.D., Archdeacon of Aghadoe. Killarney.
1887	Wynne, Captain Owen, J.P., D.L. Hazelwood, Sligo.
1889	Young, William Robert, J.P. Galgorm Castle, Co. Antrim.
1890	Younge, Miss Katherine E. Oldtown House, Rathdowney.

Total number of Fellows, . . .	161	(Life and Hon. Fellows, 41.)
„ „ Members, . . .	907	(Life Members, 19.)
Total,	1068	

N.B.—The Fellows and Members of the Society are earnestly requested to communicate to the Assistant Secretary changes of address, or other corrections in the foregoing lists which may be needed.

ADDENDA TO LIST OF MEMBERS.

The following names were removed, consequent on death or resignation in 1891 (51 in number):—

DECEASED—(16).

FELLOWS—(2).

- 1886 Grainger, Rev. Canon, D.D., M.R.I.A., F.R.G.S.I., *Vice-President for Ulster. Member, 1870.*
1870 Vignoles, Rev. Charles Alexander, M.A. *Member, 1850.*

MEMBERS—(14).

- 1878 Browne, John, M.R.I.A., *Hon. Local Secretary, South Londonderry.*
1889 Butler, Patrick.
1889 Connor, Rev. Canon, M.A.
1891 Flannery, Rev. T. J., P.P.
1890 Hardman, Rev. J. W., LL.D.
1889 Hayes, Ambrose.
1883 Hennessy, Sir John Pope, K.C.M.G., M.P.
1891 Hopkins, Rev. Francis.
1890 Hudson, E. J.
1857 Nugent, Richard, M.R.I.A.
1888 O'Connor, M. R., M.D.
1876 O'Kelly, William.
1889 Owen, James H., R.H.A.
1889 Tombe, Rev. Canon, B.D.

*RESIGNED—(35).**FELLOWS—(2).*

- 1888 Mountgarrett, Right Hon. Viscount. *Member, 1855.*
 1882 Wood-Martin, Col. W. G.

MEMBERS—(33).

- 1890 Casey, Rev. John, P.P.
 1889 Foley, Rev. W. M., B.D.
 1880 Galwey, Charles, C.E.
 1889 Glover, M.
 1885 Graves, J. P.
 1890 Hanna, Rev. H., D.D.
 1889 Hartstonge, Rev. L. Weld, M.A.
 1888 Hickman-Morgan, Surgeon-Captain
 1878 Hobart, N. J., M.D.
 1889 Horneck, George A.
 1891 Irwin, Rev. Clarke H.
 1889 Kerwick, D.
 1889 Leech, G. A., B.A.
 1889 Lemon, S. M. (Michigan, U.S.).
 1887 L'Estrange, C. A., J.P.
 1890 Mac Gillivray, C. E.
 1890 M'Carthy, Rev. F., P.P.
 1889 M'Elroy, H.
 1875 Miller, A. W. K.
 1889 Mount Cashell, The Countess of.
 1889 Nolan, W. M.
 1889 O'Brien, Hon. T. J. (Michigan, U.S.A.)
 1888 O'Brien, Rev. John, P.P.
 1886 O'Connor, Rev. M. M'C., C.C.
 1890 O'Connor, Rev. P., P.P.
 1883 O'Neill, Right Hon. Lord.
 1890 Parsons, Mrs.
 1888 Pentland, J. H., B.A., B.E.
 1888 Robinson, W. J., A.M.I.C.E.
 1890 Stillman, Rev. W. B., M.A.
 1890 Tanner, Rev. J., LL.B.
 1885 Willey, Rev. Joseph H.
 1887 Wright, Joseph, F.R.G.S.

The following (50), being upwards of two years in arrear, have been struck off the List of Members. They may become eligible for re-election on payment of the arrears due by them at the time of being struck off:—

Elected						£	s.	d.
1887	Battersby, T. S. F.,	..	..	..	1889-1891	..	1	10 0
*1890	Beers, W. H.,	..	..	..	1890, 1891	..	1	10 0
1889	Cleere, W. K.,	..	..	..	1890, 1891	..	1	0 0
1889	Collins, R.,	..	..	..	1890, 1891	..	1	0 0
*1890	Costelloe, H., M.D.,	..	..	..	1890, 1891	..	1	0 0
*1889	Counihan, J., J.P.,	..	..	..	1889-1891	..	1	10 0
1868	Cullinane, Very Rev. Canon,	..	..	..	1890, 1891	..	1	0 0
1888	Deacon, Rev. Geo.,	..	..	..	1890, 1891	..	1	0 0
1889	Donovan, Rev. E. S.,	..	..	..	1890, 1891	..	1	0 0
1889	Doran, James,	..	..	..	1890, 1891	..	1	0 0
1889	Doran, Peter, Michigan, (U.S.A.),	..	..	..	1890, 1891	..	1	0 0
1890	Douglas, Mrs. E.,	..	..	..	1890, 1891	..	1	0 0
1865	Doyle, Rev. James, C.C.,	..	..	..	1890, 1891	..	1	0 0
*1889	Emerson, Rev. Canon,	..	..	..	1889-1891	..	1	10 0
1887	Ellis, Wm. E.,	..	..	..	1889-1891	..	1	10 0
1889	Fair, Rev. C., Michigan (U.S.A.),	..	..	..	1890, 1891	..	1	0 0
*1889	Fitz Gerald, Patrick, T.C.,	..	..	..	1889, 1891	..	1	10 0
1889	Fogarty, J.,	..	..	..	1890, 1891	..	1	0 0
*1890	Gallagher, Joseph, M.D.,	..	..	..	1890, 1891	..	1	0 0
1889	Garland, James, L.R.C.S.I.,	..	..	..	1890, 1891	..	1	0 0
1889	Gifford, J.,	..	..	..	1890, 1891	..	1	0 0
*1889	Hawe, Martin,	..	..	..	1889-1891	..	1	10 0
1886	Hogan, M. A.,	..	..	..	1889-1891	..	1	10 0
1889	Kenny, N.,	..	..	..	1890, 1891	..	1	0 0
1889	Mac Donnell, J. de C.,	..	..	..	1890, 1891	..	1	0 0
*1890	M'Creery, J.,	..	..	..	1890, 1891	..	1	10 0
1889	M'Donough, P. J.,	..	..	..	1890, 1891	..	1	0 0
1887	M'Neilly, R. B.,	..	..	..	1890, 1891	..	1	0 0
<i>Carried forward,</i>						..	£32	10 0

* Those marked thus (*) have never paid any Subscription to the Society while receiving the *Journal*, which they have not returned or paid for.

Elected					<i>Brought forward</i>	..	£	s.	d.
							32	10	0
1890	Myers, L.,	..	..	..	..	1890, 1891	..	1	0 0
*1889	Nelson, R. M.,	..	..	..	..	1890, 1891	..	1	10 0
*1890	O'Connell, D., T.C.,	..	..	..	..	1890, 1891	..	1	10 0
*1889	O'Donnell, W. J.,	..	..	..	..	1890, 1891	..	1	10 0
1889	O'Keeffe, F. A., M.P.,	..	..	..	..	1890, 1891	..	1	10 0
1889	O'Neill, W.,	..	..	..	..	1890, 1891	..	1	0 0
1889	Pearson, D. C.,	..	..	..	..	1890, 1891	..	1	0 0
1889	Quinn, M.,	..	..	..	..	1890, 1891	..	1	0 0
1890	Roche, Miss M.,	..	..	..	..	1890, 1891	..	1	0 0
*1889	Rowan, Alderman P.,	..	..	..	..	1889-1891	..	1	10 0
1889	Sands, Mrs.,	..	..	..	..	1890, 1891	..	1	0 0
*1889	Saunders, M. J.,	..	..	..	..	1889-1891	..	1	10 0
*1890	Scott, Rev. J. R.,	..	..	..	..	1890, 1891	..	1	10 0
1889	Shanahan, Rev. D.,	..	..	..	..	1890, 1891	..	1	0 0
1889	Shields, W. A.,	..	..	..	..	1890, 1891	..	1	0 0
1888	Spaight, Colonel G. C.,	..	..	..	..	1890, 1891	..	1	0 0
*1889	Sweeny, J.,	..	..	..	..	1889-1891	..	1	10 0
1887	Taylor, G.,	..	..	..	..	1889-1891	..	1	10 0
*1890	Teevan, F. J., M.D.,	..	..	..	..	1890, 1891	..	1	10 0
1889	Wade, J., T.C.,	..	..	..	..	1890, 1891	..	1	0 0
*1890	Ward, J. S., M.D.,	..	..	..	..	1890, 1891	..	1	10 0
*1890	Whayman, H. W.,	..	..	..	..	1890, 1891	..	1	10 0
							<hr/> £60 10 0		

* Those marked thus (*) have never paid any Subscription to the Society while receiving the *Journal*, which they have not returned or paid for.

SOCIETIES AND INSTITUTIONS WHICH RECEIVE THE "JOURNAL"

OF THE

Royal Society of Antiquaries of Ireland

FOR 1892.

- Anthropological Institute: The Secretary, 3, Hanover-square, London.
- Bristol and Gloucester Archæological Society: Rev. William Bazeley, Hon. General Secretary, The Museum, Gloucester.
- British Archæological Association: E. P. Loftus Brock, Hon. Secretary, 32, Sackville-street, London, W.
- Cambridge Antiquarian Society: Dr. Hardecastle, Downing College, Cambridge.
- Cambrian Archæological Association: J. Romilly Allen, 5, Albert-terrace, Regent's Park, London.
- Chester Archæological and Historic Society: H. Taylor, F.S.A., 12, Curzon Park, Chester.
- Director, Geological Survey Department of Canada: Alfred R. C. Selwyn, Esq., Sussex-street, Ottawa.
- Glasgow Archæological Society: W. G. Black, Secretary, 88, West Regent-street, Glasgow.
- Historic Society of Lancashire and Cheshire: The Secretary, Royal Institution, Liverpool.
- Her Majesty's Private Library: The Librarian, Buckingham Palace, London, S.W.
- Honourable Society of Gymmrodorion: E. Vincent Evans, Secretary, 27, Chancery-lane, London, W.C.
- Institution of Civil Engineers of Ireland: Henry A. Ivatt, Hon. Secretary, 35, Dawson-street, Dublin.
- Kent Archæological Society: Rev. Canon W. A. Scott-Robertson, M.A., Hon. Secretary, Throwley Vicarage, Faversham, Kent.
- La Société Royale des Antiquaires du Nord: Messrs. Williams and Norgate, 14, Henrietta-street, Covent Garden, London.
- London and Middlesex Archæological Society: T. Milbourn, Hon. Secretary, 8, Danes' Inn, Strand, London, W.C.

D

- Numismatic Society : The Secretaries, 22, Albemarle-street, London, W.
- Numismatic and Antiquarian Society of Philadelphia : 104, South Fifth-street, Philadelphia, Pennsylvania, U. S. A.
- Palestine Exploration Fund, 24, Hanover-square, London, W.
- Royal Institute of British Architects : The Librarian, 9, Conduit-street, Hanover-square, London.
- Royal Institute of The Architects of Ireland : Albert E. Murray, Hon. Secretary. 37, Dawson-street, Dublin.
- Royal Irish Academy : Ed. Perceval Wright, J.P., M.A., M.D., Secretary, 19, Dawson-street, Dublin.
- Royal Archæological Institute of Great Britain and Ireland : R. Hellier Gosselin, Secretary, 17, Oxford Mansion, Oxford Circus, London, W.
- Society for Preserving the Memorials of the Dead : Care of Wm. Vincent, Secretary, Bellevue Rise, Hellesdon-road, Norwich.
- Society of Antiquaries of London : W. H. St. John Hope, M.A., Assistant Secretary, Burlington House, London, W.
- Society of Antiquaries of Scotland : The Curator of the Museum of Antiquities, Royal Institution, Edinburgh.
- Society of Biblical Archæology : H. Harry Rylands, F.S.A., Secretary, 11, Hart-street, Bloomsbury, London, W.C.
- Smithsonian Institution (Wm. Wesley, 28, Essex-street, Strand, London) : Washington, D. C., U.S.A.
- Somersetshire Archæological and Natural History Society : Charles J. Turner, Taunton Castle, Taunton.
- Suffolk Institute of Archæology. The Librarian, Athenæum, Bury St. Edmunds.
- Royal Institution of Cornwall : The Secretary, Truro, Cornwall.
- Surrey Archæological Society : Hon. Secretary, 8, Danes' Inn, Strand, London.
- The Library, British Museum, London.
- The Library, Trinity College, Dublin (5 & 6 Vict. c. 45).
- The University Library, Cambridge (5 & 6 Vict. c. 45).
- Wiltshire Archæological and Natural History Society : The Secretary, Devizes.
- Yorkshire Archæological and Topographical Association : G. W. Tomlinson, F.S.A. : The Elms, Huddersfield.

GENERAL RULES

OF THE

Royal Society of Antiquaries of Ireland.

(As Revised at the Annual Meeting, 1892.)

OBJECTS.

1. The Society is instituted to preserve, examine, and illustrate all Ancient Monuments and Memorials of the Arts, Manners, and Customs of the past, as connected with the Antiquities, Language, and Literature of Ireland.

CONSTITUTION.

2. The Society shall consist of **FELLOWS, MEMBERS, and HONORARY FELLOWS.**

3. **FELLOWS** shall be elected at a General Meeting of the Society, each name having been previously submitted to and approved of by the Council, with the name of a Fellow or Member as proposer. Each Fellow shall pay an Entrance Fee of £2, and an Annual Subscription of £1, or a Life Composition of £14, which includes the Entrance Fee of £2.

4. **MEMBERS** shall be similarly elected, on being proposed by a Fellow or Member, and shall pay an Entrance Fee of 10s. and an Annual Subscription of 10s., or a Life Composition of £7, which shall include the Entrance Fee of 10s.

5. **ASSOCIATES** may be elected by the Council, on being proposed by a Fellow or Member, for any single Meeting of the Society at a Subscription to be fixed by the Council; but they shall not be entitled to any privileges of the Society except admission to such Meeting.

6. All Fees due on joining the Society must be paid within two months from the date of Election. Fellows and Members failing to pay shall be reported at the next General Meeting after the expiration of this period.

7. Any Fellow who has paid his full Annual Subscription of £1 for ten consecutive years may become a **LIFE FELLOW** on payment of a sum of £8.

8. Any Member who has paid his full Annual Subscription of 10s. for ten consecutive years may become a **LIFE MEMBER** on payment of £5.

9. Any Member who has paid his Life Composition, on being advanced to the rank of Fellow, may compound by paying a sum of £7, which sum includes the Entrance Fee for Fellowship.

10. A Member paying an Annual Subscription of 10s., on being elected to Fellowship, shall pay an admission Fee of 30s., instead of the Entrance Fee of £2 provided for in Rule 3.

11. All Subscriptions shall be payable in advance on 1st day of January in each year, or on election. The Subscriptions of Fellows and Members elected at the last Meeting of any year shall be placed to their credit for the following year. A List of all Fellows and Members whose Subscriptions are two years in arrear shall be read out at the Annual General Meeting, and published in the "Journal."

12. Fellows shall be entitled to receive the "Journal," and all extra publications of the Society. Members shall be entitled to receive the "Journal," and may obtain the extra publications on payment of the price fixed by the Council.

13. Fellows and Members whose Subscriptions for the year have not been paid are not entitled to the "Journal"; and any Fellow or Member whose Subscription for the current year remains unpaid, and who receives and *retains* the "Journal," shall be held liable for the payment of the full published price of 5s. for each quarterly part.

14. Fellows and Members whose Subscriptions for the current year have been paid shall alone have the right of voting at all General Meetings of the Society. Any such Fellow present at a General Meeting can call for a vote by orders, and, in that case, no resolution can be passed unless by a majority of both the Fellows and of the Members present and voting. Honorary Fellows have not the right of voting, and are not eligible for any of the Offices mentioned in Rules 15 and 16, nor can they be elected Members of Council. In cases where a ballot is called for, no Candidate for Fellowship or Membership can be admitted unless by the votes of two-thirds of the Fellows and Members present, and voting.

OFFICE-BEARERS AND COUNCIL.

15. The permanent Honorary Officers of the Society, who must be Fellows, shall consist of—a Patron-in-Chief, President, two Vice-Presidents for each Province, a General Secretary, and Treasurer. In case of a vacancy occurring, it shall be filled up by election at the next ensuing General Meeting, subject to being confirmed at the next Annual General Meeting. All Lieutenants of Counties, on election as Fellows, shall be *ex-officio* Patrons.

16. Two Vice-Presidents, who are Fellows, may be elected for each Province at the Annual General Meeting; they shall go out of office at the end of each year, but are eligible for re-election. The total number of Vice-Presidents shall not exceed four for each Province.

17. The management of the business of the Society shall be entrusted to a Council of Twelve (exclusive of the President, Vice-Presidents, Honorary General Secretary, and Treasurer, who shall be permanent *ex-officio* Members of the Council). The Council, eight of whom at least must be Fellows, shall meet on the last Wednesday of each month, or on such other days as they may deem necessary. Four Members of Council shall form a quorum. The three senior or longest elected Members of Council

shall retire each year by rotation, but shall be eligible for re-election at the Annual General Meeting. In case of a vacancy occurring for a Member of Council during the year, the Council shall at its next Meeting co-opt a Fellow or Member, to retire by rotation. A Member of Council who has failed to attend one-third of the ordinary Meetings of the Council during the year shall forfeit his seat at the next Annual General Meeting.

18. The Council may appoint Honorary Provincial Secretaries for each Province, and Honorary Local Secretaries throughout the country, whose duty it shall be to report to the Council, at least once a year, on all Antiquarian Remains discovered in their districts, to investigate Local History and Tradition, and to give notice of all injury inflicted, or likely to be inflicted, on Monuments of Antiquity or Ancient Memorials of the Dead, in order that the influence of the Society may be exerted to restore or preserve them.

19. The Council may appoint Committees to take charge of particular departments of business, and shall report to the Annual General Meeting the state of the Society's Funds, and other matters which may have come before them during the preceding year. They may appoint an Hon. Curator of the Museum, and draw up such rules for its management as they may think fit. The Hon. General Secretary may, with the approval of the Council, appoint a paid Assistant Secretary; the salary to be determined by the Council.

20. The Treasurer's Accounts shall be audited by two Auditors, to be elected at the Annual General Meeting in each year, who shall present their Report at the next General Meeting of the Society.

21. All property of the Society shall be vested in the Council, and shall be disposed of as they shall direct. The Museum of Antiquities cannot be disposed of without the sanction of the Society first obtained.

22. For the purpose of carrying out the arrangements in regard to the Meetings to be held in the respective Provinces, the Honorary Provincial Secretaries shall be summoned to attend the Meetings of Council *ex-officio*. Honorary Local Secretaries of the County or Counties in which such Meetings are held shall be similarly summoned.

MEETINGS OF THE SOCIETY.

23. The Society shall meet four times at least in each year on such days as the Council shall ascertain to be the most convenient, when Papers on Historical and Archæological Subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited.

24. The Annual General Meeting shall be held in Dublin in the month of January; one Meeting in the year shall be held in Kilkenny; the other Meetings to be held in such places as the Council may recommend. A List of such Meetings shall be forwarded to each Fellow and Member.

PUBLICATIONS.

25. No Paper shall be read to the Society without the permission of the Council having previously been obtained. The Council shall determine the order in which Papers shall be read, and the time to be allowed for each. All Papers or Communications shall be the property of the Society. The Council shall determine whether, and to what extent any Paper brought before the Society shall be published.

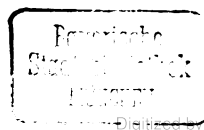
26. All matter concerning existing religious and political differences shall be excluded from the Papers to be read and the discussions held at the Meetings of the Society.

27. The Proceedings and Papers read at the several Meetings shall be printed in the form of a Journal, and supplied to all Fellows and Members not in arrear. If the funds of the Society permit, extra publications may be printed and supplied to all Fellows free, and to such Members as may subscribe specially for them.

BY-LAWS.

28. These Rules shall not be altered or amended except at an Annual General Meeting of the Society, and after notice given at the previous General Meeting. All By-laws and Regulations dealing with the General Rules formerly made are hereby repealed.

29. The enactment of any new By-law, or the alteration or repeal of any existing one, must be in the first instance submitted to the Council; the proposal to be signed by seven Fellows or Members, and forwarded to the Secretary. Such proposal being made, the Council shall lay same before a General Meeting, with its opinion thereon; and such proposal shall not be ratified unless passed by a majority of the Fellows and Members present at such General Meeting, subject to the provisions of Rule 14.





JOHN N WHITE.



EX LIBRIS

